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RIGVEDA

SARVADESHIK ARYA PRATINIDHI SABHA

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SARVADESHIK ARYA PRATINIDHI SABHA

Mandalam-V

Sūktam—46

Rishi or seer of the Sūktam—Pratikshatra Ātreya. Devata Vishvedevāh and Devapatnyah (wives of the enlightened persons). Chhanda-Jagati and Pankti of various types.

The attributes of a technician, travelling comfortably by manufacturing various types of vehicles are told :

इयो न विद्वाँ अयुजि स्वयं धुरि तां वहामि प्रतरङ्गीमवस्युवम् ।
नास्या वशिषि विमुचं नावृतं पुनर्विद्वान्पथः पुरएत ऋजु नैषति ॥१॥

1. *TRANSLATION* :—O men ! I have become learned person of my own will and have attached myself to this path which leads to the destination and is protective, I do not desire to leave it, but yet I do not desire its imposition on unwilling persons. Let a learned leader conduct us by the right and straightforward path.

PURPORT :—The horses well-trained by the trainers accomplish works, likewise the men having acquired knowledge and good education can accomplish all works.

NOTES & REMARKS :—(धुरि) मार्ग=On the path. (वशिषि) कामये । वश-कान्तो (प्रदा०) कान्ति=I desire.

Importance of the sciences of electricity and other disciplines is mentioned :

अग्न इन्द्र वरुणा मित्र देवाः शर्धः प्र यन्तु मारुतो विष्णा ।

उभा नासत्या रुद्रो अथ ग्नाः पूषा भगः सरस्वती जुषन्त ॥२॥

2. *TRANSLATION* :—O learned person endowed with the great wealth (or wisdom etc)! O noble friend person! you know all the men. Enlightened you, attain the strength. O Omnipresent God! the teachers and preachers who are free from all false conduct; a person who is fierce for the wicked; the air which nourishes us; a wealthy person, and a cultured lady well-trained and endowed with refined speech—may all these be served or praised with cultured speech.

PURPORT :—O men! you have increased knowledge, physical strength and Yogic power and acquire the science of Agni (fire and electricity) and other disciplines.

NOTES & REMARKS :—(शर्धः) बलम् । शर्धः इति बलनाम (NG, 2, 9)=Strength. (मारुत) मरुता मनुष्याणां मध्ये विदित=Well known among the men. (ग्नाः) वाणीः । ग्ना इति वाङ्नाम (N G, 1, 11)=Speeches. (पूषा) पुष्टिकर्ता वायुः । अयं वै पूषा योज्यं (वातः) पक्ते एष हीदं सर्वं पुष्यति (Stph, 14, 2, 11, 9)=The air which nourishes.

What all men should know in this world is told :

इन्द्राग्नी मित्रावरुणादिति स्वः पृथिवी द्यां मरुतः परितो अथः ।

हुवे विष्णुं पूषां ब्रह्मणस्पतिं भगं नु शंसं सवितारमृतये ॥३॥

3. *TRANSLATION* :—O men! I take for may protection the sun and electricity, Prāna and Udāna (vital airs), firmament, sun, earth, light winds or men, mountains or clouds, waters, the Praiseworthy God? Who is Omnipresent and Creator of the world, Dhananjaya Prāna, nourishing Vyāna (a vital breath), the Sutrātma which are

sustainer of the universe and wealth. You should also take similarly them as objects of knowledge.

PURPORT :—Men should acquire the knowledge of electricity and other disciplines mentioned in the mantra.

NOTES & REMARKS :—(इन्द्राग्नी) सूर्यविद्युतो । स्तनयितुनुरेवेन्द्रः (Stph 11, 6, 3, 9) = Electricity and sun. (मित्रावरुणा) प्राणोदानो । प्राणोदाक्षौ वै मित्रावरुणो (Stph 1, 8, 3, 12) = Prāna and Udāna. (अदितिम्) अन्तरिक्षम् । अदितिं द्यौरदितिरन्तरिक्षम् (ऋ० १) = Firmament. (मरुतः) वायून् मनुष्यान् वा । मरुत इति पदनाम (N G 5, 5) एतेन गतिशीला वायवोऽन्त गृह्यन्ते । पद-गतौ । मरुत इति ऋत्तिजनानि (NG 3, 18) मरुतो मितरात्रणो वा मितरोचिनो वा मरुद् द्रवन्तीति वा (MCT 11, 2, 14) = Winds or men. (विष्णुम्) व्यापकं घनं जयं वा = Omnipresent God or Dhananjaya pranayama. (पूषणम्) पुष्टिकरं ध्यानम् । जयं वै पूषा । योजयं (वातः) पवते एष हीदं सर्वं पुष्यति (Stph, 142, 2, 9) ध्यानोऽपि प्राणवायुभेद एव । = Nourishing (vital air).

Supremacy of God and importance of other objects are described :

उत नो विष्णुरुत वातौ अस्त्रिधौ द्रविणोदा उत सोमो मयस्करत् ।
उत ऋभवं उत राये नो अश्विर्नोत त्वष्टोत विभ्वानु मंसते ॥४॥

4. **TRANSLATION** :—May we get the knowledge of and serve Omnipresent God, air, non-violent giver of wealth, a prosperous person and wise men. May the teachers and preachers and artisans come to us for the sake of true prosperity, and support us by the race of the all-pervading God.

PURPORT :—Those men who properly serve God and other beings become knowers of all things worth knowing.

NOTES & REMARKS :—(अस्त्रिधः) अहिंसकः । त्रिधु हिंसायाम् । = Non-violent. (ऋभवः) मेधाविनः । ऋभवः इति मेधाविनाम् (N G 3, 15) = Wisemen. (अश्विन्ना) अष्टयापकोदेशको । = Teachers and preachers.

Importance of prayer to God and utility of other objects are told :

उत त्यन्नो मारुतं शर्ध आ गमदिविचयं यजुत बर्हिरासदे ।
बृहस्पतिः शर्म पृषोत नो यमद्वरुण्यं वरुणो मित्रो अर्यमा ॥५॥

5. *TRANSLATION* :—O men ! may the strength resting in the light (of knowledge) and uniting all beings be harmonious to us. Let it come to us along with good seat (Asana) to be offered it to the enlightened persons. Brihaspati—the protector of the great, and Poosha (nourisher) are the best like the Udāna, and dear like the Prāna. The Aryama-Dispenser of Justice-God and various names denote His different attributes and give us a good home to live or bestow upon us the family happiness.

PURPORT :—The persons who know the properties of the air acquire wealth from all sides.

NOTES & REMARKS :—(दिविचयम्) दिवि-प्रकाशे क्षयो निवासो यस्य तमा दिव्यं घातोरने कार्यष्वन्नघृत्ययग्रहणम् । घृतिः प्रकाशः (सि-निवास गत्योः । (सुदा०) अन्न निवासावर्कः । =Whose dwelling is in the light (of knowledge). (शर्म) गृहम् । शर्मति गृहनाम् (N G 3, 4) शर्मति सुखवाम (N G 3, 6)—Home. (वरुणः) श्रेष्ठः उदान इव उत्तमः =The best like the Udāna. (मित्रः) प्राण इव प्रियः । प्राणो मित्रम् (जैमिनीयोपनिषद् ब्राह्मणे 3, 1, 3, 6) प्राणोवानो वै मित्रा-वरुणौ (Stph 1, 8, 3, 12) तस्माद्वरुणः उदानः =Dear like Prāna.

TRANSLATOR'S NOTES :—By Brihaspati, Poosha, Mitra, Varuna and Aryama may also be taken as noble persons who are great preceptors, nourishers, friends, the best men and dispensers of justice.

The men's duties are pointed out :

उत त्ये नः पर्वतासः सुशस्तयः मुदीतयो नद्यः स्नामणो भुवन् ।
भगो विभक्ता शवसावसा गमद्वरुण्यचा अदितिः श्रोतु मे हवम् ॥६॥

6. *TRANSLATION* :—O men ! may the persons who are admirable like the clouds, and beneficent and praiseworthy like the wives, readily available for our protection and preservation. May the achievement of good wealth which is pervasive inviolable and given by proper division (to share with others) reach us with strength and protection etc. May all these listen to my invocation and be honoured by me.

PURPORT :—Those persons become humble who sustain the world like the clouds and who dispense admirable justice after hearing the requests of all people.

NOTES & REMARKS :—(सुदीतयः) प्रशंसितप्रकाशाः । = Whose light is admired by all. (प्रदितिः) अविद्यमानखण्डनः । दो अखण्डने (दि०) दीदयति-ज्वलति कर्मा (N G 1, 16)=Inviolable.

The queen should also be capable to administer justice :

देवानां पत्नीरुशतीरवन्तु नः प्रावन्तु नस्तुजये वाजसातये ।
याः पार्थिवासो या अपामपि व्रते ता नो देवीः सुहवाः शर्मयच्छत ॥७॥

7. *TRANSLATION* — O men ! may the wives of the learned kings who are keen to deliver justice protect us. May they protect us well for strength and diffusion of knowledge. The glorious and well-invoked learned ladies who are well-known on earth and who are observing the bow of the waters-peacefulness-give us good home. It bestows upon us enjoy or domestic happiness.

PURPORT :—As kings administer justice among the men, same way their wives should administer justice among the women.

NOTES & REMARKS :—(तुजये) बलाय । तुजि-हिंसाबलादाननिकेतनेषु (चुरा०)

अन वलार्थकः । = For strength. (उद्यतीः) कामयमानाः । वसु-कान्तो (अदा०) कान्तिः-
कामना । = Desiring justice

The queens should administer justice among the women like the kings :

उत र्ना व्यन्तु देवपत्नीरिन्द्राय; र्नाय्यश्विनीराट् ।
आ रोदसी वरुणानी शृणोतु व्यन्तु देवीर्य ऋतुर्जनीनाम् ॥८॥

8. *TRANSLATION* :—The wife of the person endowed with wealth, the wife of the purifier like fire, the wife of an active quick-going person, the wives of the enlightened men shine on account of her virtues. May all such highly learned listen to the requests for administering justice. Let the wife of a noble person listen to the requests of women like the heaven and earth. Let the enlightened women administer justice by them.

PURPORT :—Like the male ministers among the kings, there should be female ministers among the queens also.

NOTES & REMARKS :—(र्नाः) वाणीः । र्ना इति वाङ्नाम (NG 1, 11) = Speeches. (व्यन्तु) कामयन्ताम् । वा-गतिव्याप्तिप्रजनकान्त्यासनवादेन । अन्न-कान्त्यर्थः । कान्तिः कामना = May desire. (जनीनाम्) अग्निदीणाम् आय्याणाम् । देवानां च पत्नीर्जनयः (काठक संहिता 18, 7, Taittiriya Samhita 1, 7, 2) = Of women.

Sūktam-47

Rishi or seer of the Sūkam—Pratiratha Ātreya. Devata-Vishvedevah. Chhanda-Trishtup and Pankti of various kinds. Svара-Dhaivata and Panchama.

The attributes of men and women are told :

प्रयुञ्जती दिव एति ब्रुवाणा मही माता दुहितृबोधयन्ती ।
आविवासन्ती युवतिर्मनीषा पितृभ्य आ सदेने जोहुवाना ॥१॥

1. **TRANSLATION** :—That women is very auspicious and bestower of happiness upon all who brings light (of knowledge) like the dawn from heaven in household life. She utters words of advice, makes experiments, teaches her daughter as venerable, serves the family people and others thoroughly, expert in mother craft by making her children, worthy of respect. She gets married in youth after receiving good education from her father like teachers with good intellect, and is always very much admired at home.

PURPORT :—The mother teaches her children upto fifth year and then hands them over to their father for training, and the father after teaching them for three years hands them over sons to the Acharya (preceptor). She hands over her daughter to the Acharyā (lady teacher) for receiving education with Brahmacharya; the Acharyas develop the children's complete personality, fully developed with Brahmacharya and educates them with practical knowledge. Having performed their Samavartana (home-returning ceremony), they become the decorative of their family.

NOTES & REMARKS :—(आविवासन्ती) समन्तात्सेवमाना । विवासति:- परिचरणकर्मा (N G 3, 5) ।=Serving from all sides. (जोहुवाना) भुंजे प्राप्तप्रशंसाः । हु दानादनयोः आदाने च (जु०) अन्न आदानार्थकः अथवा गृहीतप्रशंसेत्यर्थः= Very much admired.

EDITOR'S NOTE :—The idea of teaching children at three gradual stages of mother, father and teacher is further treated in Shatapath Brahman—मातृमान् पितृमान् आचार्यवान् पुरुषो वेद । It has been explained amply by Dayanand Sarasvati ni Ch.II of Satyarth Prakash Ed.

Men should know the properties of the numberless articles which cause and effect and accomplish the works :

अजिरासस्तदप इयैमाना आतस्थिवांसो अमृतस्य नाभिम् ।
अनन्तास उरवो विश्वतः सीं परि आवापृथिवी यन्ति पन्थाः ॥२॥

2. *TRANSLATION* :—Men should know the methodology of those endless objects which are speedy, reaching the Prānas of men, remaining in the orb of the first eternal cause (matter) which go around the sky and earth like the light of the sun.

PURPORT :—There are one sky and other endless things and numberless atoms within, born from the eternal first cause-Primordial Matter which are spread like the light of the sun.

NOTES&REMARKS :—(अजिरासः) वेगवन्तः । अज गतिक्षेपणयोः (म्वा०) । अत्र गत्यर्थकः । =Speedy. (अमृतस्य) नाशरहितस्य कारणस्य =Of the eternal cause (matter). (सीम्) आदित्यप्रकाश इव । सीमिति परिग्रहार्थीयः । विसीमतः सुरुचो वेन आवः —आवापृणोत् सर्वतः आदित्यः 1, 3, 8=Which are like the light of the sun.

What should men know is taught further? :

उक्ता समुद्रो अरुषः सुपर्णा पूर्वस्य योनिं पितुराविवेश ।
मध्ये दिवो निहितः पृश्निरश्मा वि चक्रमे रजसस्पात्यन्तौ ॥३॥

3. *TRANSLATION* —O men ! you should know the nature of the ocean which is conveyor of happiness, good sustainer and sprinkler (supplier of water), and is established in the middle of the light. The firmament, cloud, the sun are all in the first cause of the ancient and perfect AKASHA (ether). The sun by its light goes around the world and preserves them as from near.

PURPORT :—O men ! you should accomplish all purposes by

knowing the law of the cause and effect and the objects produced by their combination and then utilise them properly.

NOTES & REMARKS :—(ग्रहः) सुखप्रापकः । ऋ गतो-पाणिनीयघातु पाठे । ऋ-प्रापणे गतो च (काशकृत्स्नघातुपाठे 1, 3, 50) ऋ हनिष्याम् षन् (उणा. 4, 73) ग्रहः पुनर्हिकेलिष्ये उषच् (उपा. 4, 75) ग्रहणो बाहुलकात् = Conferer of happiness. (सुपर्णः) शोभनानि पर्णानि पालनानि यस्य सः । सु+पृ पालनपुरणयोः (जुहो०) = Good sustainer or cherisher. (उक्षा) सेचकः । उक्ष-सेचने (श्वा०) = Sprinkle to supply water. (पृथिनः) अन्तरिक्षम् । पृथिनः इति साधारणनाम बुलोकान्तरिक्षसाधारणनामानि (N G 1, 4) = Firmament. (ग्रश्मा) मेघः । ग्रश्मा इति मेघनाम (N G 1, 10) = The cloud.

Significance of the earth etc. as the sustainers of the world is highlighted :

चत्वार ई बिभ्रति क्षेमयन्तो दश गर्भं चरसे धापयन्ते ।
त्रिधातवः परमा अस्य गावो दिवश्चरन्ति चारं सद्यो अन्तान् ॥४॥

4. **TRANSLATION :—**O men ! you should know that there are four great elements (earth, water, fire and air) which have three *gunas*-Satva, Rajas and Tamas-as their contents, which uphold the embryo of the whole universe and preserve it for movement. They uphold it in ten directions. The rays of the sun ravise the boundaries of the sky and the regions closely and swiftly.

PURPORT :—O men ! the upholders of the world are the earth, weater, fire and air and they are born of the eternal material cause i. e. Matter.

NOTES & REMARKS :—(त्रिधातवः) त्रयः सत्वरजस्तमांसि धातवो धारका येषान्ते । = Which have three—Satva, Rajas and Tamas as their upholders or containers. (अन्तान्) समीपस्थान् देशान् = The regions close by.

The aim of human knowledge is told further :

इदं वपुर्निवचनं जनासुश्चरन्ति यन्नद्यस्तुस्थुरावः ।
 द्वे यदी विभृतौ मातरन्ये इहेह जाते यस्याः सवन्धू ॥५॥

5. *TRANSLATION* :—O men ! the day and night, born from the same parents (firmament) do good to the world and uphold the water like the rivers are benevolent to all. They are to be associated with and equally allied. So you should know them and preserve this body certainly well.

PURPORT :—As day and night come turn by turn, in the same manner, men should regulate their diet and walking and should maintain their body well.

NOTES & REMARKS :—(ईय) उदकम् । ईम् इति उदकनाम (N G 1, 12)=Water. (यस्या) रात्रिदिने=The day and night.

The people should marry in youth and by the process of Svayamvara (self-choice) is told :

वि तन्वते धियो अस्मा अपांसि वस्त्रा पुत्राय मातरौ वयन्ति ।
 उपप्रक्षे वृषणो मोदमाना दिवस्पथा वध्वो यन्त्यच्छ ॥६॥

6. *TRANSLATION* :—The brides desiring youthful and cheerful matches come in contact through marriage with virile husbands and become mothers, wear garments for their children and do other useful acts. So you all should also do.

PURPORT :—The youth receive education with Brahmacharya and when young desiring household life enter into wedlock through Svayamvara (self-choice) with love. They beget children righteously, develop the strength of body and soul, and thus enjoy bliss having discharged domestic duties, like they cover body with clothes.

NOTES & REMARKS :—(दिवः) कामयमानाः ।=Desiring. (यथा) गृहाश्रममार्गेण वर्तमानाः ।=Trading the path of household life.

The same subject of married life is dealt :

तदस्तु मित्रावरुणा तदग्ने शं योरस्मभ्यमिदमस्तु शस्तम् ।
अशीमहि गाधमुत प्रतिष्ठां नमो दिवे बृहते सादनाय ॥७॥

7. **TRANSLATION :—**O teachers and preacherse ! may we enjoy peace and un-mixed happiness by your association. O leader ! purifying like fire, may we obtain stability, permanence and honour. Revere that radiant and mighty enlightened person.

PURPORT :—Those persons only enjoy happiness who always honour absolutely truthful teachers and other enlightened persons.

NOTES & REMARKS :—(योः) दुःखात्पृथग्भूतम् । यो यावनं च भयानाम् (NKTI.)=Unmixed with misery. (मित्रावरुणा) प्राणोदानाविव मातापितरौ । प्राणोदानौ च मित्रावरुणौ (Stph 1, 8, 3, 12, 6, 1, 16)=Father and mother who are like Prāna and Udāna.

Sūktam—48

Rishi or the Seer of the Sūktam—Pratibhanu Ātreya.
Devata—Vishvedevah. Chhāndas—Trishtup and Jagati of various kinds. Svaras—Dhaivata and Nishāda.

What should be the aim of men is told?

कदु प्रियाय धान्नं मनामहे स्वक्षत्राय स्वयंशसे महे वयम् ।
आमेन्यस्य रजसो यदन्न आँ अपो वृणाना विवृतनोति मायिनी ॥१॥

1. **TRANSLATION** :—When shall we know the power of the council, endowed with wisdom and is in the middle of the State, it should be properly measured out thoroughly. It extends its activities for the great and desirable benevolent splendour, is strong in its own strength and glorious, like the lightning generating water. It performs good and beneficent deeds under a great leader who is like the cloud.

PURPORT :—Men should always desire that the State, its good reputation and Dharma may ever grow. They should act for the accomplishment of this purpose,

NOTES & REMARKS :—(स्वकलाय) स्वकीयराज्याय । क्षत्रियकुलाय वा ।
 कत्रं हि ग्रीष्मः राष्ट्रम् (Aittiraya, 7, 22 Jaiminiyopanishad ब्राह्मणे
 (1, 88)=For One's own State or the band of Kshatriyas.
 (ग्रामेभ्यः) समन्तान्मेयस्य । जघ्नमिति मेघनाम [(N G 1, 10) माङ् माने शब्दे च
 (बृहो०) जत्र मानार्थकः =To be measured out. (रजसः) लोकस्य । लोका
 रणांस्युच्यन्ते । (N G 4, 3, 19)=Of the world, here of the State.

What should men do is told further : ?

ता अतनत वयुनं वीरवत्तणं समान्या वृतया विश्वमा रजः ।
 अपो अपाचीरपरा अपेजते प्र पूर्वभिस्तिरते देवयुर्जनः ॥२॥

2. **TRANSLATION** :—The man desires to get the society of the enlightened persons, does an act or acquired knowledge with a similar covering (protective) work, which conveys (brings) the heroes who shake different worlds and waters. He grows with the ancient subjects which are calm like waters and develop the State. He drives away the enemy's armies. You should also try to have those strong armies or subjects being even active.

PURPORT :—O men ! desiring the company of the enlightened

persons you should receive the knowledge of all sciences,

NOTES & REMARKS ;—(अनन्त) निरन्तरं गच्छत । (अव) सात्वत्यमये (म्वा०)
=Go constantly. (देवयुः) देवान् विदुषः कामयमानः । विद्वांसो हि देवाः (Stph 3,
7, 3, 10)=Desiring the enlightened persons.

How should men and women behave is told :

आ आर्वाभिरहन्त्यैभिरक्तुभिर्वरिष्ठं वज्रमा जिघर्ति मायिनि ।
शतं वा यस्य प्रचरन्त्स्वे दमे संवर्तयन्तो वि च वर्तयन्नहा ॥३॥

3. **TRANSLATION** :—O wise woman! you sharpen the thunderbolt-like arms alongwith the clouds, days and nights. You should know about that man in whose house and plant/factory hundreds of men work and spend their time usefully. You should also know the sun whose good rays spread everywhere and thus urge men to move and work.

PURPORT :—If men and women or husbands and wives, are fearless, they would shine with prosperity like the sun and electricity and become industrious day and night.

NOTES & REMARKS :—(आवभिः) मेघैः । आवेति मेघनाम । (NG. 1,
10)=With clouds. (अक्तुभिः) रात्रिभिः । अक्तुरिति रात्रिनाम (N G 1, 7)=
With nights.

The Statecraft is told :

तामस्य रीतिं परशोरिव प्रत्यनीकमख्यं भुजे अस्य वर्षसः ।
सचा यदि पितृमन्तमिव क्षयं रत्नं दधाति भरहूतये विशे ॥४॥

4. **TRANSLATION** ;—That man alone is able to rule over

the State well, who maintains an admirable army for its protection—the army which is mighty to cut into pieces the enemies. Such rulers with their beautiful body give jewels and good dwelling place to the subjects whose invocations are supporting.

PURPORT :—It is the duty of the king to deal with the subjects based on a good policy for their true protection and preservation.

NOTES & REMARKS :—(अनोकम्) सैन्यम् ।=Army. (क्षयम्) निवास-स्थानम् । क्षि—निवासगत्योः (तुदा०) अत्र निवासार्थकः ।=Dwelling place. (भरहृतये) भराः पालिकाः धारिका हृतयो यस्यास्तस्यै प्रजायै । भुज्—धारणपोषणयोः ।=For the subjects whose invocation are supporting.

Only a king with an admirable and strong army conquers is told :

स जिह्वया चतुरनीक ऋञ्जते चारु वसानो वरुणो यतन्नरिम् ।
न तस्य विद्म पुरुषत्वता वयं यतो भगः सविता दाति वार्यम् ॥५॥

5. *TRANSLATION* :—The best ruler wearing good dress and mainting army of four kinds, tries to conquer his foes with inspiring speech and with great manliness. That wealthy person urging all to follow truth gives most acceptable discourse and accomplishes his purpose. We do not know the limit of his manliness and industriousness.

PURPORT :—That king is praiseworthy who has a good (strong) army.

NOTES & REMARKS :—(चतुरनीकः) चतुर्विधान्यनीकानि यस्य सः ।=Who has army consisting of four parts (ऋञ्जते) प्रसाधनोति ऋञ्जतिः प्रसाधनकर्मा (NKT 6, 4, 21)=Accomplishes.

TRANSLATOR'S NOTES :—The four parts of the army are elephants, chariots and other transport, cavalry and infantry.

Sūktam-49

Rishi or Seer of the hymn—Pratiprabha Ātreya, Devatā Vishvedevāh. Chhanda-Trishtup and Pankti. Svāra-Dhāvata and Panchama.

Men should always do good to others is narrated :

देवं वोँ अद्य संवितारमेधे भगं चरन् विभजन्तमायोः ।
आ वोँ नरा पुरुभुजा वृत्त्यां दिवेदिवे चिदश्विना सखीयन् ॥१॥

1. **TRANSLATION :—**O men ! I desire a wealthy learned man who preaches proper division of the life (in the form of Ashramas), charming wealth and prosperity, and leading men of the king and many supporter subjects. They behave like a friend day in and day out. I solicit your presence and help.

PURPORT :—Those persons always deserve great respect who are friends by their acts and desire the happiness of others.

NOTES & REMARKS :—(अश्विना) राजप्रजाजनी । अश्विनौ इन्द्रियाश्व-
स्वामिनौ । इन्द्रियाणि हयानाहुः (कठोप० 1, 3, 4) तस्माज्जितेन्द्रियो राजप्रजापुरुषो । =
Prominent men of the king and the subjects. (पुरुभुजा) यो पुरुन् बहून्
पालयतस्ते । पुरु इति बहुनाम (N G 3, 1) भुज पालनाभ्यव्यवहारयो (रघु०) अल-
पालनार्थप्रहणम् । = Those who support and nourish many.

What is the cause of the cloud is told :

प्रति प्रयाणमसुरस्य विद्वान्सूक्तैर्देवं सवितारं दुवस्य ।
उप ब्रवीत नमसा विज्ञानञ्ज्येष्ठं च रत्नं विभजन्तमायोः ॥२॥

2. *TRANSLATION* :—O men ! being highly learned you know the movement of the cloud and serve or utilise the resplendent sun who makes the cloud through the hymns of the Vedas. By offering food and showing other kinds of respect and the most admirable wealth, you tell about the sun who divides the life of man (through day, night, fortnight etc.). This sun is like the enlightened person who teaches to divide the period of life into the four Ashramas or stages of life.

PURPORT :—O men ! you should know that the sun is the man unstrumest in the making of the clouds and other things and tell about its science to others.

NOTES & REMARKS :—(असुरस्य) मेघस्य । असुर इति मेघनाम (N G 1, 10)=Of the cloud. (सवितारम्) मेघोत्पादकम् । असावादित्यो देवः सविता । (Stph 6, 3, 1, 18) असौ वै सविता योऽसौ (सूर्यः) तपति (कोषीतकी ब्राह्मणे 7, 6, गोपय ब्राह्मणे 2, 1, 20) सविता वै प्रसविता (कौषी० 6, 14) पून्-अग्निषवे इति घातु-पाठे=The generator of the cloud. (दुवस्य) सेवस्य । दुवस्यतिः परिचरणकर्मा (N.G. 3, 5) चर गतो मन्त्रणे च (श्वा०)=Serve or properly utilise, know thoroughly.

What should men know is told further :

अदत्रया दयते वाय्याणि पषा भगो अदितिर्वस्त उस्त्रः ।
इन्द्रो विष्णुर्वरुणो मित्रो अग्निरहानि भद्रा जनयन्त दस्माः ॥३॥

3. *TRANSLATION* :—O man ! a highly learned man gives away most acceptable foodgrains and other articles to others. God is sustainer of all, adorable and mother-like and covers the rays of

the sun. The sun, electricity, Udāna and Prāna which are destroyers of miseries. generate good (comfortable). days. Don't waste them?

PURPORT :—As a mother nourishes her children by giving them foodgrains and water etc. in the same manner, the sun and other objects created by God protect all the beings by day and night.

NOTES & REMARKS :—(इन्द्रः) सूर्यः । अथ यः स इन्द्रोऽसौ स आदित्यः । (Sth. 12, 1, 3, 15) = The sun. (विष्णुः) व्यापिका विद्युत् । विष्णु व्याप्ती (जुहो०) । = Pervading electricity. (वरुणः) उदानः । = Udāna. (मित्रः) प्राणः । प्राणो मित्रम् (जैमिनीयोपनिषद् ब्राह्मणे 3, 1, 3, 6) प्राणो वै मित्रः (तैत्तिरीय संहिता 5, 3, 4, 2, 11 Sth 6, 5, 1, 8) प्राणोदानौ वै मित्रावरुणौ । (Sth. 1, 8, 3, 12, 3, 6, 1, 16) तस्मात् वरुणः उदानः । = Prāna (vital energy).

What should men do and what should they attain is told :

तन्नो अनर्वा सविता वरूथं तत्सिन्धव इषयन्तो अनु गमन् ।
उप यद्वोचै अध्वरस्य होता रायः स्याम पतयो वाजरत्नाः ॥४॥

4. **TRANSLATION** :—I am the acceptor of the non-violent Yajna and tell all the people about the Yajna. Let the members of my family at home follow it. Let a man who is benevolent like the horseless sun follow it and let good women who are like the rivers or who are oceans of virtues follow it. It leads us towards happiness, so that we may become the lords of riches and endowed with the wealth of true knowledge;

PURPORT :—O men ! if you become ever industrious like the sun, then you will surely become wealthy.

NOTES & REMARKS :—(वरूथम्) गृहम् । वरूथमिति गृहनाम (N G 3, 4) = Home. (अध्वरस्य) अहिसामयस्य यज्ञस्य । अध्वर इति यज्ञनाम । ध्वरति हिसाकर्मा तत्प्रतिषेधः (NKT 2, 8) = Of the non-violent Yajna. (वाजरत्नाः) विज्ञान-

धनवन्तः । वाजः (वज्र) गतो (भवा०) गतेस्त्रिवर्षेणैव ज्ञानार्थग्रहणम् । = Endowed with the wealth of true knowledge.

What is the key to achievement is told :

प्र ये वसुभ्य ईवदा नमो दुय्ये मित्रे वरुणो सूक्तवाचः ।
अवैत्वभ्वं कृणुता वरीयो दिवस्पृथिव्योरवसा मदेम ॥५॥

5. *TRANSLATION* :—O men ! those who entertain the friends and good guests with movement and protection, you prepare food for them from the riches obtained. Being endowed with all that and with good and sweet speech, let us do that may bring about the great and the best wealth. May we rejoice with protection and love etc.

PURPORT :—O men ! you should acquire wealth with labour and having foodgrains etc. and enjoying great happiness, protect all.)Ed.)

NOTES & REMARKS :—(ईवत्) गतिरक्षणवत् । ईव गतो (दिवा०) —With movement and protection. (वरीयः) अत्युत्तमं धनादिकम् । = The best wealth etc. (वसुभ्य) महत् । वसुः इति महत्ताम् (NG 3, 3) Great.

Sūktam-50

Rishi or seer of the Sūktam—Svasti Ātreya Devatā-Vishve-devah. Chhanda-Ushnik and Anūshtup. Svāra-Rishabha and Dhaivata.

Men should acquire knowledge and wealth by friendship with the enlightened persons and spread good reputation :

विश्वो देवस्य नेतुर्मतो वुरीत सख्यम् ।
विश्वो राय इषुध्यति युञ्जं वृणीत पुण्यसं ॥१॥

1. **TRANSLATION** :—Let all men accept the friendship with the enlightened leaders. Every one should take up arms to preserve or defend his riches, by which you are nourished. May you earn good reputation.

PURPORT :—In order to acquire knowledge, wealth and strength of body, all men should receive education from the enlightened persons and exert themselves physically and spiritually.

NOTES & REMARKS :—(बुध्नम्) यशः । बुध्नं द्योततेर्यशोवा अन्नं वा (NKT 5, 1, 5) । = Good reputation. (इषुध्यति) इषून् धरति । = Takes up arms or defends.

What should men do is told further :

ते ते देव नेतॄन् चेमाँ अनुशसे ।
ते राया ते ह्या पृचे सचेमहि सचथ्यैः ॥२॥

2. **TRANSLATION** :—O highly learned leader ! all those are to be honoured by you who unite these people with you for receiving your instructions. Those who guard honour of all with wealth are loved by all or become popular. Let us be united with them who in order to establish close contact with you deal in accordance with the rules of proper association.

PURPORT :—O learned person ! give instructions to the people who are near you and receive higher knowledge of various sciences by the association of great scholars or scientists.

NOTES & REMARKS ;—(आपृचे) समन्तात् सम्पर्काय । पृची-सम्पर्के (अदा०) पृची-सम्पर्के (ह्या०) । = For close contact from all sides. (सचथ्यैः) सचथेषु समवायेषु सवैः । = Following the rules of proper association.

What should men honour and what should be achieved is told ? :

अतो न आ नृनार्तिथीनतः पत्नीर्दिशस्यत ।

आरे विश्वे पथेष्ठां द्विषो युयोतु यूयुविः ॥३॥

3. *TRANSLATION* :— O men ! show respect to our venerable guests who keep people away from unrighteousness and lead them to the path of righteousness. They give strength to or show honour to your wives. Respect all those men who follow the path of righteousness. Let the discriminator drive all adversaries who hate us at a distance. Let all malice and other evils be kept away.

PURPORT :—Men should serve and associate with righteous guests and develop discrimination or discretion. They should throw away all evils like malice.

NOTES & REMARKS :—(दशस्यत) बलयत । = Strengthen by showing then due respect. (यूयुविः) विभागकर्ता । = Discriminator.

TRANSLATOR'S NOTES :—दशस्यत has been interpreted by Dayananda Sarasvati here as बलयत though he has not pointed out the root-meaning. Sayanacharya has interpreted it as सर्वतः परिचरत or सर्वच्छत i.e. serve from all sides or give. In Dhatupath, we find Kashakritsna's दश-दर्शने (9, 124), so it may be taken to mean आदहं दर्शयत show respect to. To show respect is to strengthen and encourage others. Or अनेकार्था घातवः Root verbs have got many meanings. पत्नीर्दिशस्यत should mean show respect to your wives. But Prof. Wilson has translated it as 'Worship' the wives (of the deities) which is not correct. Griffith also has committed the same mistake by rendering it into English as 'Honour our guests, the Hero Gods and then the Davies. He adds the foot-note—The Davies—the consorts of the Gods. This interpretation is not correct as it is based not upon the test पत्नीर्दिशस्यत but upon the imagination of the translators. It is also

wrong on their part to take gods' (Wilson) or Gods' (Griffith) from the simple word used in the text is अतिथीन् which means the guests.

Who are conveyors of good dealings like the fire become men of preservant nature :

यत्र वह्निर्भिहितो दुद्रवद् द्रोगयः पशुः ।
नृमणां वीरपुस्त्योऽर्णा धीरेव सनिता ॥४॥

4. *TRANSLATION* :—O men ! where the fire is stated to be running (acting rapidly) like a rapid-going animal, there the son becomes like a woman of meditative nature, conveying happiness, endowed with heroic progeny and is, capable to distinguish between truth and falsehood.

PURPORT :—Those who are full of splendour and impetuous like the fire become distinguishers between truth and untruth.

NOTES & REMARKS :—(द्रोण्यः) द्रोणेषु शीघ्रगामिषु भवः । द्रु-गतौ (भ्वा०) ।
= Born among the rapid going, (वीरपुस्त्यः) वीरा पुस्त्ये गृहे यस्य सः । पुस्त्यम् इति गृहनाम (NG 3, 4) = Having a heroic progeny at home

What should men pray for is told :

पृष तं देव नेता रथस्पतिः शं रयिः ।
शं राये शं स्वस्तयं इषः स्तुतो मनमहे देवस्तुतो मनमाहे ॥५॥

5. *TRANSLATION* ;—O learned leader ! let this master of your chariot be conferrer of happiness. May the wealth leave us to happiness. May there be happiness for acquiring riches and attaining well-being. The admirer of the good food materials is admired by the highly learned persons. Let us know them. Let us pray for them.

PURPORT :—*Let us take the good articles which are admired by the enlightened persons.*

NOTES & REMARKS :—(मनामहे) याचामहे । मनामहे इति याच्याकरी (NG 3, 19) = Pray for, beg. (इषः)—स्तुतः । अन्नादेः स्तावकः । इषम् इति अन्ननाम (NG 2, 7) = Admirer of the good food materials.

Sūktam—51

Rishi or seer of the Sūktam (hymn)—Svasti Ātreya. Devatā—Vishvedevāh. Chhandas—Gāyatri, Ushnik, Trishtup and Pankti of various kinds. Svaras-Rishabha, Dhaivata and Gāndhāra.

Behaviour of a highly learned person towards other enlightened men is pointed out :

अग्ने सुतस्य पीतये विश्वैरुर्मैभिरागंहि । देवेभिर्हव्यदातये ॥१॥

1. **TRANSLATION** :—O learned leader ! come with all the protecting enlightened persons in order to drink the juice of the various nourishing herbs. Come for giving articles worth-giving.

PURPORT :—*If highly learned persons address all people along with an enlightened great scholar, they all enjoy bliss.*

NOTES & REMARKS :—(उर्मैभिः) रक्षणादिकर्तृभिस्सह । अव-रक्षणगति कान्तिप्रीतितृप्त्यवगमः । वृद्धिषु (स्वा०) = Protectors, lovers, knowers etc. (हव्यदातये) दातव्यदानाय । हु-दानादनयोः आदाने च (जुहो०) अन्न दानार्थकः । = For giving in charity, what is worth giving.

The ideal men are narrated :

ऋतधीतय आ गत सत्यधर्माणो अध्वरम् । अग्नेः पिबत जिह्वा ॥२॥

2. **TRANSLATION** :—O upholders of truth ! your Dharma is true. Come to this non-violent Yajna and drink the juice of devotion while speaking like an enlightened purifying leader.

PURPORT :—O men enjoy unmatched by upholding true Dharma.

NOTES & REMARKS :—(ऋतधीतयः) ऋतस्य सत्यस्य धीतिधारणं येषान्ते । ऋतम् इति सत्यनाम(NG 3, 10) ङुघान् धारणपोषणयोः (जु०) । =Upholders of truth. (अध्वरम्) अहिंसामयव्यवहारम् । अध्वरम् इति यज्ञनाम । ध्वरति हिंसाकर्म तत्प्रतिषेधः (NKT 1, 1, 8) =Non-violent dealing (like Yajna and others).

What should a learned person do with other enlightened persons is told :

विप्रैर्विप्र सन्त्य प्रातर्याविभिरा गहि । देवेभिः सोमपीतये ॥३॥

3. **TRANSLATION** :—O good and wise enlightened person ! come with the wise men in the morning to drink the Soma juice and for the protection of prosperity.

PURPORT :—When there is association of the highly learned persons with other similar enlightened men, the prosperity arises there.

NOTES & REMARKS :—(विप्र) मेधाविन् । विप्र इति मेधाविनाम् । (NG 3, 15) । =Very wise. (देवेभिः) विद्वद्भिस्सह । विद्वांसो हि देवाः (Stph 3, 7, 3, 10) =With the enlightened persons.

TRANSLATOR'S NOTES :—Though the word सोमपीतये has been interpreted in the Sanskrit commentary as सोमस्य पानाय ।=For drinking Soma juice, in the purport ऐश्वर्यस्य प्रादुर्भावो भवति ।—these words denote that Dayananda takes also ऐश्वर्यम् or prosperity also its meaning यु-प्रसवैश्वर्ययोः । (स्वाः) पानाय रक्षणाय ।

What should men do is told further :

अयं सोमश्चमू सुतोऽमंत्रे परि विच्यते । प्रिय इन्द्राय वायवे ॥४॥

4. **TRANSLATION** :—This Soma juice of invigorating herbs and acquisition of great wealth which is desirable has been put in proper vessel for a mighty and a wealthy person. It increases the strength of the armies.

PURPORT :—If the Vaidyas (Physicians) extract the essence of the herbs and make all free from diseases, then all may become wealthy.

NOTES & REMARKS :—(अमंत्रे) पात्रे । (अमन्त्रम्) अमिनाञ्जे । यजिबाधे पति-
भ्योज्जम् (उणादिकोष 3, 105) इति अन्नम् प्रत्ययः । =In the vessel. (वायवे)
बलवते । वा-गतिगन्धनयोः । (अदा०) गतिशीलो—बलवान् । गन्धनम्-हिसनम् । =For
the mighty. (सोमः) ऐश्वर्यं योगः । (सोमः) यु-प्रसवैश्वर्ययोः =Acquisition
of wealth or prosperity.

What should men eat and drink is told :

वायवा याहि वीतये जुषाणो हव्यदातये ।
पिबा सुतस्यान्धसो अभि प्रय ॥५॥

5. **TRANSLATION** :—O very powerful person ! come here for giving in charity what is worth giving and for the attainment of knowledge, alongwith drinking the desirable good water and take the juice of the foodgrains.

PURPORT :—O learned person ! eat food which improves intellectual power and destroys diseases and sloth. Drink good juice.

NOTES & REMARKS :—(वीतये) विज्ञानीदिप्राप्तये (वीतम्) वी गतिव्याप्तिं प्रजनकान्त्यसनखादनेषु (अदा०) व्याप्तिः—प्राप्तिः । गतेस्त्रिवर्षेषु ज्ञानार्थग्रहणम् = For the attainment of knowledge etc. (प्रयः) कमनीयं जलम् । = Desiring good water. (अन्नस्य) अन्नस्य रसान् । अन्न इत्यन्ननाम (NG 2, 7) । = Of the food grains.

The duties of a king and the Prime Minister are told :

इन्द्रश्च वायवेषां सुतानां पीतिर्मह्यः । ताञ्जुषेथामरेपसावभि प्रयः ॥६॥

6. **TRANSLATION** :—O king and Prime-minister, you deserve the drink of this effused juice, and take it being sinless and kind and eat the desirable good food.

PURPORT :—Where the king and prime-minister are righteous, there is all capability to administer the State.

NOTES & REMARKS :—(इन्द्रः) राजा (वायो) प्रधानपुरुष । इदि परिमैश्वर्ये (भ्वा०) परमैश्वर्यसम्पन्नो । राजा—इन्द्रः । वा गति गन्धनयोः (अदा०) राज्यसंचालको दुष्ट हिंसकश्च प्रधानमात्यः ।—King and Prime Minister. (अरेपसा) दयालू । अरेपसा पापेनालिप्यमानया इति निरुक्ते यास्काचार्यः (NKT 12,3) अरेपसा न विद्यते पापं ययोस्तौ (ऋ 1, 181, 4) भाष्ये दयानन्दविः । अन्न-कूटादि पापरहितौ अतएव दयालू । = Kind.

What should men do is told further :

सुता इन्द्राय वायवे सोमांसो दध्याशिरः ।
निम्नं न यन्ति सिन्धवोऽभि प्रयः ॥७॥

7. **TRANSLATION** :—O men ! as rivers flow downwards, the

good articles are purchased by spending much wealth. Prepared well those articles go to please a wealthy man and a man powerful like the wind.

PURPORT :—As rivers go to the sea, in the same manner, those who use invigorating drugs enjoy happiness, and become healthy.

NOTES & REMARKS :—(दध्याशिरः) ये धातुमशितुं योग्याः । (दुधाम्-धारणपोषणयोः (जु०) अश-भोजने (कयाः) ।=Things which are worth-upholding and eating. (प्रयः) अतीवप्रियम् ।=Very dear.

A learned man should act like Agni/electricity :

सजूर्विश्वमिदंवेभिरश्विभ्यामुपसा सजुः ।
आ याह्वने अत्रिवत्सुते रण ॥८॥

8. **TRANSLATION** :—O learned person! the Agni (electricity) is united with all usefull objects like the earth, water etc. It is also energy united with both regions, with light and it united with the dawn. Thus it is pervading the created world. Come and give good te achings to all.

PURPORT :—O men ! you should know more and more about electricity which pervades all objects.

NOTES & REMARKS :—((सजुः) संयुक्तः । स+जुषी-प्रीतिसेवनयोः (तुदा०) प्रीतियुक्तः—संयुक्तः । जुषिः इत्यस्य तत्को अश्विनो विवबन्तरूपम् समानस्य छन्द इति समानस्य सकारादेशच् ।=United with. (अश्विभ्याम्) प्रकाशाऽप्रकाश लोकाभ्याम् अश्विनो पृथिव्यावित्येके (NKT 12, 1, 11) । द्यावा=Worlds bright and not bright. (अत्रिवत्) व्यापकवत् । (अत्रिः) अत सातत्यगमने । सातत्यगमनं व्यापकत्वं द्योतर्यात् ।= Like a pervading thing.

The attributes of a learned man are highlighted :

सजूर्मित्रावरुणाभ्यां सजूः सोमने विष्णुना ।
आ याह्यमे अत्रिवत्सुते रंश ॥६॥

9. *TRANSLATION* :—O learned person united with the Prāna and Udāna, united with prosperity or moon and united with pervading Akasha (ether)! come here to tell us about all that is all-pervading in this world and give us true teaching.

PURPORT :—If men get the knowledge of the science of electricity that is in Prāna, Apāna (vital breaths) and other objects, they could attain much happiness.

NOTES & REMARKS :—(मित्रावरुणाभ्याम्) प्राणोदानाभ्याम् । प्राणोदानो वै मित्रावरुणो (Stph. 1, 8, 3, 12, 3, 16, 1, 16) = With Prāna and Udāna. (सोमेन) ऐश्वर्येण चन्द्रेण वा । पु — प्रसवैश्वर्ययोः (स्वा०) अत्र ऐश्वर्यायैकः । असौ । वै सोमो राजा विलक्षणश्चन्द्रमाः (कोपीतकी ब्राह्मणे 4, 4, 7, 10) एष चन्द्रमा वै पदनाम एष सोमो राजा (जैमि० 2, 141) । = With prosperity or moon. (विष्णुना) व्यापकेनाकाशेन । = With pervading ether.

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How one becomes learned is told :

सजूरदित्यैर्वसुभिः सजूरिन्द्रेण वायुना ।
आ याह्यमे अत्रिवत्सुते रंश ॥१०॥

10. *TRANSLATION* :—O learned person ! you purifier like the fire. United with the (months) with Vasus (earth, water etc.), and united with the mighty soul come to tell us about what is pervading in the world, and give us good teaching.

PURPORT :—O men ! the electricity that is in the Akasha (ether) connected with the wind, know that and utilise it in various works.

NOTES & REMARKS :—(आदित्यैः)मासैः । कतमे आदित्या इति । द्वादशमासाः संवत्सर । इति हो वाच एते आदित्याः एते हीदं सर्वं आददामयान्ति तस्मादादित्या इति (Stph. 11, 6, 3, 8) (जैमिनीयोपनिषद् ब्राह्मणे 2, 77) = With. months. (वसुभिः) पृथिव्यादिभिः । कतमे वसव इति अग्निश्च पृथिवी च वायुश्चांतरिक्षं चादित्यश्च दीर्घश्चन्द्रमाश्चानक्षत्राणि च एते वसवः । एते हीदं सर्वं वासयन्ते तस्माद् वसव इति (Stph 11, 6, 3, 6, जैमि० 2, 77) = With earth and other objects. (इन्द्रेण) जीवेन । = With the soul.

8 Vasus are fire, earth, air, firmament, sun, sky, moon and planets.

The attributes and duties of the enlightened persons are told :

स्वस्ति नो मिमीतामश्विना भगः स्वस्ति देव्यदितिरनर्वणः ।

स्वस्ति पूषा असुरो दधातु नः स्वस्ति द्यावापृथिवी सुचेतुनां ॥११॥

11. **TRANSLATION** :—O men ! as teachers and preachers may give us happiness of a man who has no enemies, as air cause of the great wealth (of health) may give us happiness, as glorious and inviolable Vidya (knowledge or wisdom) may give us happiness through their knowledges, as nourishing milk etc. may give us happiness and as the cloud may give us happiness, in the same manner, may they bestow happiness upon you also.

PURPORT :—Those men only can derive proper benefit out of all objects, who use them scientifically knowing their attributes.

NOTES & REMARKS (अश्विना) अध्यापकोपदेशको । = Teachers and preachers. (भगः) ऐश्वर्य्यकर्त्ता वायुः । = Pure air which is the cause of the wealth (of health). (अदितिः) अखण्डिता विद्या । = Inviolable. Wisdom or knowledge, (पूषा) पुष्टिकरो दुग्धादिः । = Nourishing milk etc. (सुचेतुनां) सुष्ठु विज्ञापनेन । = With knowledge. (अनर्वा) अनर्वा प्रवेति असपन्नेन प्रेहीत्येवैतदाह । (Stph 3, 8, 2, 3) । = A horseless man— a man travelling in aeroplane etc. without a horse (power, Ed.)

The way to increase their knowledge is told :

स्वस्तये वायुमुप ब्रवामहे सोमं स्वस्ति भुवनस्य यस्पतिः ।
बृहस्पतिं सर्वैणां स्वस्तये स्वस्तये आदित्यासो भवन्तु नः ॥१२॥

12. *TRANSLATION* :—O men we tell you about the properties of the air and wealth (prosperity). You should also therefore listen attentively and tell it to others. May God, who is the Lord and Protector of the world shower welfare on the master of the Vedic speech and of band of men and all of us. As highly learned persons well-versed in all sciences after having observed Brahmacharya upto the age of 48 years, may bestow upon us great happiness, so they would do to you also.

PURPORT :—Let men become great scholars and scientists by study physics and chemistry and by the practical application of these sciences.

NOTES & REMARKS :—(सोमम्) ऐश्वर्यम् । = Wealth or prosperity. (बृहस्पतिम्) बृहतीनां स्वामिनम् । वाग्दे बृहती तस्या एष पतिः (Stph 14, 4, 1, 12) बृद्धा एते खलु वादित्या यद् ब्राह्मणाः (Taittiriya 1, 1, 9, 8) = Master of the great Vedic speeches. (आदित्यासः) अष्ट चत्वारिंशद्वर्षपरिमितेन ब्रह्मचर्येण कृतविद्याः । सा सा इव व्याप्ताखिलविद्या वा । अथ यान्यष्टचत्वारिंशद् वर्षाणि तत् तृतीये सवनम् । अष्टचत्वारिंशदक्षरा-जगती जागतं तृतीयसेवनं तदस्यादित्या अन्वायत्ताः प्राणा वा आदित्या एतेहीदं सर्वं आददते । = Those who have observed Brahmacharya (continence) upto the age of 48 years and have mastered all sciences.

The duties of the enlightened persons are told :

विश्वे देवा नो अद्या स्वस्तये वैश्वानरो वसुरग्निः स्वस्तये ।
देवा अवन्तवृभवः स्वस्तये स्वस्ति नो रुद्रः पात्वंहसः ॥१३॥

13. *TRANSLATION* :—O men ! let all enlightened persons protect us for happiness. Let the shining and pervading Agni (fire

and electricity) protect us. Let wise and highly learned persons protect us for the happiness acquired through knowledge. Let the punisher of the wicked protect use from sin or guilt.

PURPORT :—It is the duty of the learned persons to make all grow by protecting them by teaching and preaching constantly.

NOTES & REMARKS :—(रुद्रः) (दुष्टदण्डकः) रुद्रि-अशु विमोचने । रुद्रः दुष्टान् रोदयतीति सः । = Punisher of the wicked. (ऋभवः) मेधाविनः । ऋभुविः इति मेधाविनाम । (NG 3, 15) = Very wise men. रुद्रि-अशुविमोचने । रुद्रः—दुष्टान् रोदयतीति सः । ऋभुविः इति मेधाविनाम (NG 3, 15) = One who makes The wicked weep—Punisher of the wicked.

The same subject is continued :

स्वस्ति मित्रावरुणा स्वस्ति पथ्ये रेवति ।

स्वस्ति न इन्द्रश्चाग्निश्च स्वस्ति नो अदिते कृधि ॥१४॥

14. **TRANSLATION** :—O mother ! endowed with inviolable knowledge and abundant wealth, may Prāna and Udāna give us happiness, in the performance of a work which is not opposed to the true path. Bestow happiness upon us as the air and electricity do.

PURPORT :—That highly learned person only is praised by people who bestows happiness upon all.

NOTES & REMARKS :—(अदिते) अखण्डितविद्य । दो-अखण्डने (दिवा०) । = Endowed with inviolable knowledge. (मित्रावरुणा) प्राणोदानौ । प्राणोदानौ वै मित्रावरुणौ । प्राणोदानौ वै मित्रावरुणौ (Siph 1, 8, 3, 12) = Prāna and Udāna.

Men should walk on the path of Dharma (righteousness and duties) is told :

स्वस्ति पन्थामनुचरेम सूर्याचन्द्रमसांशिव ।

पुनर्ददताघ्नता जानता सं गमेमहि ॥१५॥

15. *TRANSLATION*:—Let us follow the path of happiness like the sun and the moon. Let us keep company with men of charitable disposition, non-violent and enlightened persons.

PURPORT:—O men! as the sun and the moon go to their apportioned course day and night with perfect regularity, in the same manner, you go always on the path of justice and always associate yourself with good men.

Sūktam—52

Rishi or seer of the Sūktam—Shyavāshva Ātreya. Devatā or subject—Marutah. Chhandas—Anushtup, Ushnik and Brihati of various kinds—Svaras-Rishabha, Panchama, Gāndhāra and Madhyama.

The worthy men should be honoured :

प्र श्यावाश्व धृष्ण्याचार्य मरुतैर्ऋकभिः ।

ये अद्रोघमनुष्वधं श्रवो मदन्ति यज्ञियाः ॥१॥

1. *TRANSLATION*:—O man! who has a black flames of the fire (from the yajnas. Ed.) like horses, honour firmly those performers of the Yajnas, because they take delight in glory which is free from guile and accompanied with good food alongwith brave men. They are respected by the enlightened persons and do good deeds.

PURPORT :—The men who honour the deserving indeed become venerable.

NOTES & REMARKS :—(श्रुक्वभिः) सत्कर्तृभिः । ऋच-स्तुतो (तुदा०) स्तुति द्वारा सत्कारो विदुषाम् ।= With the respecters of good men. (श्यावाश्व) श्यावाः कुणशिखाज्जयोऽश्वो यस्य तत्सम्बुद्धौ ।=He who has black flames of the fire as horses. (अनुष्वधम्) स्वधामन्ननुर्तमानम् । स्वधा इत्यन्ननाम= Accompanied with good food.

The qualities of people deserving honour are stated :

ते हि स्थिरस्य शर्वसः सखायः सन्ति धृष्णुया ।
ते यामन्ना धृषद्विन्स्मना पान्ति शश्वतः ॥२॥

2. **TRANSLATION** :—The persons who are bold friends are of the firm and sure heroic strength, become endowed with firmness, and other virtues. They protect men on the path. While travelling, they guard and give helping hand to all fellow passengers of their own accord.

PURPORT :—It is only the friendship and protection of the enlightened persons that is firm and stable, and not of others.

NOTES & REMARKS :—(धृष्णुया) दृढत्वादिगुणयुक्ताः (न्ति) धृषा-प्रागल्भ्ये ।=Endowed with firmness and other virtues. (शवसः) बलस्य (स्वा०) शव इति बलनाम (NG 2, 9) ।=Of strength.

The subject of honourable is still continued :

ते स्पन्द्रासो नोत्तरोऽति ष्कन्दन्ति शर्वरीः ।
मरुतामथा महौ द्विवि क्षमा च मन्महे ॥३॥

3. **TRANSLATION** :—O learned person ! we know well those great men who possess great light of knowledge and are in the

company of the heroic men. They forgive others' faults and are like those who are somewhat active and get over difficulties through the might and are virile sprinklers of happiness upon others. (All men should know such enlightened persons).

PURPORT :—*The men who work hard day and night, overcome all sufferings or miseries.*

NOTES & REMARKS :—(स्यन्द्रासः) किञ्चिच्चष्टमानाः । स्यदि-किञ्चिच्चलने । Somewhat a little active. (उक्षणः) सेचकान् । उक्ष-सेचने । = Virile sprinklers of happiness. (शर्वरीः) रात्रीः । शर्वरी इति रात्रिनाम् (NG 1, 7) । = Nights.

The purpose of honouring deserving persons is mentioned :

मरुत्सु वो दधीमहि स्तोमं यज्ञं च धृष्णुया ।
विश्वे ये मानुषा युगा पान्ति मर्त्यं रिषः ॥४॥

4. **TRANSLATION** :—O men ! we place you among the thoughtful good persons. They guard mankind, admirable Yajnas (philanthropic labour of all kinds) and men from malevolent wicked persons for set periods (Yugas and years).

PURPORT :—*Those who know the divine and human periods well, become well-versed in mathematics.*

NOTES & REMARKS :—(रिषः) हिंसात् । रिष-हिंसायाम् । = From a violent person. (युगा) युगानि वर्षाणि । = Yugas and years.

TRANSLATOR'S NOTES :—Yugas are four in number named as सत्ययुग, त्रेता, द्वापर, कलियुग the number of their years according to the books on ancient astronomy is as follows :—

Krita Yuga—4000 Daiva Years—human years	1440000
Treta Yuga—3000 Daiva Years —do—	1080000
Dvapara Yuga—2000 Daiva Years —do—	72000

Kali Yuga—1000 Daiva years —do—

36000

For details see Rishi Dayananda Sarasvati's Rigvedādi Bhāṣhya Bhoomikā or Introduction to the study of the Vedas.

What should men do is told further :

अर्हन्तो ये सुदानवो नरो असांमिश्रवसः ।

प्र यज्ञं यज्ञियेभ्यो दिवो अर्चा मरुद्भ्यं ॥५॥

5. **TRANSLATION** :—O learned person ! honour well those liberal givers, (donors) and heroes with full and perfect strength who acquiring capability of honouring deserving men from the performers of the Yajnas. They desire the welfare of all who accomplish Yajna (honouring the enlightened persons etc.).

PURPORT :—Men can increase their strength to any extent, if they earnestly desire.

NOTES & REMARKS :—(असांमिश्रवसः) अखण्डितबलाः । समि-मर्धंजुगुप्तयोः । (प्रययार्चो) प्रसांमि-पूर्णम् । = Of inviolable or perfect strength. (दिवः) कामयमानाः । दिवः-दिवु धातो कान्त्यर्थमादाय कान्तिः-कामना । = Desiring.

TRANSLATOR'S NOTE :—The use of the epithet नरः for the Maruts clearly substantiates Dayananda Sarasvati's interpretation of मरुतः as men and not storm gods, as Prof. Maxmuller and many other western scholars think. Prof. Wilson has translated as 'leaders of rites' and Griffith also as 'heroes'.

The men's duties are highlighted :

आ रुक्मैरा युधा नरं शृण्वान् शृष्टीरसृजत ।

अन्वेनाँ अहं विद्युतो मरुतो जज्भृतीरिव भानुरर्तुं त्पनां दिवः ॥६॥

6. **TRANSLATION** :—As leading great men train military or armies, agreeable (loyal Ed.) to them at the time of the battle,

therefore, you should pick up these brave men who are quick like the winds, rapid and make big sound or lighting to seek victory and glory. Get them equipped with the shining arms and weapons.

PURPORT :—It is the duty of all enlightened persons, scholars scientists to give training of science of electricity etc. to the loyal people.

NOTES & REMARKS :—(ऋषवाः) महान्तः । ऋषवा इति महत्ताम (NG 3, 3) ।=Great. (ऋषटीः) प्राप्ताः सेनाजनाः । (ऋषटीः) ऋषी-गतौ (तु०) । गतेस्त्रिष्वर्थे-वत्त प्राप्त्यर्थग्रहणम् ।=Men of the armies to come to see the king or the commander of the armies. (जङ्गतीरिव) शब्दकारिण्यः शीघ्रगतयो वा ता इव । जङ्गूतीरिव शब्दानुकरणम् ।=Making noise and rapid movement.

The duties of men are elaborated :

ये वावृधन्त पार्थिवा य उरावृन्तरिन्न आ ।
वृजने वा नदीनां सधस्थे वा सहो दिवः ॥७॥

7. **TRANSLATION** :—O men ! you should know all the good men, who are in the sky or multiform firmament for travel, who are well-known on earth or who grow on the bank of the rivers and in forest. Such men give up all bad habits through good education, and grow desiring the welfare of all and are great by nature and develop their faculties.

PURPORT :—Those who know the science of earth and other elements, grow from all sides.

NOTES & REMARKS :—(सधस्थे) समानस्थाने ।=In place. (पार्थिवाः) पृथिव्यां विदिताः ।=Well-known on earth.

What should a learned men do is told further :

शर्धो मारुतमुच्छंस सत्यशवसमुभ्वसम् ।
उत स्म ते शुभे नरः प्र स्पन्द्रा युजत त्मना ॥८॥

8. *TRANSLATION* :—O learned person ! praise the strength of thoughtful men who are endowed with truth strength or whose strength is truth. They who accept as guides very wise men. O leading men of perservering movement ! unite yourselves with God for your welfare.

PURPORT :—Men should always admire good strength and God the Almighty.

NOTES & REMARKS :—(ऋभ्वसम्) ऋभुं मेघाविनमसते गृह्णाति तम् । ऋभुरिति मेघाविनाम (NG 3, 15) अस गत्यादिः ।=Acquiring of the wisdom. (स्पन्द्राः) धैर्यगतयः ।=Of preserving movement.

The men's duties are further told :

उत स्म ते परुष्ण्यामूर्णा वसत शुन्ध्यवः ।
उत पुण्या रथानामद्रिं भिन्दन्त्योजसा ॥९॥

9. *TRANSLATION* :—O men! you may have such marks in the wheels of the chariot which protect you, being the purifiers and the cloud and rain down water. Being protected and honoured, may you dwell here well.

PURPORT :—As the clouds while raining water, break the earth, so the association with noble persons dispels all impurity.

NOTES & REMARKS :—(परुष्ण्याम्) पालनकर्तृणाम् (क्रियापद) । पु — पालनपूरणयोः (जुहो०) ।=Protectors. (ऊर्णाः) रक्षिताः । उर्णून्-प्राच्छादने (अदा०) ।=Protected, guarded. (अद्रिम्) मेघम् । अद्रिरिति मेघनाम (NG 1, 10) ।=Cloud.

TRANSLATOR'S NOTES :—It is wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take Parushni as the name of a particular river and to remark as Griffith has vented to do in his footnot "Parushni—one of the rivers of the Punjab, now called the Ravi". Such a wild imagination is against the fundamental principles of the eternal Vedas which Shri Sayanacharya has so ably enunciated (earlier. Ed.) in his introduction of the commentary on the Rigveda. Such an inconsistency on the part of a great scholar is deplorable.

Men's duties are to seek all paths of Vidya and Dharma (knowledge and righteousness) etc. :

आपथयो विपथयोऽन्तस्पथा अनुपथाः ।
एतेभिर्मह्यं नामभिर्यज्ञं विष्टार ओहते ॥१०॥

10. **TRANSLATION** :—O men! my Yajna in the form of honour shown to the enlightened persons, association, donation or charity etc. is attained by me by various paths or with the cooperation of the persons following different paths. They are therefore addressed by those names. Some follow a path which goes to all directions. Some tread upon path which goes to diverse directions, or even opposite directions; some are fond of having an underground path, and some follow another path of their choice. Let all co-operate with me when I invite them, even though they tread upon different paths

PURPORT :—O men! you should have a clear and distinct experience of all sciences and their practical application and give them to others also.

NOTES & REMARKS :—(आपथयः) समन्तादिभिर्मुखः पन्था येषान्ते । = The path that goes to front direction. (यज्ञम्) विद्वत्सत्कारादिकम् । यज—देव-पूजासङ्गतिकरणदानेषु । = The verb denotes honour that is shown to all enlightened persons or, association and charity.

Men should acquire knowledge and other dealings step by step is told :

अथा नरो न्योहतेऽथा नियुत ओहते ।
अथा पारावता इति चित्रा रूपाणि दृश्यी ॥११॥

11. *TRANSLATION* :—That man becomes gratified and makes his life successful, who being a leader in the acquisition of knowledge attains it and helps others to do so, or who attains it being endowed with the certain movement of the wind etc., and who afterwards goes to distant places and feels (experiments. Ed.). These forms found in such a distant place are wonderful and worth seeing (or visiting. Ed.).

PURPORT :—Men should study all sciences with the observance of Brahmacharya, then should visualise their practical applications in arts and industries, and should get the knowledge of distant objects by inference and other means.

NOTES & REMARKS :—(ओहते) प्राप्नोति प्रापयति वा । नियुतो वायोः इति आपिक्षेपयोजनानि (NG 1, 15) आ+वह—प्रापणे (श्वा०) ।=Attains or enables others to attain. (नियुतः) निश्चितवाय्वादिगतिमान् । यु-मिश्रणमिश्र-णयोः (अदा०)=Endowed with a certain movement of the wind.

How should men deal with one another is told :

छन्दः स्तुभः कुम्भन्यव उत्समा कीरिणो वृतुः ।
ते मे के चित्र तायव ऊर्मा आसन्दृशि त्विषे ॥१२॥

12. *TRANSLATION* :— Let those persons who praise God with Vedic mantras, be the protectors of all. Let them be like the well for the persons desirous of bath, and may they be helpful for my sight, for the strength and lustre of body and soul. Let them not be like lustre dancers, scattering evil thoughts or like thieves.

PURPORT :—Those persons are called *Āptas*—absolutely truthful and trustworthy persons, who do not disturb the peace of other's minds and never commit theft, rather they are like the well for a thirsty person and give peace and increase the strength of body and soul.

NOTES & REMARKS :—(छन्दः स्तुमः)ये छन्दोभिः स्तोमनं स्तवनं कुर्वन्ति ।= Those who praise God with the Vedic mantras. (कुम्भन्यवः) आत्मनः कुम्भनमुन्दनमिच्छवः । कु-विक्षेपे (तुदा०) ष्टुम-स्तम्भे धारणे । अन्न स्तवनाथकः । अनेकार्थं घातयः इति-नियमात् । स्तुतिद्वारापि धारणमेव हृदि परमात्मने ।=Desiring wetting or bath. (कीरिणः) विक्षेपकाः ।=Disturbers (of the peace of mind) scatterers of evil thoughts.

TRANSLATOR'S NOTES :—Not being able to understand the importance of the mantra, Griffith has remarked in the footnote. The stanza is difficult and obscure. The Hymn of the Rigveda p. 52.

Whose association should men keep is told :

य ऋष्या ऋष्टिविशुतः कवयः सान्ति वेधसः ।
तमृषे मार्तं गुणं नमस्या रमया गिरा ॥१३॥

13. **TRANSLATION** :—O Rishi ! knower of the meaning of the mantras ! you honour the host of the enlightened men who are knowers of the science of electricity, well-versed in all shastras and great (sublime) geniuses with well-trained, true and soft speech. Make them happy with your refined speech.

NOTES & REMARKS :—(ऋष्टि विद्युतः) विद्युति वृष्टिचिज्ञानं येषान्ते । ऋषी-गती (तुदा०) गतेस्त्रिष्वर्थेष्वन्न ज्ञानार्थग्रहणम् ।=Those who are knowers of the science of electricity. (वेधसः) मेधाविनः । वेधा इति मेधाविनाम् (NG 3, 15)।=Geniuses. (ऋष्याः) महान्तो महाशयाः । ऋष्व इति महत्प्रनाम् (NG 3,3)।=Great, endowed with sublime thoughts.

TRANSLATOR'S NOTES :—The epithets used for the Maruts like Rishwah, Kavayah, Vedhasah etc. clerly denote that they are great and wise men and not 'storm gods' as Prof. Maxmuller and some other Western translators have erroneously maintained. Even the faulty translation of Prof. Wilson and Griffith corroborates this. कवयः has been translated by Prof. Wilson as 'wise' and by Griffith as 'Sages'. Can these epithets be used for 'storm gods'?

What should men do is further highlighted :

अच्छं ऋषे मरुतं गुणं दाना मित्रं न योषणा ।
दिवो वा धृष्णव ओजसा स्तुता धीभिरिषयत ॥१४॥

14. **TRANSLATION** :—O Rishi (learned knower of the meaning of the mantras) ! approach the host of the Maruts—thoughtful men, as a youthful wife approaches her husband. Those who desire the welfare of all, who are men of strong determination and therefore admired by all, approach the thoughtful wise people with good intellects, strength and charity. So all should approach them reverentially.

PURPORT :—All teachers and the taught should be friendly to one another and should acquire the knowledge of the properties of the air and other elements.

NOTES & REMARKS :—(धृष्णवः) धृष्टाः प्रगल्भाः दृढ निश्चयाः । धृषा-प्रागल्भ्ये (स्वा०) = Men of strong determination. (इषयत) प्राप्तुवन्ति । इष-गतो (दि०) । = Obtain, approach.

Men should acquire the knowledge of various sciences by the association of the great scholars is described :

नू मन्वान एषां देवाँ अच्छा न वक्षणा ।
दाना सचेत सूरिभिर्यामश्रुतेभिरञ्जिभिः ॥१५॥

15. **TRANSLATION** :—O men ! the thoughtful person who

obtains divine persons or objects with the association of the enlightened men, who have heard about the path of truth and who are manifesters of the Vidya (knowledge) and good virtues among themselves and who is liberal in giving charity, does not suffer from poverty and ignorance. You should have contact with such a person .

PURPORT :—Those persons who are lovers of association with the scholars and who are interested in spreading knowledge can acquire knowledge quickly.

NOTES & REMARKS :—(वक्षण) बहनेन । बह-प्रापणे (भ्वा०) । प्रवाहेण ।
=With flow. (अजिभिः) विद्याशुभगुणप्रकटकारकैः । अंजू व्यक्तिमुख्यकान्ति-
गतिषु (हत्ताः) अत्र व्यक्त्यर्थः । व्यक्ति-प्रकटीकरणम् । =Manifesters or revealers
of Vidya and good virtues.

TRANSLATOR'S NOTES :—The word याम in यामश्रुतेभिः has not been explained in the Sanskrit commentary and in the Hindi translation. It has been interpreted as याम प्रहर सुने गये जिनसे, उन विद्वानों से Here the sense is not clear. In his commentary on Rig 1.37.8 Dayananda Sarasvati has interpreted घामेषु as स्वस्वगमनरूपमार्गेषु, so here also it is proper to take the word याम to mean मार्ग or path. The same meaning has been given by him in his commentary on [Rig. 3, 30-15 यामकोशाः—यान्ति येषु ते यामाः मार्गाः ।

Significance of knowledge is stated :

प्र ये मे बन्ध्वेषु गां वोचन्त सूरयः पृथिन वोचन्त मातरम् ।
अथा पितरमिष्टिमणं रुद्रं वोचन्त शिकसः ॥१६॥

16. **TRANSLATION :—**Those highly learned persons should be respected by me, who for the fulfilment of the desire of my kith and kin tell me about good speech and who tell me about the firmament as-mother. Afterwards, the mighty teachers tell me

that a powerful and enlightened person who is terrifier of the wicked and who is protector of noble ones is to be regarded as father.

PURPORT :—Men should know that those who give us wisdom and good education should be ever respected.

NOTES & REMARKS :—(वन्धवे) बन्धूनामिच्छायै । इषु—इच्छायाम् (तुदा०) ।=For the fulfilment of the desire of the kith and kin. (पुंस्त्रिम्) अन्तरिक्षम् । पुंस्त्रिरिति साधारणनाम (NG 1, 4) घुलोकान्तरिक्ष साधारण-मित्यर्थः ।=Firmament. (शिववत्सः) शक्तिमन्तः ।=Mighty. (इक्ष्मिणम्) इक्ष्मो बहुविधो विद्यते यस्य तम् ।=Endowed with much knowledge.

The significance of knowledge is described :

सप्त में सप्त शाकिन् एकमेका शता ददुः ।

यमुनायाभधि श्रुतमुद्राधो गव्यं मृजे नि राधो अश्व्यं मृजे ॥१७॥

17. **TRANSLATION** :—O men ! I purify that wealth (of wisdom) which I have heard during the observance of the Yamas (restraints) and Niyamas (observances) and I purify that material wealth which is beneficial to cattle and to the horses. Men of seven kinds being powerful give me hundreds of useful things. You should also know them having obtained them.

PURPORT :—There are seven kinds of men in the world, namely :—foolish, very foolish, extremely foolish, a learned man, a very learned man, the best among the learned persons and a Vedic scholar.

Sūktam—53

Rishi or seer of the Sūktam—Shyāvāshva Ātreya. Devata—
Marut. Chandas—Gāyatri, Brihati, Anushtup, Ushnik and Pankti.
Svaras—Shadja, Rishabha and Panchama.

Men's duties are told :

को वदें जानमेषां को वां पुरा सुन्नेष्वास मरुताम् ।
यद्युयुजे किलास्यः ॥१॥

1. *TRANSLATION*:—O ordinary or highly learned men ! who knows the origin or manifestation of these men winds who are used for various purposes? Who is such a man whose mouth (or tongue) is full of certainty about it? Who is it that has been dwelling in happiness before?

PURPORT:—It is only great scholars who can with certainty know the definition and attributes of man, wind and other objects.

NOTES & REMARKS:—(मरुताम्) मनुष्याणां वायूनां वा । मरुतो मितराविणो वा मितरोचितो वा । महद् द्रवन्तीति वा (NKT 11, 2, 14) मरुतः इति ऋत्विङ् नाम (NG 3, 18) मरुतः इति पदनाम (NG 5, 5) पद-गतो । गतेस्तिष्ठवर्थेषु प्राप्त्यर्थमाहाय गमनागमनक्रियाप्रापका वायवः ।=Of men or of the winds. (किलास्यः) निश्चितमास्यं यस्य सः ।=One whose mouth (tongue) is full of certainty. (जानम्) प्रादुर्भावम् ।=Manifestation or origin.

The way to query or technique of questioning is stated :

एतान्गणेषु तस्थुषः कः शुश्राव कथा ययुः ।
कस्मै ससुः सुदासे अन्वापय इळाभिर्वृष्टयः सह ॥२॥

2. *TRANSLATION*:—O learned persons ! who has heard knowledge while standing in their vehicles like the aircrafts etc ?

How do they go and whom do they attain? Upon what liberal person with many attendants do their kindred rains flowen down together with manifold food etc?

PURPORT:—It is only a man who knows the properties of many pervasive and useful things like electricity. He can know the dealings of the entire technology.

NOTES & REMARKS :—(रथेषु) विमानादियानेषु । रथो रहतेर्गतिकर्मणः । स्थिरतेर्वा स्याद् विपरीतस्य । रममाणोऽस्मिस्तच्छिताति वा । रमतेर्वा रसतेर्वा (NKT 9, 2, 11) ।=In vehicles like the aircraft etc. (सखः) प्राप्तुवन्ति ते । सु-गतो (स्वा०) गतेस्त्रिष्वयेष्वत्र प्राप्त्यर्थग्रहणम् ।=Obtain, achieve. (इलाभिः) अन्नादिभिः ।=With food etc.

What should men do is told :

ते म आहुर्य आयुरूपं बुभुविर्बुभुर्मदे ।
नरो मर्या अरेपसं इमान्पश्यन्नितिःतुहि ॥३॥

3. **TRANSLATION:**—The absolutely sinless men like the desiring birds told me the truth for delight, because they know and attain it. After actually seeing their desires, they have asked me to praise them.

PURPORT:—Those person are called *Āptas* (absolutely truthful) who acquire knowledge by labouring day and night and give instruction to others. (Here the simple life of a bird is praised as an ideal. Ed.)

NOTES & REMARKS :—(बुभिः) कामयमानैः । (बुभिः) दिवुधातोरनेकार्थेष्वत्र कान्त्यर्थग्रहणम् । कान्तिः-कामना ।=Desiring. (अरेपसः) दोषलेपरहिताः । अरेपसं पापेनालियमानयेति ((NKT 12, 3) ।=Free from sins and faults.

The importance of hard work is stressed :

ये अञ्जिषु ये वाशीषु स्वभानवः स्रक्षु रुक्मेषु खादिषु ।
आया रथेषु धन्वसु ॥४॥

4. *TRANSLATION* :—O men ! the persons who shine on account of their virtues and who are self-luminous with their manifest dealings, in their refined speeches, in their garlands or jewels, in their gold and other ornaments, in their eating, in their vehicles and on earth, they become renowned.

PURPORT :—Those who are industrious are respected everywhere and become wealthy.

NOTES & REMARKS :—(अञ्जिषु) प्रकटेषु व्यवहारेषु । अञ्जु व्यक्तिप्रकाश-कान्तिगतिषु । (रघा०) । स्रक्षु व्यक्त्यर्थकः । व्यक्तिः प्रकटीकरणम् । = In manifest dealings. (वाशीषु) वाणीषु । वाशीति वाङ्माम (NK 1, 11) । = In speeches. (धन्वसु) स्थलेषु । = In the landes.

TRANSLATOR'S NOTES :—The epithets used for Maruts like नरः, मर्याः, अरेपसः clearly show that they are sinless leading mortals and not storm gods as erroneously supposed and explained to be by Prof. Maxmullar and others.

The men's duties are stated :

युष्माकं स्मा रथौ अनु मुदे दधे मरुतो जीरवानवः ।
वृष्टी द्यावो यतीरिव ॥५॥

5. *TRANSLATION* :—O thought men of good life ! for your delight I uphold vehicles like the aeroplanes, good rains (through Yajnas) and lightful of knowledge and like the acts which are to be accomplished with hard labour.

PURPORT;—O men ! as I uphold with due practice the light of knowledge and rains through the Yajnas, so you should also do.

(NOTES & REMARKS :—(द्यावः) प्रकाशान् (धावः) दिव् धातोः धृत्यर्थमादाय धृतिः प्रकाशः ।=Light. (यतीरिव) प्रयत्नसाध्या क्रिया इव ।=Like the processes to be accomplished with labour.

What should men do is told further :

आ यं नरः सुदानवो ददाशुषं दिवः कोशमचुच्यवुः ।
वि पर्जन्यं सृजन्ति रोदसी अनु धन्वना यन्ति वृष्टयः ॥६॥

6. *TRANSLATION* :—O men ! the leading persons who are givers of good knowledge and other virtues, desire the welfare of all. They cause the cloud to fall down from the sky for the benefit of all donors. They let loose the rain clouds; and the shedders delers of the rain spread everywhere with abundant water. You should also do likewise.

PURPORT :—They only are good donors who cause sufficient rains through the performance of the Yajnas, and thus work for preservations of forests and construction of the tanks etc.

(NOTES & REMARKS :—(सुदानवः) उत्तमविद्यादिशुभगुणदातारः ।=Good donors of knowledge and good virtues. (कोषम्) मेघम् । कोश इति मेघनाम (NG 1, 10) ।=Clouds. (रोदसी) द्यावापृथिव्यो । रोदसीति द्यावापृथिव्यानाम् (NG 3, 30) (धन्वना) अन्तरिक्षेण । धन्वान्तरिक्षम् । धन्वन्त्यस्मादायः (NKT 5, 1, 5) ।=Heaven and earth,

The objects of knowledge is described :

तृदृदनाः सिन्धवः क्षोदसा रजः म संसृधेनवो यथा ।
स्यन्ना अश्वा इवाध्वनो विमोचने वि यद्वर्तन्त एन्यः ॥७॥

7. *TRANSLATION* :—As there are cows to (otherwise) give

milk profusely, likewise the rivers sometimes break the earth with their waters. (during floods. Ed.) You should take optimum benefit out of the rivers which are very rapid in their movement, like horses traverse the paths.

PURPORT :—As the cows rain milk (give in abundance) so the rivers, seas and tanks etc. cause rains and irrigation,

NOTES & REMARKS :—(तत्तुदनाः) भूमि हिसवन्तः । तुदिर-हिसाज्जादरयोः (द०) अत्र हिसार्थकः । स्पन्द प्रसवणे (ष्वा०) ।=Breaking the earth by floods etc. (स्याः) अशुगमनाः ।=Rapidly going. (एन्यः) या यन्ति ता नद्यः (NG 1, 13)) —Rivers.

What should men attain is told :

आ यांत मरुतो दिव आन्तरिक्षादुमादुत । माव स्थात परावतः ॥८॥

8. **TRANSLATION** :—O thoughtful men ! come from the firmament and from your homes to attain your desire.

PURPORT :—Those persons only get their desires fulfilled who give up all malice or animosity and are endowed with good knowledge.

NOTES & REMARKS :—(अमात्) गृहात् । अमा इति गृहनाम (NG 3, 4) । अत्र पुंसि प्रयोगश्छान्दसः ।=From home. (दिवः) कामनाः । दिवु—घातोस्ते—कार्येष्वत्र कान्त्यर्थग्रहणम् । कान्ति.कामना । =Desires.

What should the enlightened person preach is told :

मा वो रसानितभा कुभा क्रुमुर्मा वः सिन्धुनिरीरमत् ।
मा वः परि छात्सरयुः पुरीषिगयस्मे इत्सुन्नमस्तु वः ॥९॥

9. **TRANSLATION** :—O thoughtful men ! Let not the earth which is devoid of light and or of little lustre, and revolving around

the sun) make you hold back from your goal. Let not a river or an ocean hold you fast (actually). Let no man who goes on moving or a woman who goes on constantly or desires to enjoy in a city restrain you, so that you and we may enjoy real happiness.

PURPORT :—Men should labour in such a manner that all his belongings may give happiness to them.

NOTES & REMARKS :—(रसा) पृथिवी । रसादिगुणयुक्ता । = Earth. (अनितभा) अप्राप्तदीप्तिः । = Devoid of light. (कुभा) कुत्सितप्रकाशा । = Of little lustre. (सरयुः) यः सरति । = A man moving continuously. (पुरीषिणी) पुर इषिणी । (पुरीषिणी) । स एष प्राण एव यत्पुरीषम् तद्वती प्राणवलवती स्त्री (Stph 8, 7, 3, 6) । = Going forward or desiring to enjoy in a city.

TRANSLATOR'S NOTES :—Sayanacharya, Prof. Wilson, Griffith and others have erroneously taken अनितभा, कुभा, ऋम्, सिन्धु, सरयु and पुरीषिणी as Proper Nouns denoting some rivers, as that is against the fundamental principles of the Vedic Terminology (Nirukta. Ed.). Griffith's footnote shows how uncertain and merely conjectural are the meanings given in their translation. "Rasa-a river, probably an attribute of the Sindhu or Indus as Anitatha also seems to be". Sarayu-probably a river in the Punjab (Vol.I.P. 522 Hymns of the Rigveda). Can we rely upon such mere guesswork full of many probabilities?

A learned person's desire is told :

तं वः शर्धं रथानां त्वेषं गुणं मारुतं नव्यसीनाम् ।
अनु प्र यन्ति वृष्टयः ॥१०॥

10. **TRANSLATION** :—O men ! I convey or lead you to that strength of the lord of the Maruts heroic men who are masters of new chariots, and I tell you about their light of good virtues.

They are followed by the rains (abundance. Ed.) of happiness and joy.

PURPORT :—Those persons become more mighty, who attain new policy adopted by the enlightened persons.

NOTES & REMARKS :—(त्वेषम्) सद्गुणप्रकाशम् । त्विष-दीप्तौ (श्वा०) ।
=The light of good virtues. (शर्वम्) बलम् । शर्व इति बलनाम(NG 2, 9)।
=Strength.

Men's duties are pointed out :

शर्वशर्वे व एषां व्रातव्रातं गुणगणं सुशस्तिभिः ।
अनु क्रामेम धीतिभिः ॥११॥

11. **TRANSLATION** :—O men! we try to surpass in the strength, and the present position group of these heroes by our good praises because works are done by the help of the fingers. So you should also emulate.

PURPORT :—If men try to develop their power to the maximum, they can surpass even very powerful persons.

NOTES&REMARKS :—(व्रातव्रातम्) वर्त्तमानं वर्त्तमानम् । वृत्तु-वर्त्तने (श्वा०) ।
=Present position. (धीतिभिः) अङ्गुलिभिः कर्माणि । धीतये इत्यङ्गुलिनाम् (NG 2, 4) =Like the works done with the help of the fingers.

What should man do is told :

कस्मा अद्य सुजाताय रतहंघ्याय प्र ययुः । एना यामेन मरुतः ॥१२॥

12. **TRANSLATION** :—To whom the persons renowned on account of profound knowledge and givers of desirable things have

gone with these thoughtful persons in peaceful mind ? Being the givers of knowledge, such persons become admirable everywhere.

PURPORT :—Without imparting knowledge and other good virtues, the scholars are not admired anywhere.

NOTES & REMARKS :—(सुजाताय) सुष्ठुविद्यासु प्रसिद्धाय ।=Well-known for the knowledge of good sciences. (रातहृष्याय) दत्तदातव्यदानाय । जनी-प्रादुर्गवि (भ्वा०) । हा-दाने (अदा०) । हु-दानादनयोः (जुहो०) ।=Giver of what is worth giving?

What should men do is further highlighted :

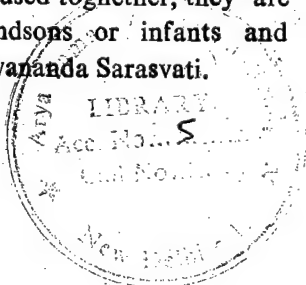
येन तोकाय तनयाय धान्यं बीजं वहध्वे अर्क्षितम् ।
अस्मभ्यं तद्वत्तन यद् ईमहे राधो विश्वायु सौभगम् ॥१३॥

13. *TRANSLATION* :—O men ! with the same good will that you bestow in the form of imperishable grain seeds to an infant and a grown up son, bestow it upon us, because we seek your life—sustaining and auspicious wealth.

PURPORT :—Those persons who store foodgrains and other articles for the warehousing and nourishment of their children, get imperishable happiness.

NOTES & REMARKS :—(तोकाय) सद्यो जातायापत्याय ।=For newly born infant. (तनयाय) कुमाराय ।=For a grown-up unmarried son.

TRANSLATOR'S NOTES :—In the Nighantu, we find both लोकस and तनयः । तनयम् इति अपत्यनाम (NG 2, 2) । But when both words are used together, they are sometimes taken to mean sons and grandsons or infants and grown-up sons as interpreted by Dayananda Sarasvati.



How should men behave is further highlighted :

अतय्याम निदस्तिरः स्वस्तिभिर्हिंत्वावृद्धमरातीः ।
वृष्ट्वी शं योराप उस्ति भेषजं स्याम मरुतः सह ॥१४॥

14. *TRANSLATION* :—O thoughtful men ! we give up the company of the false slanderers or revilers and by doing good deeds having renounced crooked and sinful acts. We possess peace, rain good water alongwith cattle, and unmind happiness and herbs. So you should also do likewise.

PURPORT :—Men should give up the slanderers and the habit of slandering, sinners and sin, should conquer enemies. They should keep the body healthy by taking proper herbs and drugs and should enjoy happiness constantly developing soul and freely acquiring of *Vidya* (true knowledge) and practising *Yoga*.

NOTES & REMARKS :—(उस्ति) गवाद्युक्तम् । उस्ति इति गोनाम (NG 2, 11) । = Endowed with cows etc. (निदः) ये निन्दन्ति तान्मिथ्यावादिनः । = Liars who slander or revile. (भेषजम्) निन्दितं कर्म । अवद्यावमाधमावरेफाः कुस्ति (उणादि 5, 54) । = Reprehensible bad acts.

What should men do is told further? :

सुदेवः संमहासति सुवीरौ नरो मरुतः स मर्त्यैः ।
यं त्रायध्वे स्याम ते ॥१५॥

15. *TRANSLATION* :— O respectable leading men ! the man whom you protect becomes a good enlightened person and a good hero. Let us be also like him keeping his company.

PURPORT :—Men should protect all weak beings having become very much elevated or advanced.

The men's duties are elaborated :

स्तुहि भोजान्तस्तुवतो अस्य यामन्ति रण्णावो न यवसे ।
यतः पूर्वा इव सखीरन्तु ह्य गिरा गृणीहि कामिनः ॥१६॥

16. *TRANSLATION* :—O learned person ! delivering sermons, praise those who protect or support men and are God's devotees. With refined speech call upon those who follow the path of ancient people, call upon good friends as they call the cows for fodder. Praise those who have noble desires.

FURPORT :—O learned man, always honour those persons who are admirable friends of all and whose desires are true.

NOTES & REMARKS :—(यामन्ति) मार्गे । यामः अतिस्तुसुहृत्सुषुम्निक्रमाया
या यदि यमिनीभ्यो मन् (उणादि 1, 140) इति याघातोर्मन् प्रत्ययः । यामते गम्यतेऽनेनेति
यामःमार्गे-रक्षा शब्दार्थः (स्वा०) ।=On the path. (भोजान्) पालकान् ।=
Protectors or supporters. (रणन्) उपदिशन् ।=Preaching. (कामिनः)
प्रशस्तं कामो येषामस्ति तान् ।=To those whose desires are nobles.

Sūktam—54

Rishi or seer of the Sūktam—Shyāvāshva Ātreya. Devatās—
Maruts. Chhandas—Jagati and Trishtup of various forms. Svaras—
Nishāda and Gāndhāra.

How should the enlightened persons behave is told :

प्र शर्थाय माहताय स्वमानव इमां वाचमनजा पर्वतच्युते ।
धर्मस्तुभे दिव आ पृष्ठयज्वने युन्नश्रवसे महि नृम्यामर्चत ॥१॥

1. *TRANSLATION* :—O learned persons ! you desire the welfare of all, and utter the well—balanced speech. You give the

strength to heroic men which is self—radiating and gives respectfully the great wealth of knowledge to a person who is capable to get rain water from the cloud through the Yajna, or is capable to throw down an enemy like the cloud (coverer of other's happiness). Such a person is admirer of the Yajna, and honours venerable persons even during their absence, because they are renowned or glorious.

PURPORT :—O learned persons ! make the ignorant endowed with knowledge by giving them *Vidya* (true knowledge). By distinguishing between truth and untruth, make people to accept truth and renounce falsehood and thus gather abundant wealth for the happiness of all.

NOTES & REMARKS :—(अनज) उच्चरतोपदिशत । अत्र संहितायामिति दीर्घः । व्यत्ययेनैकवचनं च । अंजू-व्यक्तिप्रक्षण कान्ति गतिषु (हृषा०) । अत्र व्यक्त्यर्थकः । व्यक्तिः—प्रकटीकरणं व्याख्यादि द्वारा । = Utter or preach. (धर्मस्तुमे) यो धर्मं यज्ञं स्तोमति स्तोति तस्मै । धर्म इति यज्ञनाम (NG 3. 17) । = To him who praise Yajna. (द्युम्नश्रवसे) द्युम्नं यज्ञः श्रवः श्रुतं यस्य तस्मै । = For a person who is renowned or glorious.

What should men do is told further :

प्र वो मरुतस्तविषा उदन्यवो वयोवृधो अश्वयुजः परिजयः ।
सं विद्युता दधति वाशति त्रितः खरन्त्यापोऽवना परिजयः ॥२॥

2. **TRANSLATION**—O men! honour those mighty persons who desire peace like water, increase the span of their life, and harness speedy articles in their vehicles. Such people are in the habit of going on all sides, unite you with electricity (energy. Ed.) and utter nice words of advice. From three regions, the following waters pronounce your protection. You should utilise them well.

PURPORT :—*Those who know the science of energy and other articles, uphold happiness for all.*

NOTES & REMARKS :—(तविषाः) बलवन्तः । तव इति. बलनाम (NG 2, 9) । वविष इति महत्ताम् (NG 3, 3) ।=Mighty, powerful. Powerful or mighty, Great on account of the wonderful strength. (परिच्छयः) ये परितः सर्वतो गच्छन्ति ते ।=Going on all sides. (वाशति) वाणीवाचरन्ति । गद्यर्थं वाशीति वाङ्मनाम (NG 1, 11) ।=Act like the speech.

How should men behave is told further :

विद्युन्महसो नरो अश्मदिद्यवो वातं त्विषो मरुतः पर्वतच्युतः ।
अब्दया चिन्मुहुरा ह्लादुनीवृतः स्तनयदमा रभसा उदौजसः ॥३॥

3. **TRANSLATION :—**O leaders ! you should associate with the persons who are conspicuous in the science of electricity. In fact, they are revealers of the science of the clouds, who shine on account of their knowledge of the science of air, and transform the clouds into rain water. In fact, they are the givers of water to the thirsty whose homes are full of the recitation of the Vedic speech. They are speedy and of exceeding strength, and are connected with poverty-carrying transmitting experiments etc.

PURPORT :—*Those persons become prosperous who know the science of electricity, cloud, air sound etc.*

NOTES & REMARKS :—(विद्युन्महसः) ये विद्युद्विद्यायां महसो महान्तः ।=Excelling in the science of electricity. (अश्मदिद्यवः) मेघविद्याप्रकाशकाः । अश्मेति मेघनाम (NG 1. 10) =Revealers of the science of the cloud. (ह्लादुनीवृतः) ये ह्लादुन्या शब्दकर्या विद्युता युक्ताः । ह्लाद—अन्यत्ते शब्दे (ध्वा०) ।=Endowed with the electricity making sound.

What should men know is told further :

व्यक्तून् रुद्रा व्यहानि शिक्खो व्यन्तरिंजं वि रजंसि धूतयः ।
वि यदज्ज्ञां अजंथ नाव ई यथा वि दुर्गाणि मरुतो नाहं रिष्यथ ॥४॥

4. *TRANSLATION* :—O men ! you should move freely in the earth like powerful winds, which manifest well known things, measure days, take the dust of the earths towards the firmament, like the boats move on the waters. You go to or acquire the knowledge of those winds so that you may not suffer from difficulties.

PURPORT :—Men must acquire the knowlege of the science of air.

NOTES & REMARKS :—(रुद्राः) वायवः । मरुतः महत् द्रवन्तीति ।= Winds. (व्यक्तून्) प्रसिद्धान् । अक्तून्—अजु—व्यक्तिप्रदानकान्तिगतिषु (रुद्रा०) अत्र व्यक्तयर्थः ।=Famous articles. (शिक्खसः) शक्तिमन्तः ।=Powerful, (अजान्) सततगामिनः । अज गतिकोपणयोः (श्वा०) ।=Things which are ever moving. (ईम्) जलम् । ईम् इति उदकनाम (NG 1, 12) ।=Water.

What should men know is further told :

तद्दीर्घं वो मरुतो महित्वनं दीर्घं तैतान् सूर्यो न योजनम् ।
एता न यामे अग्रभीत शोचिषोऽनश्चदां यन्न्ययातना गिरिम् ॥५॥

5. *TRANSLATION* :—O men ! you are mighty like the winds. Your power has spread wide (sends afar) your glory comparable to the sun and radiance, and has the power of attraction. These movements which have not taken the lustre provide movement without horses and generates clouds. Let us take all that which you achieve through your scientific knowledge.

PURPORT :—Those persons become benevolent who knowing the attributes of the sun and the cloud increase their strength and earn money. (The windmills produce or generate energy, which helps in irrigation power and in running of flour and rice mills Ed.).

NOTES & REMARKS :—(योजनम्) युञ्जन्ति येन तदाकर्षणाख्यम् । युञ्जिर—योगे (इवा०) शोचति ज्वलतिकर्मा (OG 1, 16) = The power of attraction. (मस्तः) वायुवद्वत्मानाः । = Men mighty like the wind. (अगृहीतशोचिषम् । न गृहीतं शोचिस्तेजो यैस्ते । = Which have not taken the lustre.

How should men behave is told :

अभ्राजि शर्धो मरुतो यदर्गसं मोषथा वृक्षं कपनेव वेधसः ।
अथ स्मा नो अरमति सजोषसश्चक्षुरिव यन्तमनु नेषथा सुगम् ॥६॥

6. **TRANSLATION** :—O men! you are mighty like the winds, and in manifesting your strength, you harness from water (generates hydroelectricity Ed.). We shall punish you, like the shaking movements of the wind shake the tree. O wise! loving and serving equally, you conduct us by an easy path leading to prosperity, and show the way. Let us have detachment even in material prosperity.

PURPORT :—Blessed are those who manifest the physical and spiritual power of all. We unite them who steal away or waste, good knowledge and virtues of others. (exceed others. Ed.).

NOTES & REMARKS :—(कपनेव) कपना वायुगतय इव । कपि—चलने (इवा०) = The movements of the winds that shake the trees etc. (मोषथ) चोरयत । मुष-स्तेये (कथा०) । = Steal away.

The nature of God is described :

न स जीयते मरुतो न हन्यते न स्त्रियते न व्यथते न रिष्यति ।
नास्य राय उप दस्यन्ति नोत ऋष वा यं राजानं वा सुषूदथ ॥७॥

7. *TRANSLATION* :—O thoughtful and brave men ! He (God) is never conquered nor killed. He never decays or suffers. He does not harm. His wealth and protections are never wasted away. The Rishi (knower of the meanings of the Vedic mantras) or the king whom you protect, also adores that One God, the lord of the whole world.

NOTES & REMARKS ;—(न स्त्रीयते) न क्षीयते ।=Does not decay. (सुषूदथ) रक्षय । षूद—क्षरणे (भ्वा०) । अत क्षरणं रक्षणम् ।=Protect. (रिष्यति) हिनस्ति । रिष-हिंसायाम् (दिवा०) ।=Harms, kills.

How should men behave (and act. Ed.) is told :

नियुत्स्वन्तो ग्रामजितो यथा नरोऽर्यमणो न मरुतः कबन्धिनः ।
पिबन्त्युत्सं यदिनासो अस्वरन्व्युन्दन्ति पृथिवीं मध्वो अन्धसा ॥८॥

8. *TRANSLATION* ;—Those persons become very fortunate who being men of firm determination, conquer (the hearts of) villagers, dispense justice, have plenty of water resources (or water-like peace), and are masters of their senses. Such leaders please all like the well that pleases the thirsty, and utter true and sweet words. Being full of sweetness with good food, they sprinkle the earth.

PURPORT :—Those who are spreaders of peace like the water and who augment their strength, ultimately conquer. Obtain wealth and prosperity.

NOTES & REMARKS :—(नियुत्वन्तः) निश्चयवन्तः । नि+यु मिश्रण-
मिश्रणयोः । अत्र मिश्रणार्थः । मिश्रणयुक्ताः । अन्ध इत्यघनाम (NG 2, 7)=Men of
determination. (कबन्धिनः) बहूदकाः । कबन्धमिति उदकनाम (NG 1, 12) ।=
Having abundant water or are water-like calm nature. (अस्वरन्)
स्वरन्ति शब्दयन्ति । स्वर-शब्दोपतापयोः (श्वा०) । - Utter, speak.

How should men get benefit from others is told :

प्रवत्स्वीयं पृथिवी मरुद्भ्यः प्रवत्स्वी द्यौर्भवति प्रयद्भ्यः ।
प्रवत्स्वीः पृथ्या अन्तरिक्ष्याः प्रवत्स्वन्तः पर्वता जीरदानवः ॥१॥

9. **TRANSLATION** :—O men ! this earth bows down, or becomes beneficial to the industrious (and sturdy. Ed.) people. The sky is also favourably inclined or becomes beneficent to such good and brave men, who do good to others, like the life giving and beneficent clouds which are in the firmament, then quickly rain down water. All this you should know well.

PURPORT :—Men should take benefit from the earth and other things to the maximum extent.

NOTES & REMARKS :—(प्रवत्स्वी) निम्नदेशयुक्ता निम्नगामिनीः ।=
Sloping down, bowing, going downwards. (प्रवत्स्वन्तः) प्रवणशीलाः ।=
Inclined favourably, beneficent. (जीरदानवः) जीवनप्रदाः ।=Life giving.

How should men behave is further told :

यन्भरुतः सभरसः स्वर्णरः सूर्य उदिते मदथा दिवो नरः ।
न वोऽश्वाः श्रथयन्ताह सिस्रतः सद्यो अस्याध्वनः प्रारमश्नुथ ॥१०॥

10. **TRANSLATION** :—O men ! desiring the welfare of all, the men leading towards true Dharma and happiness, support all

together. You rejoice at sun-rise, and your horses never tire in running and you quickly reach the destination.

PURPORT :— *Those men who get up early in the morning before sun-rise and keep themselves busy with doing good deeds, put an end to the misery and poverty and become rich.*

NOTES & REMARKS :—(नरः) सत्ये धर्मेनेतारः । = Leaders in true Dharma (Righteousness and duty). (सभरसः) समानपालनपोषणः । = Supporting and guarding together. (स्वर्णरः) ये स्वः सुखं नयन्ति ते । = Those who lead to happiness.

How should men live their lives is told further :

अंसैषु व ऋष्टयः पत्सु खादयो वक्षःसु रुक्मा मरुतो रथे शुभः ।
अग्निभ्राजसो विद्युतो गभस्त्योः शिपाः शर्षिसु वितता हिरण्ययीः ॥११॥

11. **TRANSLATION** :—O heroic men ! your victory is in your hands whereon your shoulders are like the spears and other arms. Under your feet (control Ed.) are workers. They are like golden chains on the chest (and other ornaments) on your chariots. gems, fiery electric weapons in your arms and golden turbans tied round your heads.

PURPORT :—*Those persons of the State always get honour who are day and night engaged in the discharge of their duties, who refrain from all vices and have all necessary articles with them.*

NOTES & REMARKS :—(ऋष्टयः) शस्त्रास्त्राणि । = Weapons and missiles. (गभस्त्योः) हस्तयोर्मध्ये । गभस्तीति बहुनाम (NG 2, 4) । = In hands or arms. (अंसैषु) स्कन्धेषु । = On shoulders. (खादयः) भोक्तारः । = Workers who are to be fed and maintained.

TRANSLATOR'S NOTES :—In that case the second line may mean—There are workers at your feet i.e. under your control.

The men's duties are narrated :

तं नाकमर्यो अगृभीतशोचिषं रशत्पिप्पलं मरुतो वि धूनुथ ।
समच्यन्त वृजनातिद्विषन्त यत्स्वरन्ति घोषं विततमृतायवः ॥१२॥

12. *TRANSLATION* :—O thoughtful men ! mighty like the winds, you attain that state of emancipation where there is not the least an element of misery. The seekers of truth, pure like God, utter a vast speech about it, where there is no grief, which is lovely and the fruit of the actions done previously. Shake off all miseries and illumine the paths.

PURPORT :—Those men who are administrators of justice, benevolent to the world and preachers of truth, they are ornaments of the universe.

NOTES & REMARKS :—(नाकम्) अविद्यमानदुःखम् = Emancipation where there is no misery. (अगृभीत शोचिषम्) न गृहीतं शोचियंस्मिस्तम् । शुच-शोके (भ्वा०) । = Where there is no grief.

The duties of men are pointed out :

युष्मादत्तस्य मरुतो विचेतसो रायः स्याम रथ्यो वयस्वतः ।
न यो युच्छति तिष्यो यथा दिवो स्मे रारन्त मरुतः सहस्रिणाम् ॥१३॥

13. *TRANSLATION* :—O very wise men ! possessors of good vehicles, you are dear to us like our, Pranas, let us be the masters of the wealth which you bestow upon us. Give us such thousand—fold wealth (million-dollar wealth, Ed.) which nevee fails, like the sun or PUSHYA star in heaven, which shines well.

PURPORT —Men should desire to be wealthy and should never show any kind of laziness or sloth.

NOTES & REMARKS :—(मरुतः) प्राणवत्प्रिया जनाः । प्राणो वै मरुतः स्वापयः (ऐतरेय ब्रा० 3, 16) = Dear to us like our Prāṇas. (तिष्यः) आदित्यः पुष्यनक्षत्रं वा । बृहस्पतेस्तिष्यः (तैत्ति० 1, 5, 1, 2, 1, 1) = The sun or the Pushya star. बृहस्पतिः—बृहतां लोकानां पतिः = सूर्यः बृहतां पालकः सूर्यः (यजु० 21, 16 माघ्ये दयानन्दविः)

The area and objects of protection by the king and other officers of the State are told :

यूयं रुयि म१तः स्पर्हवीरं यूयमृषिमवथ सामविप्रम् ।
यूयमर्वन्तं भरताय वाजं यूयं धत्थ राजानं श्रुष्टिमन्तम् ॥१४॥

14. **TRANSLATION** :—O industrious mortals! you protect our wealth of excellent men, and the seer who is knower of the meaning of the Vedas and is well-versed in Sama songs. You uphold substance development, and speed for a man who attains food and knowledge. You support a king who shines with justice and humility and who is prompt and active.

PURPORT :—The administration should uphold wealth, highly learned persons, army and the ruler.

NOTES & REMARKS :—(मरुतः) पुरुषादिनो मनुष्याः । मरुतः—मरुद् ब्रवन्तीति (NKT 11, 2, 14) एवंविधाः पुरुषादिनः एव मनुष्याः सम्भवन्ति नेतरे । = Industrious persons. (अर्वन्तम्) प्राप्तुवन्तम् । अर्वं is from ऋ-मतिप्रापणयोः । अल प्राप्त्यर्थकः । = One who attains. (वाजम्) वेगात्प्रविज्ञानादिकम् । वाज इति बलनाम (NG 2, 9) वाजइति अन्ननाम (NG 2, 7) वज गतो (ध्वा०) गतेस्तिष्यवर्थेण ज्ञानार्थग्रहणात् ज्ञानमित्यर्थः । = Speed good food and knowledge etc. (श्रुष्टिमन्तम्) । श्रुष्टि प्रशस्तं सिप्रकरं यस्मिन्तम् । = Admirable. Prompt, active.

Preference for protection of certain categories of people is indicated :

तद्वो यामि द्रविणं सद्य ऊतयो येना स्वर्गा ततनाम नूरभि ।
इदं सु मे मरुतो हर्यता वचो यस्य तरं तरसा शतं हिमाः ॥१५॥

15. *TRANSLATION* :—O thoughtful men ! I implore you who are quickly ready to protect or help for wealth or good reputation so that we may spread happiness to all men. Be pleased and desire what I said to you and let us pick up speed by its force over a hundred years.

PURPORT :—O highly learned men ! go beyond all miseries by increasing good reputation (glory), wealth, happiness, truthful speech and strength.

NOTES & REMARKES :—(द्रविणम्) धनं यशो वा । द्रविणम् इति धननाम (NG 2, 10) । यशोऽपि धनमेव, द्रवन्ती एतत् इति निरुक्त्या व्युत्पन्ना । यानो हि महतां धनम् । = Wealth or glory. (तरसा) बलेन (NG 2, 9) = By its strength.

Sūktam—55

Rishi or seer of the Sūktam—Shyāvāshva Ātreya. Devatā—Maruts. Chhandas—Jagati and Trishtup of various kinds. Svaras—Nishāda and Gāndhāra.

The pattern of behaviour is prescribed :

प्रयज्यवो मरुतो भ्राजदृष्टयो बृहद्वयो दधिरे रुक्मवत्क्षसः ।
ईयन्ते अश्वै सुयमैभिराशुभिः शुभं यातामनु रथा अदृत्सत ॥१॥

1. *TRANSLATION* :—O men ! the Maruts (men who are dear to us like our Prānas) possess shining or brilliant knowledge,

perform great Yajnas (sacrificial acts), because they unify such golden people, lead great and most desirable lives alongwith the prompt and quick-going persons, because they practise YAMA or self-restraint. Good vehicles like aircrafts follow (accompany.Ed.) them, and they tread upon the path—of Dharma (righteousness). You should also try to emulate like those who follow them sincerely.

PURPORT :—*O men ! you should live like long-lived Yogis and industrious persons by observance of Brahmacharya and other rules and codes.*

NOTES & REMARKS :—(प्रयज्यवः) प्रकृष्टयज्यवः—सङ्गन्तारो मनुष्या । = Performers of sublime. Yajnas or unifiers. (प्राजदृष्टयः) प्राजन्त ऋष्टयो विज्ञानानि येषान्ते । ऋषी-गतौ (तुदा०) । = Those who possess shining knowledge. (यवः) कमनीयं जीवनम् । वी—गतिकान्तिप्रजनकान्त्यसन धादनेषु (अ०) अत्र कान्त्यर्थः । यज—देवपुजासङ्गनिकरणदानेषु (ध्वा०) अत्र सङ्गति-करणार्थः । = Desirable, noble life.

TRANSLATOR'S NOTES :—How strange to find Prof. Max-muller suggesting that the correct reading is प्रयसवः which the priests changed into प्रयज्यवः ।

Ideal men's characteristics are told :

स्वयं दधिध्वे तविषीं यथा विद बृहन्महान्त उर्विया वि राजथ ।
उतान्तरिक्षं ममिरे व्योजसा शुभंयातामनु मथा अवृत्सत ॥२॥

2. TRANSLATION :—O officers of the State ! being great you uphold a powerful army, know great thing and shine with much knowledge. The vehicles like aircrafts accompany them who tread upon the path of righteousness. They even measure the sky with their strength. In the same manner, you should also shine with spiritual power.

PURPORT:—Those who possess characteristics of ideal men are suitably rewarded with spiritual and physical faculties (Ed.)

NOTES & REMARKS:—(तविषीम्) बलेन युक्तां सेनाम् । तविषीति बलनाम् (NG 2, 9) अत्र बलवती सेनाग्रहणम् ।=Powerful army. (उविष्या) बहुना । उर इति बहुनाम् । (NG 3, 1) ।=With much.

The ideal behaviour is defined and praised :

साकं ज्ञाताः सुभवं साकमुत्तिताः श्रिये चिदा प्रतरं वावृधुर्नरः ।
विरोकिणः सूर्यस्येव रश्मयः शुभं यातामनु रथा अवृत्सत ॥३॥

3. **TRANSLATION:**—The leaders on the path of truth, strong heroes born together and nourished together, further grow to real wealth or beauty. They shine brilliantly like the rays of the sun and have friendly dealings which results in the removal of all misery. Good vehicles (riders. Ed.) accompany those who follow the path of righteousness.

PURPORT:—O men! you should exert yourselves like the rays of the sun, There are attendants behind the chariots of the righteous people who do good to others, so you should also follow Dharma (righteousness and duty).

NOTES & REMARKS:—(प्रतरम्) प्रकर्षेण दुःखात्तारकं व्यवहारम् ।=The dealings which takes beyond all misery. (विरोकिणः) विविधो रोको रुचिविद्यते येषु ते । रुच-दीप्तौ अग्निप्रीतो च (भा०) अत्र दीप्त्यर्थः ।=Brilliant or shining.

The way to an ideal life is pointed out :

आभूषणं वो मरुतो महित्वेन दिदृक्षेण्यं सूर्यस्येव चक्षणां ।
उतो अस्मां अमृतत्वे दधातु शुभं यातामनु रथा अवृत्सत ॥४॥

4. **TRANSLATION:**—O men! you should always admire

those persons who are illuminators of justice like the sun are dispellers of the darkness of injustice and are followers of the path of Dharma (righteousness and duty).

NOTES & REMARKS :—(मरुतः) प्राण इव प्रियाचरणः । प्राणो वै मरुतः (Stph. 9, 3, 1, 7) = Whose conduct is dear to us like our Prānas. (चक्षणम्) प्रकाशनम् । चक्षिङ् व्यक्तायां वाचि । अयं दर्शनेऽपि (अदा०) अत्र दर्शनायः । = Manifestation.

The ideal actions of a man are highlighted :

उदीरयथा मरुतः समुद्रतो यूयं वृष्टिं वर्षयथा पुरीषिणः ।
न वाँ दस्त्रा उपे दस्यन्ति धेनवः शुभं यातामनु रथा अवृत्सत ॥५॥

5. **TRANSLATION** :—O thoughtful men ! you are nourisher in many ways, you urge us to do noble deeds. As the monsoon winds rain down from the firmament, so rains down good knowledge and sermons, and consequently destroyers do not spoil our speeches. The vehicles like aircrafts accompany those who tread upon the path of righteousness.

PURPORT :—O highly learned persons ! the winds rain down water from the firmament and thus gratify all creatures. They alleviate their sufferings and thus dispel the darkness of ignorance and misery by the rains of true knowledge and sermons.

NOTES & REMARKS :—(पुरीषिणः) पुरीषं बहुविधं पोषणं विद्यते येषु ते । पु-पालन पूरणयोः (जुहो०) = Who are supporters or nourishers. (दस्त्राः) उपक्षेत्तारः । दस्त्र—उपक्षये (दिवा०) । = Destroyers.

TRANSLATOR'S NOTES :—Prof. Maxmuller has translated following Path पुरीषणः as yeomen in the sense of the cultivator of the land. Taking for granted, the above meaning how can it be maintained that Maruts are the storm gods (as he has done while

translating this and other hymns regarding Maruts in the 'Vedic Hymns, Part I Pages 333-335).

The ideal life of a person is described :

यदश्वान्धूर्षु पृषतीरयुग्धं हिरण्ययान्प्रत्यत्काँ अमुग्धम् ।
विश्वा इत्स्पृधो मरुतो व्यस्यथ शुभं यातामनु रथा अवृत्सत ॥६॥

6. *TRANSLATION* :—O person ! you are mighty like the winds. As the vehicles like the aircrafts accompany those who tread upon the path of righteousness, same way harness fire and other elements which are bright and manifest in the chambers of air vehicles like aeroplanes and combine the movements of air and water with that, so as to conquer all battles, and overcome all adversaries.

PURPORT :—Those persons who use fire, air and water etc, in various vehicles, become capable to achieve victory and follow the path of Dharma.

NOTES & REMARKS :—(पृषतीः) वायुजलगतीः । वैश्वदेवी हि पृषती (काठक संहितायाम् 12, 2) सर्वं देवेभ्यो हिता वायुजलगतयोऽज्ञामिप्रैताः । पृषु-सेषवे (स्वा०) ।—The movements of the air and water. (अत्कन्) व्यक्तान् ।
=Manifest. (स्पृधः) याः स्पृधन्ते ताः सङ्ग्रामा वा ।=Adversaries of battles.

The ideal life is further narrated :

न पर्वता न नद्यो वरन्त वो यत्राचिध्वं मरुतो गच्छथेदु तत् ।
उत्त द्यावापृथिवी याथना परि शुभं यातामनु रथा अवृत्सत ॥७॥

7. *TRANSLATION* :—O thoughtful and mighty men ! go to the sky and the earth and above. As the vehicles accompany the

translating this and other hymns regarding Maruts in the 'Vedic Hymns, Part I Pages 333-335).

The ideal life of a person is described :

यदश्वान्धुषु पृषतीरयुग्धं हिरण्ययान्प्रत्यत्काँ अमुग्धम् ।
विश्वा इत्स्पृधो मरुतो व्यस्यथ शुभं यातामनु रथा अवृत्सत ॥६॥

6. *TRANSLATION* :—O person ! you are mighty like the winds. As the vehicles like the aircrafts accompany those who tread upon the path of righteousness, same way harness fire and other elements which are bright and manifest in the chambers of air vehicles like aeroplanes and combine the movements of air and water with that, so as to conquer all battles, and overcome all adversaries.

PURPORT :—Those persons who use fire, air and water etc, in various vehicles, become capable to achieve victory and follow the path of Dharma.

NOTES & REMARKS :—(पृषती) वायुजलगतीः । वैश्वदेवी हि पृषता (काठक संहितायाम् 12, 2) सर्वं देवेभ्यो हिता वायुजलगतयोज्जामिप्रेताः । पृषु-सेषवे (म्वा०) ।—The movements of the air and water. (अत्कन्) व्यक्तान् । =Manifest. (स्पृधः) याः स्पृधयन्ते ताः सङ्ग्रामा वा । =Adversaries of battles.

The ideal life is further narrated :

न पर्वता न नद्यो वरन्त वो यत्राचिध्वं मरुतो गच्छथेदु तत् ।
उत्त द्यावापृथिवी याथना परि शुभं यातामनु रथा अवृत्सत ॥७॥

7. *TRANSLATION* :—O thoughtful and mighty men ! go to the sky and the earth and above. As the vehicles accompany the

persons treading upon the path of righteousness. So go wherever you like. As neither the clouds nor the rivers can keep back or restrain the sun, so none can restrain you from discharging your duties.

PURPORT:—Those persons who have the knowledge of the earth and other elements, and the order in the creation of accomplished workers can not suffer from poverty or shortage.

NOTES & REMARKS :—(पर्वताः) मेघाः । पर्वत इति मेघनाम (NG 1, 10) ।=Clouds. (अचिद्वम्) प्राप्नुत, गच्छत । अचिन्गती (द्वा०) ‡=Go or get.

The form and acts of ideal men are described :

यत्पूर्व्यं मरुतो यच्च नूतनं यदुद्यते वसवो यच्च शस्यते ।
विश्वस्य तस्य भवथा नवेदसः शुभं यातामनु रथा ब्रवृत्सत ॥८॥

8. *TRANSLATION* :—O dwellers in good virtues! not possessing much old wealth accomplished by the ancient scholars or be it new, (modern Ed.), be that wealth of spoken words or be it praised, you be the protector of this whole world as the vehicles accompany those, who tread upon the path of righteousness.

PURPORT :—Those persons who protect the world by giving good education, are admired everywhere and attain true happiness or welfare.

NOTES & REMARKS :—(नवेदसः) न विद्यते वेदो वित्तं मेघास्ते । वेद इति घननाम (NG 2, 10) ।=Those who do not possess much wealth. (वसवः वासकर्तारः । वस-निवासे (द्वा०) । नवेदा इति मेघाविनाम (NG 3, 15) =Dwellers (in good virtues).

The characteristics of ideal persons are stated :

मृळत नो मरुतो मा वधिष्ठनास्मभ्यं शर्म बहुलं वि यन्तन ।
अधि स्तोत्रस्य सख्यस्य गातन शुभं यातामनु रथा अवृत्सत ॥६॥

9. *TRANSLATION* :—O highly learned persons ! make us happy. Do not strike at us. Give us your manifold happiness and dwelling places. Praise the admired friendship. Follow the vehicles that accompany those who tread upon the path of righteousness.

PURPORT :—Men should pray to the scholars and take their virtues. They should have friendship with all and should desire and try to bring about happiness to all.

NOTES & REMARKS :—(शर्म) सुखं गृहं वा । शर्मेति सुखनाम (NG 3, 6) शर्मेति गृहनाम (NG 3, 4) ।=Happiness or dwelling place. (गातन) प्रशंसत । गा—स्तुतो (जु०) ।=Praise. (मरुतः) विद्वान्तो मनुष्याः । मरुत इति ऋत्विहनाम (NG 3, 15) मरुतः मितराविणः (NKT 11, 2, 14) मित भाषिणो ऋत्विजो विद्वान्तः ।=Highly learned persons.

The qualities of a good person are defined :

वयमस्मान्नयत वस्यो अच्छा निरहृतिभ्यो मरुतो गृणानाः ।
जुषध्वं नो हृद्यदति यज्ञत्रा वयं स्याम पतयो रयीणाम् ॥१०॥

10. *TRANSLATION* :—O highly learned and devout persons! lead us towards greater wealth and keep us far away from all sins. O unifiers! love and serve us. Lead us to the path of giving charity of what is worth giving. Let us be lords of treasures.

PURPORT :—The seekers after knowledge should pray to the scholars in this manner. Keep us away from all wicked conduct and lead us towards the path of Dharma or righteousness.

NOTES & REMARKS :—(वस्यः) वसीयसोऽतिथनाइवान् ।=To very

wealthy. (दृश्यदात्मि) दातव्यदानम् । हु—दानादनयोः (जु०) बद्धे दानार्थः । =
Giving in charity of what is worth giving.

Sūktam-56

Rishi or seer of the Sūktam-Shyavāshva Ātreya. Devatā-Maruts. Chhandas-Brihati and Pankti of various kinds. Svaras-Madhyama and Panchama.

After knowing the attributes of good men and the winds through the teaching of the enlightened persons, what should men do is told :

अग्ने शर्वन्तमा गुणं पिष्टं रुक्मेभिर्ज्जिभिः ।
विशो अद्य मरुतामव ह्वये दिवश्चिद्रोचनादधि ॥१॥

1. *TRANSLATION* :—O learned leader! I call upon the best of mighty and thoughtful men bedecked with beautiful golden chains and ornaments. From brilliant, the light of knowledge, I give teachings to the people. You should also emulate this.

PURPORT :—Those persons who know the attributes of good men and the winds, respect the virtuous men.

NOTES & REMARKS :—(शर्वन्तम्) बलवन्तम् । शर्व इति बलनाम (NG 2, 9) । =Mighty, powerful. (अज्जिभिः) कमनीयैः । अज्जु-व्यक्तिस्रक्षणकान्तितगतिषु (रुक्मा०) अत्र कान्त्यर्थः । कान्ति-कामना । =Desirable, beautiful.

The men's duties are defined :

यथा चिन्मन्यसे हृदा तदिन्मे जग्मुराशसः ।
ये ते नेदिष्ठं हवनान्यागमन्तान्वर्ध भीमसँदशः ॥२॥

2. *TRANSLATION* :—O thoughtful person! as you think in your heart, my wishes also have gone to the same direction. These objects worthy of give and take, come as desired, (to our satisfaction. Ed.), strengthen or encourage these mighty persons who are terrible to behold.

PURPORT :—Men should enjoy happiness by doing good to one another.

NOTES & REMARKS :—(नेदिष्ठम्) अतिशयेनान्तिकम् । नेदीयः अन्तिकतमम् इति निरुक्ते (5, 4, 29) नेदीय एव नेदिष्ठम् । = Nearest. (हवनानि) यद् ग्रहीतुं योग्यानि वस्तूनि । ह. दानादनयोः आदाने च (जुहो०) । = Articles worth giving and taking.

The qualities of an ideal man are stated :

मीळहुष्मतीव पृथिवी पराहता मदन्त्येत्यस्मदा ।
ऋक्षो न वो मरुतः शिर्मावाँ अमोँ दुध्रो गौरिव भीमयुः ॥३॥

3. *TRANSLATION* :—Like a beautiful lady, who has a virile husband, the earth (human and other-beings. Ed.) comes towards us, staggering yet rejoicing (some times happily and some times unhappily. Ed.). A man (husband. Ed.) of good actions comes to her at home your onslaught (after days hard work. Ed.). A hero is vigorous like a bear and fearful like the sun.

PURPORT :—Those who do good deeds industriously are ever happy.

NOTES & REMARKS :—(मीलं दुष्मतीव) मीढः सेव्यक्ता वीर्यप्रदः प्रशस्तः पतिविद्यते यस्याः साः = A lady whose husband is very good and virile. (शिमिवान्) प्रशस्तकर्मवान् शिमी । इति कर्मनाम (NG 2, 1) = Dear of good actions. (गौरिव) आदित्य इव । आदित्योऽपि गौरुच्यते उतादः परुषे गवि ऋ. Rig. 6, 16, 3, इति NKT 2, 2, 6) = The sun.

Something about the duties and attributes of the enlightened persons is told again :

नि ये रिणान्त्योत्सा वृथा गावो न दुर्धुरः ।

अश्मानं चित्स्वर्यं पर्वतं गिरिं प्र च्यावयन्ति यामभिः ॥४॥

4. **TRANSLATION** :—Those men are to be honoured by all who move by dint of their own strength, who are free from yoke, who make the thundering mountain like cloud to shake off and fall down on earth in time. They are not like useless speeches.

PURPORT :—O men ! as the rays of the sun make the cloud fall down, so the enlightened persons make the faults and fall down, thereafter remove them.

NOTES & REMARKS :—(रिणन्ति) प्राप्तुवन्ति गच्छन्ति वा । रि-गतौ (तुदा०) = Obtain or go. (स्वर्यं) स्वरुषु शब्देषु साधुम् । स्व-शब्दोपतापयोः (ध्वा०) (अत्र शब्दाद्यं) । गौरिति वाङ्नाम (NG 1, 11) = Thundering.

An ideal man's role is described :

उत्तिष्ठ नूनमेषां स्तोमैः समुक्षितानाम् ।

मरुतां पुरुतममपूर्व्यं गवां सर्गमिव ह्वये ॥५॥

5. **TRANSLATION** :—O learned person ! as I call upon (seek. Ed.) the abundant wonderful (extra-ordinary) strength of the mighty and thoughtful persons like water is sought by

the cows, so you should also rise by the praises of these excellent heroes, who sprinkle happiness and joy over all.

PURPORT :—Men should know the order of creation and enjoy all bliss.

NOTES & REMARKS :—(समुक्षितानाम्) सम्यक् सेक्तुणाम् । = Of those who sprinkle happiness and joy over all. (सर्वणामिव) उदकमिव । सर्वा इत्युदकनाम (NG 1,12) सम् + उक्ष सेचने (भ्वा०) = Like water.

Now something about the science of Agni is told :

युङ्ग्ध्वं हारुषी रथे युङ्ग्ध्वं रथेषु रोहितः ।

युङ्ग्ध्वं हरी अजिरा धुरि वोळहवे वहिष्ठा धुरि वोळहवे ॥६॥

6. *TRANSLATION* :—O learned persons ! you are technicians, and harness flames in the vehicles which are like the red mares. Also harness other useful reddish articles in the vehicles; harness the active powers of upholding and attracting to drive (apply to Ed.) in the yoke, because they are like two horses, and possess harness fire and air, which possess most the power of driving and carrying the yoke.

PURPORT :—Men should employ (apply to. Ed.) fire, air, electricity and other articles for driving various vehicles.

NOTES & REMARKS :—(गुरुषीः) रक्तगुणविशिष्टा वडवा इव ज्वालाः । गरुषम् इति रूपनाम (NG 3, 7) = Flames like the red mares. (हरी) धारणाकर्षणाख्यौ । (हरी) हृक्-हरणे अथवा हृ-प्रसह्यकरणे । अत्र धारणाकर्षणरूपावश्यौ गृह्येते = Articles endowed with the properties of the red colour.

The same subject (of science of Agni. Ed.) is further described :

उत स्य वाज्यरुषस्तु विष्वगिरिह स्म धायि दर्शतः ।

मा वो मामेषु मरुतश्चिरं करत्प तं रथेषु चोदत ॥७॥

7. *TRANSLATION*:—O mighty persons ! this Agni—like very strong and speedy red horse, loudly neighing [and beautiful to be hold, has been placed here. Let him not delay you in your good dealings endowed with YAMAS and NIYAMAS of fixed periods (here two meanings of the word यम are given Ed.) Spur him forth in your vehicles.

PURPORT :—Always honour those persons who are well-versed in the science of Agni (fire and electricity).

NOTES & REMARKS :—(वाजी) वेगवान् । वाजः—गतिमान् वेगवान् ।=Speedy. (अरुषः तुविष्वणिः) मर्मणः बलसेवी । तुवि-इति बहुनाम (NG 3, 1) वन् षण् सम्भक्तौ । तस्माद् बहुबलसेवी ।=Very strong. (यामेषु) यमादियुक्तं शुभं व्यवहारेषु प्रहरेषु वा ।=In good dealings endowed with Yamas and Niyamas.

TRANSLATOR'S NOTES :—पंच यमाः—अहिंसा सत्यास्तेय ब्रह्मचर्या-परिव्रजाः यमाः । पंच नियमाः—शौचसंतोष तपः स्वाध्यायेश्वरप्रणिधानानि नियमाः

5. Yamas—Non—violence, truthfulness, non-theft (Restraints), Brahmacharya (continence) non-attachment (non-covetousness Ed.).

5. Niyamas (observances). Cleanliness, contentment, austerity, study of the scriptures and surrender to God.

The properties of the air are told :

रथं नु मारुतं वयं श्रवस्युमा हुवामहे ।

आ यस्मिन्तस्थौ सुरणानि बिभ्रती सचा मरुतसु रोदसी ॥८॥

8. *TRANSLATION* :—We call towards us (seek. Ed.) the

glorious vehicles is (in the form of aircraft etc.) belonging to the mighty persons and connected with the air in which there are many enjoyable gifts and the heroes are therein. There are the sun and the earth connected with the winds upholding charming articles and attributes.

PURPORT :—As the air, sun, and other objects uphold the earth, so the enlightened persons should uphold all men.

NOTES & REMARKS :—(भारतम्) मनुष्यवायुसम्बन्धितम् । = Related to men and air. (सुरणानि) सुष्ठु रमणीयानि सुरणानि । सु + रम् क्रीडायाम् । रणाय-रमणीयाय (NKT 4, 1, 8). = Charming.

The teachings of the enlightened persons are further told :

तं वः शर्धं कथेशुभं त्वेषं पनस्युमा हुवे ।
यस्मिन्सुजाता सुभगा महीयते सचा मरुत्सु मीलहुषी ॥६॥

9. **TRANSLATION** :—O men ! I admire that person who desires glory, in whose home a well-born and fortunate bounteous lady, sprinkles happiness and peace over all men with whom she is connected is well-honoured. I call hither this your host, who is brilliant on chariots, mighty and glorious.

PURPORT :—That family only should be considered to be fortunate in which there are men and women who have completed their Brahmacharya.

NOTES & REMARKS :—(शर्धम्) बलयुक्तम् । शर्ध इति बलनाम (NG 2, 9). = Powerful. (मीलहुषी) सेचनकर्त्री । षच्-समवाये (ष्वा०) = Sprinkler or showerer of joy and peace. (सचा) समवेता । मिद्-सेचने (ष्वा०) = United.

Sūktam—57

Rishi or seer of the Sūktam—Shyāvāshva Ātreya. Devatā—Maruts. Chhandas—Jagati and Trishtup of various kinds. Svaras—Nishād and Gāndhāra.

The attributes of the Rudras are told :

आ रुद्रासु इन्द्रवन्तः सजोषसो हिरण्यरथाः सुविताय गन्तवः ।
इयं वो अस्मत्पतिं हर्षते मतिस्तृष्णाजे न दिव उत्सा उदन्यवे ॥१॥

1. *TRANSLATION* :—O brave persons ! you cause the wicked to weep. Loving and serving one another equally, having gold in the chariots or with splendid cars, endowed with much wealth, you come hither for our welfare and prosperity. In fact our intellect longs for your company intensely like a thirsty man desires water from the well. You should be respected by us.

PURPORT :—There is *Upamalankara* or simile used in the *mantra*. As water drawn from a well gives peace to a thirsty person, same way the enlightenned persons give peace to the seekers after knowledge.

NOTES&REMARKS :—(रुद्राः) दुष्टानां रोदयितारः । वु-प्रसवेवययोः । (श्वा०) अत्रैववययः = Causing the wicked to weep. (सुविताय) ऐश्वर्यायः । = For wealth or prosperity. (हर्षते) कामयते । हर्ष-गतिकान्त्योः (श्वा०) = Longs for. (उत्साः) कृपाः । अत्र कान्त्यर्थः कान्तिः—कामना । उत्स इति कृपनाम (NG 3, 23) = Wells.

Now the attributes of the Maruts. (heroes) are told :

वाशीमन्त ऋष्टिमन्तो मनीषिणः सुधन्वान इधुमन्तो निषङ्गिणः ।
स्वश्वाः स्थ सुरथाः पृश्निमातरः स्वायुधा मरुतो याथना शुभम् ॥२॥

2. **TRANSLATION** :—O you highly educated and wise men ! sons of the firmament you are endowed with admirable speech and knowledge, armed with daggers ! spears and swords, carrying good bows and arrows and are giver, you possess of good horses and chariots. With your wood weapons, O heroes! to do good deeds or to achieve victory in battles.

PURPORT :—Men should cultivate knowledge and others good virtues and should ever achieve victory.

NOTES & REMARKS :—(वाशीमन्तः) प्रशस्ता वाक् विद्यते येषान्ते । वाशी इति वाङ्नाम (NG 1, 11) = Endowed with admirable speech. (ऋष्टिमन्तः) ज्ञानमन्तः । ऋषी-गतो । गतेस्त्रिवर्षेभ्यश्च ज्ञानार्थं ग्रहणम् । (पुष्पिमातरः) पुष्पिनरन्तरिक्षं मातेव येषान्ते । प्रश्निरिति साधारण नाम (NG 1, 8) अन्तरिक्षाकाशसाधारणमित्यर्थः । पुष्पिनः also means पृथिवी or earth इयं पृथिवी वै पुष्पिनः Taittiraya 1, 4, 1, 5) पुष्प्या वै महतो जाता वाचो वा अस्या वा पुष्पिन्याः (काण्डक संहिता (10, 111) So पुष्पिमाता may also mean those who regard the earth as their mother, who are devoted to the service of the mother earth) = Those who regard the firmament as their mother. (निषङ्गणः) निषङ्गा प्रशस्ता अस्यादयो विद्यन्ते येषान्ते । = Possessed of good swords and quivers.

More about the Maruts is told :

धुनुथ द्यां पर्वतान्द्राशुषे वसु नि वो वना जिहते यामनो भ्रिया ।
कोपयथ पृथिवीं पृश्निमातरः शुभे यदुग्राः पृषतीरयुग्धवम् ॥३॥

3. **TRANSLATION** :—O heroes ! you are full of splendour, terrible to the wicked like the winds, whose mother is firmament. You shake the sky and the mountains or clouds. You give wealth to the liberal donor. The forests bend down out of your fear. You go on your way fearlessly. You terrify the wicked. As the winds yoke the earth; so yoke the currents of water (hydroelectric) for getting water (irrigational purposes. Ed.).

PURPORT :—*As the winds shake the earth, clouds and forests and as the enemies cause anger to their foes, likewise the enlightened persons analyse or examine all things and shake (generate. Ed.) electricity and other objects i. e. they (apply Ed.) them for various purposes.*

NOTES & REMARKS :—(घृन्व) कम्पयय । घृन् कम्पने स्वा०) ।=Shake.
(शुभे) उदकाय । शुभमित्युदकनाम (NG 1, 2) । (पृष्ठी) सेवन कर्त्तुः उदकधाराः पृष्-
सेवने (स्वा०)=The currents of water which sprinkle.

The same subject of Maruts is dealt :

वात॑त्विषो॑ म॒रुतो॑ व॒र्षनि॑र्णिजो॒ यमा॑ इव॒ सुस॑दृशः सुपेश॑सः ।
पि॒शङ्गा॑श्वा अ॒र॒णा॑श्वा अ॒रेप॑सः प्र॒त्न॑क्षसो म॒हिना॑ द्यौरि॒वोर॑वः ॥४॥

4. **TRANSLATION** :—O highly learned persons ! honour the heroes who are blazing like the wind as of the administrators of justice and purifiers of the rain (through the Yajnas). They like (help Ed.) one another in their merits, actions and temperaments, lovely or well adorned with gold. They have yellow horses or red steeds, are faultless or sinless, endowed with exceeding vigorous to analyse all objects. In greatness like the sun, they are multiplied in many numbers.

PURPORT :—*The upamalankara or simile is used in the mantra. Always honour those brave persons who are glorious like the sun (with the light of their soul), just in dealing like the judges and possessors of the aircraft and other vehicles.*

NOTES & REMARKS :—(सुपेशसः) सुष्ठु पेशो रूपं सुवर्णा वा येषान्ते । येष इति रूपनाम (NG 3, 7) पेश इति हिरण्यनाम (NG 1, 2) =Lovely or decked with gold. (द्यौरिव) सूर्यं इव ।=Like the sun.

The subject of Maruts is dealt further :

पुरुदप्सा अञ्जिमन्तः सुदानवस्त्वेषसंहर्षो अनवभ्रराधसः ।
सुजातासो जनुषा रुक्मवत्तसो दिवो अर्का अमृतं नाम भेजिरे ॥५॥

5. *TRANSLATION* :—O men ! you should always honour those persons who are charming on account of their very sweet and cheerful nature who have noble desires, are good donors and splendid to behold. Of inexhaustible wealth, they are born in noble families of golden breasted, desire the welfare of all and are honourable. They attain immortal name.

PURPORT :—The persons who accept noble virtues, actions and temperament from all sides, always enjoy happiness.

NOTES & REMARKS :—(अनवभ्रराधसः) न विद्यतेऽवघ्नो घननाथो येषांति । = Those who have inexhaustible wealth. (अञ्जिमन्तः) प्रकृष्टा अञ्जयः कामना विद्यन्ते येषान्ते । = Those who have always noble desires. (पुरुदप्साः) बहुमोहाः । = Who are very charming on account of their noble virtues, actions and temperament. (अर्काः) सत्कर्तव्याः । (अर्काः) अर्च-पूजायाम् (म्वा०) = Respectable. (दप्सः) दुष हर्षमोहनयोः । = Very cheerful and charming on account of their noble virtues.

The result of the driving of various vehicles by them maruts (heroes) is told :

अष्टयौ वो मरुतो असंयोरधि सद् ओजो बाह्वोर्वो बलं हितम् ।
नृम्या शीर्षस्वायुधा रथेषु वो विश्वा वः श्रीरधि तनूषु पिपिशे ॥६॥

6. *TRANSLATION* :—O highly learned and wise men ! spears are on your two shoulders, in your arms are placed strength, power and might. Manly thoughts dwell in your heads, your chariots meant for the battle are powerful weapons and every beauty has been laid on your bodies.

PURPORT :—Those persons become prosperous who being endowed with physical and spiritual and experts in the science of arms are always industrious. They possess very good vehicles and other materials. You should gather all these things.

NOTES & REMARKS :—(ऋष्टयः) जानवन्तः । ऋषी-गतौ । अत्र ज्ञानार्थं इति निदिष्टपूर्वम् । ऋष्टयः शास्त्रास्त्राणि इति महर्षिदयानन्द एव ऋ० 5-54-11 भाष्ये । नृम्णनि-सुराज्य सुनियम ऋत्नादीभि महर्षिरेव यजु० 38, 14 भाष्ये । =Highly learned and wise. (नृम्णा) नरो रमन्ते येषु तानि । =In which men are delight good thought.

The attributes of the Maruts (brave persons) are told further :

गोमदश्वावद्रथवत्सुवीरं चन्द्रवद्राधो मरुतो ददा नः ।
प्रशस्ति नः कृणुत रुद्रियासो भक्षीय वोऽवसो दैव्यस्य ॥७॥

7. TRANSLATION :— O wise men ! as you are accomplis-
shers of great works, so give us wealth of cows, horses, chariots and
heroes, consisting of gold and give joy and bliss. Praise the divine
protection provided by the enlightened persons. May I enjoy it as
received from you.

PURPORT :—When men associate themselves with the enlighte-
ned persons, they should ask them for great wealth in order to perform
righteous deeds.

NOTES & REMARKS :—((चन्द्रवत्) सुवर्णादियुक्तमानन्दादिप्रदं वा ।
चन्द्रमिति हिरण्यनाम (NG 1, 2) =Endowed with gold and other
metals or giver of joy and bliss. (रुद्रियासः) रुद्रेषु साधनकर्तृषु । भवाः ।
=Sons of the accomplishers of good works.

The duties of the Maruts towards the enlightened persons are told further :

दृये नरो मरुतो मृळतो नस्तुवीमघासो अमृता अतज्ञाः ।
सत्यश्रुतः कवयो युवानो बृहद् गिरयो बृहदुत्तमाणाः ॥८॥

8. *TRANSLATION* :—O you heroes ! you are endowed with much wealth, immortal in the nature of the soul, knowers of truth, and always listening to truth or renowned for your truth. You are admired everywhere, while serving people abundantly and are greatly glorified among the young and wise poets. Be gracious to us and make us happy.

PURPORT :—Those persons who are absolutely truthful enlightened persons, acquire knowledge and always enjoy happiness.

NOTES & REMARKS :—(नरः) नायकाः । (नरः) मनीष-प्रापणे (भ्वा०) जननेतारः । = Leaders. (तुवीमघासः) बहुधनयुक्ताः । तुवि इति बहुनाम (NG 3, 1) मवमिति धननाम (NG 2, 10) । = Opulent or endowed with much wealth. (बृहद्गिरयः) बहुप्रशंसाः । गृ-शब्दे (चुरा०) । = Admired much or greatly glorified. (उत्तमाणाः) सेवमानाः । उत सेचने (भ्वा०) सुखसेचकाः सेवादि—द्वारा । = Serving people

Sūktam—58

Seer of the Hymn - Shyāvāshva Ātreya. Devatā-Muruts.
Chhandas—Trishtup and Pankti of various kinds. Svāra—
Panchama.

The attributes or properties of the wind are told :

तमुं नूनं तविषीमन्तमेषां स्तुषे गणां मारुतं नव्यसीनाम् ।
य आश्वश्वा अमवद्वहन्त उतेशिरे अमृतस्य स्वराजः ॥१॥

1. *TRANSLATION* :—Those persons achieve victory who acquire the knowledge of the glorious and imperishable material cause of the world (Matter) and use Agni (fire or electricity) and other rapid going articles like horses as at their home. Those who are competent to praise the band of the Maruts (wind and herves) among the people, they uphold their powerful army.

PURPORT :—Those persons can make all happy who know the merits, actions and nature of the world consisting of the cause and effect.

NOTES & REMARKS :—(आश्वश्वाः) आशुगामिनोऽग्न्यादयो अश्वा येषान्ते । अग्निर्वा अश्वः श्वेतः (Stph. 3, 6, 2, 5) ।=Those who use Agni (fire or electricity) in the place of rapid going horses. (अमवत्) गृहवत्) वन इति गृहनाम (NG 3, 4)=Like home.

What should men do is told further :

त्वेषं गणां तवसं खादिहस्तं धुनिव्रतं मायिनं दातिवारम् ।
मयोभुवो ये अमिता महित्वा वन्दस्व विप्र तुविराधसो नून ॥२॥

2. *TRANSLATION* :—O wise men! praise the band of heroes who are glorious, powerful and having some edibles in their hands, whose vow is to shake or overcome their enemies. They are endowed with good intellect or wisdom, liberal in giving donations, beneficent by their greatness and possessors of infinite good virtues. Admire these men of great wealth.

PURPORT :—Men should honour only able righteous and enlightened persons so that happiness may increase.

NOTES & REMARKS :—(धुनिव्रतम्) धुनिः कम्पनमिष व्रतं शीलं येषाम्ने । = Whose vow or habit it is to shake or overcome their enemies. (मायिनम्) प्रशस्ता माया प्रज्ञा विद्यते यस्य तम् । मायेति प्रज्ञानाम् (NG 3, 9) = Endowed with good intellect or wisdom. (धुविराघसः) बहुधनवतः । राघ इति धननाम (NG 2, 10) = Very wealthy.

TRANSLATOR'S NOTES :—Though Prof. Maxmullar has always put the storm Gods in bracket after that Maruts, even his own translation given below proves expressly that the Maruts are not the storm Gods as supposed by him and others, but heroic and victorious men as the use of the word नृन् shows without the least shadow of doubt.

"The tunible company, the powerful, adorned with gifts on their hands, given to roaring, potent, dispensing treasurers, they who are beneficent infinite in greatness, prais. O poet! these men of great wealth". (The Vedic Hymns Vol, I by Prof. Maxmuller Page 343). Mark धुविराघसः नृन् These men of great wealth. That is exactly the position of Maharshi Dayananda Sarasvati who has rightly translated नृन् used in the mantra as नृन् = Men, धून् कम्पने (स्वा०) ।

What should men do is told further :

आ वो यन्तूद्वाहासो अद्य वृष्टिं ये विश्वे मरुतो जुनन्ति ।
अयं यो अग्निर्मरुतः समिद्ध एतं जुषध्वं कवयो युवानः ॥३॥

3. **TRANSLATION** :—O young poets! let these Maruts (monsoon winds) come to you today who are water carriers and who stir up the rain. O brave men, use the fire properly for various purposes which has been lighted for you.

PURPORT :—*Those who know the air, Agni (fire or electricity) and other elements which cause rain can use them for siring up the rains.*

NOTES & REMARKS :—(उदवाहासः) य उदकं वहन्ति तानिव ।=Those who carry stir up or cause the rains. (जुनन्ति) प्रेरयन्ति: जुन-गतौ (तुदा०) गतेस्तिष्ठन्वर्षेण्वर्षं गत्यर्थं ग्रहणम् ।=Urge-stir up.

TRANSLATOR'S NOTES :—The epithet used for the Maruts कवयो युवानः has been rendered into English in Griffith's translation as 'youthful sages'. Prof. Wilson has translated it as 'wise and young' and yet all these erroneously think that the Maruts are the storm gods. It is strange.

The attributes of the Maruts (highly|educated men) are told further :

युयं राजानमिर्यं जनाय विभ्वतष्टं जनयथा यजत्राः ।
युष्मदेति मुष्टिहा बाहुजूतो युष्मत्सदश्वो मरुतः सुवीरः ॥४॥

4. **TRANSLATION** :—O unifying highly education men ! you create (elect) for men an active king who is wise among the wise; from you come the man who can fight with his fists, and is quick with his arm, and also from you come the men with good horses and good valiant hero.

PURPORT :—*Men should create (elect) by all fair means a king who is endowed with righteous merits, actions and temperament, and also his assistant of the same nature.*

NOTES & REMARKS :—(विभ्वतष्टम्) विभूनां मेधाविनां मध्ये तष्टं तीव्र प्रसम् ।=Wise among the wise i.e. extra-ordinarily wise or

(methodically taught) 'by the masters. (मरुतः) सुशिक्षिता मानवाः । = Highly educated or well-trained men.

The merits of the teachings of the enlightened persons are told :

अत्रा इवेदचरमा अहंव प्रपं जायन्ते अकवा महोभिः ।

पूरनैः पुत्रा उपमासो रभिष्टाः स्वयां त्या मरुतः सं मिमिक्षुः ॥५॥

5. *TRANSLATION* ;—O learned persons ! the wind which are sons of the firmament, like the spokes of the wheel, none of them is the last or like the days, which are born on and on without much sound with much might and sprinkle water (shower rain along with lightning and clouds). In the same manner, you heroes, who are undertakers of mighty works with your intellect, manifest your power.

PURPORT ;—There is upāmalankāra or simile used here. As the parts of the wheel of the chariot and days revolve turn by turn and as the winds come and go and cause rains, in the same manner, men should behave slowly and reciprocate by raining down happiness with their intellect for the delight of all.

NOTES & REMARKS :—(अचरमाः) नान्स्यावयवाः = Not the last parts. (अकवाः) अशब्दायमानाः । कु शब्दे (अदा०) = Not making much sound. (प्रश्नेः) अन्तरिक्षस्य । पृथ्विरिति साधारणनाम (NG 1, 4) अन्तरिक्षाकाश साधारण मितिभावः = Of the firmament. (रभिष्टाः) अतिशयेन रम्भारः । रम्भारस्ये (स्वा०) शीघ्रारम्भे इत्यर्थः । = Commencers or undertakers of mighty works.

The merits of the teachings of the entitled persons are continued :

यत्प्रायासिष्ठ पृषतीभिश्चैर्वीलुपविभिर्महतो रथेभिः ।
 क्षोदन्त आपो रिणते वनान्यवोस्त्रियो वृषभः क्रन्दतु घोः ॥६॥

6. *TRANSLATION* :—O learned men ! when you come with your quick-going, speedy and strong wheeled vehicles like the aircrafts etc., you shower joy on all. As the rain water goes to or mingles with the rays of the sun, in the same manner, let the cloud born out of the rays roar down resulting in the welfare of all (so to speak). May your noble desire be fulfilled ?

PURPORT :—O men ! you can attain all happiness, if you learn to go quickly to distant places like the winds and satisfy all like the water.

NOTES & REMARKS :—(वीलुपविभिः) दृढचक्रैः । वीलु इति बलनाम् (NG 2, 9) पविरिति वज्रनाम् (NG 2, 20) अथवा पविरिति पदनाम् (NG 4, 2) गत्यर्थमादाचक्राकैः । = With strong wheels. (उस्त्रियः) उस्त्रासु किरणेषु भवः उन्न । इति रश्मिनाम् (NG 1, 5) = Born from the rays of the sun. (वृषभः) वर्षं को मेघः । = The cloud that rains. (पृषतीभिः) वेगादिभिः । = Speedy.

The attributes and duties of the enlightened person are told :

प्रणिष्ठ यामंनृथिवी चिंदेषां भर्तैव गर्भं स्वमिच्छवो धुः ।
 वातान्हरवान्धुर्यायुयुजे वर्षं स्वेदं चक्रिरे रुद्रियांसः ॥७॥

7. *TRANSLATION* :—O men ! as the earth which sustains the generative power in proper time, as a wife preserves the semen received from her husband, in the same manner, you use your own strength and employ the winds like the horses, harnessed to the

yoke. The brave men who are experts in making the wicked weep, shower happiness and joy from the sweat of their brow while doing labour they change their sweat into rains (work hard, Ed. so to speak.

PURPORT :—*Those men can attain all happiness, who are of forbearing nature like the earth, and who being great scholars or scientists apply various gases in their vehicles, and also cause them rains and accomplish their purposes.*

NOTES & REMARKS :—(शवः) गमनम् । शक्तिर्गति कर्मा (NG 2, 14) शव इति बलनाम (NG 2, 9) ।=Movement. (रुद्रियासः) रुद्रेषु दुष्टरोदयितुषु कुशलाः । रुद्रिर् अश्व विषोचने (तु०) ।=Experts in causing the wicked.

The duties of the enlightened persons are told :

हये नरो मरुतो मृळता नस्तुर्वीमघासो अमृता ऋतज्ञाः ।
सत्यश्रुतः कवयो युवानो बृहद् गिरया बुहदुक्षमाणाः ॥८॥

8. **TRANSLATION** :—O ye heroes! you are endowed with great wealth (or wisdom), you have attained emancipation; you are knowers of the true eternal God or Matter and you always listen to truth. You are well-versed in all sciences; you are youthful (energetic) physically and spiritually; you are benevolent like the big clouds and you serve the Supreme Being (God). Listen to our words of prayer and make us happy by being gracious to us.

PURPORT :—*Only those persons should be respected by us who having acquired the knowledge of all sciences, while serving an absolutely truthful enlightened persons, God and His commands, because they are the men of liberal views, endowed with perfect physical and spiritual power. Uplift us by teaching and preaching.*

NOTES & REMARKS :—(श्रुतज्ञाः) य श्रुतं परमात्मानं प्रकृति वा जानन्ति । श्रुतमिति सत्यनाम (NG) 3, 10) ।=Who are knowers of True God or matter. (बृहद् गिरयः) बृहन्तो गिरयो मेघा इवोपकारका गुणा येषान्ते । अत्र सत्यं ब्रह्म, सत्या वा प्रकृतिः । गिरिरिति मेघनाम (NG 1, 10) Whose virtues are benevolent like the large clouds. (उक्षमाणाः) सेवमानाः ।=Serving.

Sūktam—59

Seer or Rishi of the hymn—Shyāvāshva Ātreya. Devatā Maruts. Chhandas—Jagati and Trishtup Svaras Nishāda and Dhaivata.

The attributes of the enlightened persons are told :

प्र वः स्पलक्रन्त्सुविताय दावनेऽर्चा दिवे प्र पृथिव्या श्रुतं मरे ।
उक्षन्ते अश्वान्तरुषन्त आ रजोऽनु स्वं भानुं श्रथयन्ते अर्णवैः ॥१॥

1. **TRANSLATION** :—O learned persons ! honour those who perform truthful deeds for the welfar of the (poor and Ed. wealthy, and liberal donor for a man desiging (planning. Ed.) the welfare of all, for the firmament and earth in a dealing that supports all. Honour those who make proper use of the impetuous fire, electricity and other articles and move quickly, who make their own splendour some what slack by the illustration of the oceans or rivers. O king ! being the destroyer of the foes and touching lovingly the friends, honour good persons constantly.

PURPORT !—O king ! those persons who construct aeroplanes and other vehicles with the help of the technology, travel in the firmament. They multiply wealth and prosperity for the happiness of all become the ornaments of the world.

NOTES & REMARKS :—(सुविताय) ऐश्वर्य्यं वते । (सुविताय) वृ-प्रसवैश्वर्य्यं योः (स्वा०) अक्षैश्वर्य्यार्थग्रहणम् ।=For a wealthy or prosperous person. (स्पट्) स्पष्टा । स्पष्टा वाचनस्पष्टयोः (भ्वा०) =One who touches lovingly or

destroy enemies. (अश्वान्) वेगवतोऽग्न्यादीन् । अग्निर्वा अश्वः श्वेतः (Stph 3, 6, 2, 5)=Speedy horses in the form of the fire, electricity etc.

The attributes of the air (wind) are told :

अपदेषां भिषसा भूमिरेजति नौर्न पृष्ठां चरति व्यथिर्युती ।
दूरेदृशो ये चितयन्त एमभिरन्तर्महे विदथे येतिरे नरः ॥२॥

2. *TRANSLATION* :—O leading men ! the earth trembles with fear before the strength of the wind, fire, sun and such powerful objects. She swirls, like a full ship, that goes rolling, or like a suffering woman going to some place. The heroes who appear on their marches, are visible from far and showing path to others by their attributes leading to happiness, strive together in the battle or a dealing of knowledge. Such men can make all happy.

PURPORT :—There is upamāṅkared or simile in the mantra. As the cowards run away from the heroes in the same manner, the earth trembles and moves from the wind and sun. As a ship laden with various articles goes across the sea with the combination of the fire, water, electricity etc, in the same manner, let all men go to the last of knowledge. As brave persons endeavour in the battle, so other men should also try to do.

NOTES & REMARKS :—(एषाम्) वाय्वग्न्यादीनाम् ।=Of the wind, Agni (fire and sun) and other objects. (एमभिः) प्रापकैर्गुणैः =The attributes that lead to happiness. (विदथे) सङ्ग्रामे विज्ञानमये व्यवहारे वा ।
=In the battle or the dealing of knowledge.

The properties of winds are mentioned :

गवामिव श्रियमे शृङ्गमुत्तमं सूर्यो न चक्षु रजसो विसर्जने ।
अत्या इव सुभ्रुश्चारवः स्थन मर्या इव श्रियसे चेतथा नरः ॥३॥

3. *TRANSLATION* :—O noble, beautiful and active leading men! you shine like the sun touching the uppermost part of the rays. Your eye is like the sun in the world, when the mist is scattered. Like strong horses, you are beautiful. O heroes! you think of glory like highly learned and manly youths. Give this knowledge to others.

PURPORT :—Those persons can enjoy good happiness who serve or properly apply the light, donation (wealth etc) speed and discrimination like the sun, horse and thoughtful men.

NOTES & REMARKS :—((गवामित्व) किरणानामिव । गाव इति रश्मिनाम् (NG 1, 5)=Like the rays of the sun. (अत्या इव) अश्ववत् । अत्य इत्यश्वनाम (NG 1, 14)=Like the horses. (चारवः) सुन्दरस्वभावा गन्तारो वा । चर-गतो (श्वा०) ।=Men of good nature or active, moving about.

The attributes of wind are stated :

को वो महान्ति महतामुदश्रवत्कस्काव्या मरुतः को ह पौंस्या ।
यूयं ह भूमिं किरणां न रजथ प्र यद्भरभवे सुविताय दावने ॥४॥

4. *TRANSLATION* :—O thoughtful men! who can reach the great knowledge, and who can create the greates poetic works and manly deeds of your great one? You shake the earth like the rays of the sun, when you are carried forth for granting prosperity to the liberal donor.

PURPORT :—There are questions and answers. Who attains the great knowledge from the absolutely truthful enlightenrd person?

Who can perform the works of these highly learned men, and who contain the strength of the heroes? The answers to these questions are—those who are men of pure mind, seekers after knowledge and truth, righteous, industrious and Brahmacharis can attain all this.

NOTES & REMARKS ;—(महान्ति) विद्वानादीनि । = Great knowledge etc. (पौस्या) पुंसामिमानि बलानि । पौस्यानीति बलनाम् (NG 2, 9) = Manly powers. (सुविताय) ऐश्वर्याय । = For prosperity.

More about the wind is continued :

अथा इवेदंरुषासः सर्वन्धवः शूरा इव प्रयुधः प्रोत युयुधुः ।
मर्या इव सुवृधो वावृधुर्नरः सूर्यस्य चक्षुः प्रमिनन्ति वृष्टिभिः ॥५॥

5. **TRANSLATION** :—O learned persons ! you are like kith and kin and like the red horses go quickly and fight (rush. Ed.), like heroes eager for the battle. Grow like well-grown thoughtfully leaders. Those who destroy the armies of the enemies like the splendour of the sun covered by rain are ever to be respected.

PURPORT ;—There is upāmalankāra or similes used in the mantra. Those persons who are powerful like the horses, fearless like heroes, thoughtful like wise leaders, and dispellers of the darkness of ignorance like the sun can bring about the welfare of all.

NOTES & REMARKS :—(वरुषासः) रक्तादिगुणविशिष्टाः = Endowed with redness other attributes. (मिनन्ति) हिंसन्ति । मोक्ष-हिंसायाम् (क्)या = Destroy.

TRANSLATOR'S NOTES :—Even Prof. Maxmuller's translation like "the Maruts are like well-grown manly youths and the men have grown strong". It shows that they are not 'the storm gods'

as supposed by him and some other western scholars, but it means great heroes among men.

The same subject of wind is dealt :

ते अज्येष्ठा अकनिष्ठास उद्भिदोऽमध्यमासो महसा नि वावृधुः
सुजातासो जनुषा पृश्निमातरो दिवो मर्या आनो अच्छा जिगातन ॥६॥

6. *TRANSLATION* :—O learned persons ! let them come to us well are matching in manhood, there is none superior among them, non-inferior by birth. They have grown by their might and have the firmament as their mother, and are well-known for their good dealings. They are noble by birth, desire the welfare of all and with their strength. Come there to us.

PURPORT :—If there is good education among men, then all men whether superior or inferior, may be endowed with distruction and able to also good to the world.

NOTES & REMARKS :—(सुजातासः) शोभनेषु व्यवहारेषु प्रसिद्धाः जनी-
प्रादुर्भावे । = Well-known for good dealings. (दिवः) कामयमानाः । दिवु-
क्रीडाविजगीषाव्यवहारद्युतिस्तुतिमोदमदस्वप्नकान्तिगतिषु (दि०) अल कान्त्यर्थः । कान्तिः
कामना । = Desiring the welfare of all.

Something about education told :

वयो न ये श्रेणीः पत्तुरोजसान्तान्दिवो बृहत्तः सानुनस्परि ।
अश्वास एषामुभये यथा विदुः प्र पर्वतस्य नभनूरचुच्यवुः ॥७॥

7. *TRANSLATION* :—Those are supporters of the world who like birds move with strength in rows, who go to the traders

living near the summit of the mountains, kinds who know the horses of both these and shake or make to fall down the parts of the clouds (through rains).

PURPORT :—There is upāmalankāra or simile used in the mantra. As the birds flight quickly in rows in the same manner the well-trained servants, and horses etc; take the vehicles quickly to all places without delay.

NOTES & REMARKS :—(दिवः) व्यवहृन् । विवु धातोरनेकार्षेयवत् व्यवहारार्थं ग्रहणम् । = Dealare. (नमनून्) घनान् = Parts of the clouds.

The subject of winds is further dealt :

मिमांत द्यौरदितिवीतये नः सं दानुचित्रा उषसो यतन्ताम् ।
आद्यु व्युर्दिव्यं कोशमेत ऋषे रुद्रस्य मरुतो गुणानाः । ८॥

8. **TRANSLATION** ;—May the mother who is like the light from the heaven give us knowledge. As the divine lighted dawns come striving together, as they come to the treasure of a person who makes the wicked weep. Rishi—the giver of wisdom, in the same manner, let thoughtful persons glorifying god.

PURPORT ;—Those persons become respected who go to the treasuer of riches like electricity, like the dawn or the Rishi sages.

NOTES & REMARKS :—(वीतये) विज्ञानादिप्राप्तये । वी-गतिव्याप्तजन कान्त्यसनखादनेषु (अ०) गतेस्त्रिष्वर्थेवत् ज्ञानप्राप्तयेग्रहणम् = For the attainment of knowledg. (ऋषे) विद्याप्रद । ऋषी-गतो (तुदा०) अन्न गतेः ज्ञानार्थग्रहणम् = Giver of true knowledge. (गुणानाः) स्तुवन्तः । गु-शब्दे (भ्वा०) अन्न स्तुति-परकशब्दग्रहणम् । = Glorifying or praising God.

Sūktam—60

Rishi of the Sūktam Shyāvāshva Ātreya. Devatā—Maruts and Agni. Chhandas—Trishtup and Pankti of various kinds.

What should men do is told further :

ईले अग्निं स्ववसं नमोभिरिह प्रसक्तो वि चयत्कृतं नः ।
रथैरिव प्र भरे बाजयद्भिः प्रदक्षिणिन्मरुतां स्तोममृध्याम् ॥१॥

1. *TRANSLATION* :—As I am glad here with the honour received from others, so I intensely desire to have the knowledge and application of Agni (fire or electricity), which gives us much protection with due respect to the teachers. I gather what I have done, (reap what I have sown), I support the band of the thoughtful men who carry us to distant places with quick—going vehicles. Turning to the right (as a mark of respect), let me multiply the praise of the thoughtful persons.

PURPORT :—Learned men should be glad to manifest the science of Agni (fire and or electricity) etc. by associating themselves with great scholars and scientists.

NOTES & REMARKS :—(ईले) अवीच्छामि । ईविरक्ष्येष्णाकम् (NKT 7, 4, 16) = Intensely long for. (मग्निम्) विद्युतम् = Electricity. (मृध्याम्) वर्धयेयम् । ऋधु-वृद्धो (दिवा०) = Let me grow.

What should men do is told :

आ ये तस्थुः पृथ्वीषु श्रुतासु सुखेषु रुद्रा मरुतो रथेषु ।
वनां चिदुग्रा जिहते नि वो भिया पृथिवी चिद्रेजते पर्वतश्चित् ॥२॥

2. *TRANSLATION* :—Those men who knowing the science of the Prānas are established in the knowledge of various kinds

which sprinkles happiness and joy on them and who are seated in their comfortable vehicles like the aircrafts and go everywhere like the splendid rays of the sun. Through your fear, the earth shakes and also the clouds. Let us respect you.

PURPORT :—O men ! be well-versed in various good sciences and being seated in good vehicles, be able to reach 3 quickly distant places.

NOTES & REMARKS :—(पुष्पतीषु, श्रुतासु) सेचन कर्त्रीषु विद्यासु । =In the sciences which sprinkle or give happiness. (जिहते) गच्छन्ति । प्रोहाङ्-गती (जुहो०) । =Go.

What should men do is told further :

पर्वतश्चिन्महि वृद्धो बिभाय दिवश्चित्सानुं रेजत स्वने वः ।
यत्क्रीळथ मरुत ऋष्टिमन्त आप इव सध्र्यश्चो धवध्वे ॥३॥

3. **TRANSLATION** !—O brave men endowed with goods ! knowledge ! when you play together, being friendly to one another and united like water, at your shouting, even the large cloud fears and the ridge of heaven trembles. You should investigate about all these objects and places.

PURPORT :—Those persons who play or sport for the accomplishment of the dealing of knowledge and who accomplish all their works being friendly to one another always enjoy bliss.

NOTES & REMARKS :—(ऋष्टिमन्तः) प्रशस्तविज्ञानवन्तः । ऋषी-गतो (तुदा०) गतेस्त्रिष्यर्थेव्यर्थेवन्न ज्ञानार्थग्रहणम् । =Endowed with good knowledge. (सध्र्यश्चः) सहान्वन्तः =Going together. (रेजो) कम्पते । भ्यसते रेजते इति भयवे-पनयो (NKT 3, 4, 27) =Trembles.

What should men do is told further :

वरा इवेद्वैवतासो हिरण्यैरभि स्वधाभिस्तन्वः पिपिश्रे ।
श्रिये श्रेयांसस्तवसो रथेषु सत्रा महांसि चक्रिरे तनूषु ॥४॥

4. *TRANSLATION* :—Those who desire their welfare being mighty and endowed with the wealth, annihilate poverty.

NOTES & REMARKS :—(रेवतासः) रेवतीवृ पशुषु भवाः । पशवो रेवतीः (रेवत्यः) काठक सं 26, जैमिनीयोपनिषद् ब्राह्मणे 3, 131, 213, 250) = Endowed with the wealth consisting of the cattle (तवसः) बलिष्ठा, गतिमन्तः । तव इति बलमाम (NG 2, 9) तु-गति वृद्धिर्हिसासु (स्वोत्तमं) अत्यन्त गत्यर्थकः । = Powerful and active. (पिपिश्रे) स्पृशावयवानि कुर्वन्ति । पिश्र ज्वयते (पुषा०) = Make them strong and sturdy.

How should men be is told here :

अज्येष्ठासो अकनिष्ठास एते सं भ्रातरौ वावृधुः सौभगाय ।
युवां पिता स्वपां रुद्र एषां सुदुष्टा पृश्निः सुदिनां मरुद्भ्यः ॥५॥

5. *TRANSLATION* :—All these men are brothers. There is none superior among them, none inferior (on account of birth in a certain family or country). Their father is a man of good deeds, young and terrible for the wicked (making them weep) and their mother is good intellect (which is like the firmament), who by giving them education to the fulfiller of noble desires and kind, making all days good for them, who are powerful like the winds. It is in this way that all men grow towards properties.

PURPORT :—Those persons who having completed their education in full youth, and being men of good character and temperament marry women of good nature and endeavour, attain prosperity and enjoy bliss.

NOTES & REMARKS :—(स्वपाः) श्रेष्ठकर्मानुष्ठानः । सु + अपः इति कर्मनाम (NG 2, 1)=Doer of good deeds. (सुदुष्ठा) सुष्ठ कामस्य प्रपूर्विका । सु=दुह-प्रपूर्णे (अदा०)=Fulfiller of noble desires. (पुनिः) अन्तरिक्षमिव बुद्धिः ।=Intellect which is like the firmament.

TRANSLATOR'S NOTES :—The words स्वपाः—may be also taken for God Who is the Doer of the best deeds and पुनिः may be taken for the earth as stated in the Shatapath Brahmana 1.8, 3.15 । इदं व वशापुनि (Stph 1, 8, 3, 15) इयं वै वशा पुनिर्ददमस्यां मूलिचामूलिचान्नायं प्रतिष्ठितं तेनेयं वशा पुनिः (Stph 5, 1, 3, 3) ।

How should men deal with one another is told further :

यदुत्तमे मरुतो मध्यमे वा यद्रावमे सुभगासो दिवि ष्ट ।
अतो नो रुद्रा उत वा नृस्यार्णे वित्ताद्धविषो ययजाम ॥६॥

6. **TRANSLATION :—**O learned persons ! you have observed Brahmacharya up to the age of 36 or 44 years and who are endowed with good wealth, whether you are in the highest, middle or the low dealing, establish us in good dealings and conduct. O man of illumined soul ! like the fire, you also perform Yajna from the wealth and oblations of this devotee.

PURPORT :—All men should respect those persons who behave properly in all kinds of dealings, whether very high, middle or low, and become prosperous.

NOTES & REMARKS :—(दिवि) शुद्धे व्यवहारे ।=In pure dealing. (हविषः) भोक्तुमर्हति । हु-दानादनयोः आदाने च (जु०) । अन्न आदानार्थग्रहणम् । अद-भक्षणं (अदा०)=Worth eating. (अग्ने) पावकवत्प्रकाशितारमन् । अग्निः कस्माद-णीभवति (NKT 7, 4, 15)=Illumined soul like the fire.

What should men do is told further :

अग्निश्च यन्मरुतो विश्ववेदसो द्विवो वहध्व उत्तरादधि षण्भुभिः ।
ते मन्दसाना धुनयो रिशादसो वामं धत्त यजमानाय सुन्वते ॥७॥

7. *TRANSLATION* :—O thoughtful men ! you always do good to others. You are purifiers like the fire, endowed with all wealth, desiring the good of all, destroyer of the violent and are ever cheerful. You shakers of the wicked, uphold all that is admirable for a performer of the Yajna who is associated with right lover persons. You do always what is auspicious from behind and above (in all directions. Ed.) alongwith all men of noble desires.

PURPORT :—Those only are Mahatmas (great souls) who uphold truth for all.

NOTES & REMARKS :—(विश्ववेदसः) समग्रैश्वर्याः । वेदः इति घननाम (NG 2, 10) ।= Endowed with. (रिशादसः) हिंसकानां नाशकाः । रिष—हिंसायाम् (श्वा०) = Destroyers of the violent. (धुनयः) दुष्टानां कम्पकाः । अद्—मझणे (जदा०) ।= Shakers of the wicked.

The duty of serving the enlightened men is told :

अग्नें मरुद्भिः शभयद्भिर्नृकभिः सोमं पिब मन्दसानो गणश्रिभिः ।
पावकेभिर्विश्वमिन्वेभिरायुभिवैश्वानर प्रदिवा केतुना सजुः ॥८॥

8. *TRANSLATION* :—O learned great leader ! be pleased to drink Soma (the juice of nourishing herbs) being delighted by the beauty of the company endowed always with bright intellect along—with those men, who are doing good deeds, and venerable, pure and purifiers, conveying all good dealings of the world, which brighten and enliven everything.

PURPORT :—It is the duty of all men to associate themselves with the absolutely truthful enlightened personse to increase their knowledge, span of life and intellect and having adopted proper diet and walk—adopt always good conduct.

NOTES& REMARKS :—(ऋक्वभिः) सत्कर्तव्यैः । ऋक्-स्तुती । इण-गतौ । गतेस्त्रिष्वर्थेष्वत्र प्राप्त्यर्थग्रहणम् । = Venerable. (विश्वमित्रेभिः) सर्वं जगद्व्यवहारं प्रापयद्भिः । = Conveying all good dealings of the world. (प्रदिवा) प्रकृष्ट प्रकाशवता । दिव् वातोरनेकार्थेष्वत्र व्युत्पत्त्यर्थः । बुतिः—प्रकाशः । = Brilliant, bright. (सजूः) समानप्रीतिसेवी । स+जुषी—प्रीतिसेवनयोः (तुदा०) = Loving and serving equilly.

TRANSLATOR'S NOTES :—It is noteworthy that though Prof. Maxmuller has translated Maruts everywhere as 'The storm gods'—his own translation of the word 'Āyubhih' (आयुभिः) used here as an epithet of Maruts as 'with men (Aryas) who brighten everything, of ऋक्वभिः as singers, clearly proves that they are really respectable good and brave men and not 'The Storm Gods' as supposed by him and some other western scholars. This hymn is connected with the previous hymn do there is mention of the attributes of the winds, fire and the enlightened persons.

Sūktam—61

Rishi or seer of the Sūktam—Shyāvāshva Ātreya. Devatā—Maruts. Purumēdha, Taranto and others. Metres or Svaras—Gāyatri, Anushtup and Brihati of various kinds.

The attributes of the Maruts are told by the way of questions and answers.

के ष्ठा नरः श्रेष्ठतमा य एकैक आयय ।

परमस्याः परावतः

॥१॥

1. **TRANSLATION** :—O who are you ? O leading men ! the very best, who have approached one by one from the farthest distance and experts in the subtlest science ?

PURPORT :—Who are the best men ? Who always perform the best deeds ?

NOTES & REMARKS :—(नरः) नायकाः । = Leaders. (परमस्याः) अतिश्रेष्ठा वा । = Of the best science.

TRANSLATOR'S NOTES :—(नरः) णीञ्-प्रापणे । सन्मार्गं नयन्तीति नरः — नायकाः ।

Even Prof. Maxmuller's translation proves quite clearly that they are the best men and not 'The Storm Gods' as supposes them to be in the beginning of every hymn on "Maruts (The Storm-Gods)". His translation is "Who are you O Men ! the very best, who have approached one by one from the farthest distance ?" This is misleading.

The attributes of Maruts are stated :

क॑ वोऽश्वाः क॑ भीश॑वः क॒थं शै॑क क॒था य॑य । पृ॒ष्ठे स॑दो न॒सोर्य॑मः ॥२॥

2. **TRANSLATION** :—O thoughtful men ! where are your horses ? Where is your finger ? How do you come quickly ? The seat is on the back of the horse and the reins in the nostrils of the horses ?

PURPORT :—Whenever a man puts questions to the enlightened persons, they should answer him properly. If they are impartial like the dispensers of justice, then they can acquire all knowledge.

NOTES & REMARKS :—(मभीशवः) अङ्गुल्यः । = Fingers. (सदः) उद्यं वस्तु । = Anything to be cut.

TRANSLATOR'S NOTES : —अभीशवः इत्यङ्गुलिनाम् (NG 2, 5) is also अभीशवः इति रश्मिनाम् (NG 2, 5) बदलू—विशरणगत्यवसादनेषु (भ्वा०) अत्र विशरण।यमादाय व्याख्या= Bridles. Reins.

The attributes of Maruts are mentioned :

जघने चोद एषां वि सुक्थानि नरो यमः । पुत्रकृथे न जनयः ॥३॥

3. **TRANSLATION :**—O leaders ! respect those persons whose goad is on the croup, the heroes stretch their legs apart. They are like the parents on the birth of the children.

PURPORT :—There is *Upamāṅkāra* or simile in the mantra. All should do like the parents having given birth to their children make them highly educated by having proper control over them.

NOTES & REMARKS :—(जनयः) मातापितरः । जनी-प्रादुशवि= Father and mother. (चोदः) प्रेरकः । सुक्-प्रेरणे ।= Goad.

Something about the teaching of the enlightened persons is taught :

परा वीरास एतन् मर्यासो भद्रजानयः । अग्नितपो यथासंथ ॥४॥

4. **TRANSLATION :**—O men ! move along heroes endowed with knowledge and strength. You know the path of welfare and who heat various articles on fire (energy. Ed.). Such persons should be respected by all.

PURPORT :—All should gladden those who give up all sinful activities that cause bondage and who accept the means of emancipation and prompt others to do the same.

NOTES & REMARKS ;—(मद्विज्ञानयः) ये 'मद्व' कल्याणं जानन्ति ते । मदि-
कल्याणे सुखे च । = Those who know the path of true welfare. (वीराः)
व्याप्तविद्याबलाः वीराः । वी-गतिव्याप्तिप्रजननकान्त्यसन्खादनेषु (मदा०) । जा—अवबोधने
(क्रय) = Pervading in knowledge and strength.

The teachings of enlightened are highlighted :

सनत्साश्व्यं पशुमुत गव्यं शतावयम् ।
श्यावाश्वस्तुताय या दोर्वीरायोपबर्हत् ॥५॥

5. **TRANSLATION** :—May the woman, if she stretches out her arm as a rest for the hero, praised by a man who has black horses, gain cattle consisting of horses, cows and a hundred other things.

PURPORT :—That woman becomes admirable who does not allow her husband to be attached to the lust and thus makes him lose her vitality but increases the strength of the horses and other creatures in the house having nourished them well.

NOTES & REMARKS :—(श्यावाश्वस्तुताय) श्यावैरश्वैः प्रशंसिताय । = Praised on account of the black horses. (शतावयम्) शतान्यवयवा यस्मिंस्तम् । = He who has one hundred or more parts.

Something about the teaching of labour about the work is told :

उत त्वा स्त्री शशीयसी पुंसो भवति वस्यसी । अदेवत्रादराधसः ॥६॥

6. **TRANSLATION** :—O man ! that woman who being separate from a person who is a Godless or miserly man, makes a

man prosperous and takes him across all misery, and this makes you happy. You should also gladden her.

PURPORT :—That woman only is to be respected well by her husband, who being away from the men of unjust conduct and poor and from respecting those who are not fit for being respected, gladdens her husband.

NOTES & REMARKS :—(शशीयसी) अतिशयेन दुःखं प्लावयन्ती । शशीयसी इति शश-त्प्लुत-गतौ = Removing all misery. (अराधसः) अधनम् राध इति धननाम (NG 2, 10) = Poor.

Role of labour and its relation with the work is highlighted :

वि या ज्ञानाति जसुरिं वि तृष्यन्तं वि कामिनम् ।

देवत्रा कृणुते मनः

॥७॥

7. **TRANSLATION** : - O men ! that woman who knows her husband when he is industrious, knows him when he is thirsty (greedy) and knows when he is lustful, engages her mind in the attainment of divine virtues or in the association with the enlightened persons is indeed ideal.

PURPORT :—That woman is the bringer of true welfare to her husband who knows him as an industrious and righteous person and also if he is greedy and lustful. Who having known him as such in all aspects, he urges him to remove all his evils or faults and to take in all good virtues.

NOTES & REMARKS :—(जसुरिम्) प्रयत्नमानम् । = Industrious, trying to do good deeds. (तृष्यन्तम्) तृषासुरमिव । = Greedy like a thirsty person. (कामिनम्) कामासुरम् । = Engrossed in lust.

TRANSLATOR'S NOTES :—यद्यपि पाणिनीयघातुपाठे जसघातुः प्रयत्नार्थेन दृश्यते तथापि जसु मोक्षणे (दिवा०) जसु—हिंसायम् (चुरा०) इति वर्तते । दुर्गुणानां मोक्षणं हिंसा वा प्रयत्नेनैव भवति नान्यथा । तुष — पिपासायाम् (दिवा०) ।

Something about the learned persons is told further :

उत घा नेमो अस्तुतः पुमौ इति वे पणिः ।

स वैरदेय इत्समः

। ८॥

8. **TRANSLATION** :—O man ! he who is not praised by good men, is equally imperfect having acquired only half knowledge and engaged in the conduct full of malice; and another who is admired by learned persons but does not perform truthful actions are equal. This is what all of you should know well.

PURPORT :—He who being lazy does not engage himself in doing good deeds and another who is learned and knows truth and untruth but does not perform truthful act are equally unrighteous.

NOTES & REMARKS :—(नेमः) अर्द्धाधिकारी । नेम इत्यधस्य (NKT 3, 4, 20)=Entitled to half portion, imperfect and immature. (पणिः) प्रशंसितः । पण-व्यवहारे स्तुतो च (ध्वा०) =Praised.

TRANSLATOR'S NOTES :—Prof. Maxmullar's note on this mantra is 'This verse is very obscene'. (Vedic Hymn Vol. 1 p. 360). (It rather looks strange. Ed.).

The duties of the husbands and wives are told :

उत मैरपयुवतिर्ममन्दुषी प्रति श्यावायं वर्तुनिम् ।

वि रोहिता पुरुमीळहाय येमतुर्विप्राय दीर्घयंशसे । ९॥

9. **TRANSLATION** :—To me who is the possessor of the

black horses virile, wise and well famed, my young wife is bestower of admirable bliss, and is manifest of the path of righteousness and justice), tells me plainly about her. Let both of us should behave with self-restraint like the couple endowed with good virtues.

PURPORT :—If husband and wife are of the suitable matching or agreeable merits, actions and temperaments, they can attain good path (of righteousness), great glory and bliss.

NOTES & REMARKS :—(ममन्दुवी) प्रशंसनीयानन्दकारी । = Bestower of the admirable bliss. (वर्तनिम्) मार्गम् । = Path (पुरुमोहलाय) बहुवीर्येकते । = Very virile inseminator.

TRANSLATOR'S NOTE :—मुदि-स्तुतिमोदमदस्वप्नकान्तिगतिषु (स्वा०) अत्र मोदार्थकः । रप—व्यक्तायां वाचि (स्वा०) वृत्तु-वर्तने । वर्तन्ते प्रवर्तन्ते कर्मसु अनेनेति वर्तनिः—मार्गः । रह—बीजजन्मनि प्रादुर्भावो च (स्वा०) । अत्र प्रादुर्भावार्थः ।

The duties of husbands and wives are hightighted :

यो मे धेनूनां शतं वैददधिर्यथा ददत् ।

तरन्त इव मंहना

॥१०॥

10. **TRANSLATION** :—He alone can be a true master who being the son of the possessor of good horses gives me a hundred cows and who takes me across the ocean of misery like the big boat or steamer taking across the river or ocean.

PURPORT :—As a man who is giver of hundreds or thousands of articles and who protects the cows, goes across the river or ocean with big steamer. In the same manner, wise husband and wife go across the ocean of misery by the observance of righteous conduct.

NOTES & REMARKS :—(वैददधिवः) योऽश्वान् विन्दति स विदधस्वस्तस्यापत्यं वैददधिवः = The son of man who is possessor of good horses. (मंहना) महत्या नौकया । = With big boat or steamer.

TRANSLATOR'S NOTES ;—विदुः-ज्ञाने । इन्द्रियाणि ह्यानाहुः (कठोपनिषद्)

So by Ashvas the meaning of the senses also can be taken. In that case, it may mean a man of perfect self-control.

मह—पूजायाम् (म्वा०) ।

It was not correct on the part of Sayanacharya, Prof. Wilson, Griffith and Prof. Maxmuller to take the words 'Shyāvāshva and Vidadashvi Purumidha, as Proper Nouns and names of some sages, as it is against the fundamental principle of the Vedic Terminology, Nighantu and Nisukta, as pointed out several times earlier.

The duties of married couple are stated :

य ई वहन्त आशुभिः पिबन्तो मदिरं मधु । अत्र श्रवांसि दधिरे ॥११॥

11. **TRANSLATION :—**O men ! those persons who get pure and delightful water and drinking the sweet honey, juice etc. prepare good food and become wealthy (by keeping good health and exerting themselves).

PURPORT :—Those who make articles that create joy and augment intellect, become rich and beautiful.

NOTES & REMARKS :—(ईम्) उदकम् । ईम् इति उदकनाम (NG 1, 12)

=Water. (श्रवांसि) अन्नादीनि । श्रव इत्यन्तनाम = Food material etc. (मदिरम्)

आनन्दकरम् = Delightful.

Something about good teaching is told :

येषां श्रियाधि रोदसी विभ्राजन्ते रथेष्व । दिवि रुक्म इवोपरि ॥१२॥

12. **TRANSLATION :—**Those enlightened persons by whose beauty and wealth righteous dealings shine like the gold in one's

desire and who are seated in the charming vehicles like the aircraft, shine above like heaven and earth.

PURPORT :—There is *Upamāṅkāra* or simile used in the mantra. They who gather wealth etc. with righteous labour, become glorious and renowned like the rays of the sun.

NOTES & REMARKS :—(श्रिया) शोभया लक्ष्म्या वा = By beauty or wealth. (रुक्म इव) रुचिकरः सुवर्णादिपदार्थो यथा । रुक्ममिति हिरण्यनाम (NG 1, 2) रुच-दीप्तौ (श्वा०) युजिरुचि तिजा कुन्त (उणादिकोषे 1, 146) अनुवृत्त्यामक् प्रत्ययः । = Like the glittering gold etc. रुक्म इति हिरण्यनाम (NG 1, 2) रुच-दीप्तौ (श्वा०) युजिरुचितिजाकुन्त (उणादिकोष 1, 146).

It is audacious on the part of Prof. Maxmuller and Oldenberg to change the text of the mantras to suit their interpretation. Prof. Maxmuller says in his note on this mantra 'I have adopted the reading Rodasi Vibhrajate (रोदसी विभ्राजते) in my translation. "Then on whose chariots Rodasi glitters in glory." "He take's Rodasi to be the wife of the Maruts, the lightning." (See Vedic Hymn Vol. 1 p. 357, 362, 505). But such a change in the text is most objectionable and it shows the audacity on the part of these western scholars. Prof. Maxmuller adds in his note : Oldenberg himself suggests त्रियोषि and would translate "They whose cars shine over the two worlds on their chariots." (Vedic Hymn Vol. p. 362). Such changes in the text are *Umpamalankar* and show only the inability of the translator to understand the meaning of the words used in the mantras, traditionally handed over from generation to generation from the times immemorial.

Something about the sermons [and their subject is told :

युवा स मारुतो गुणस्त्वेपरथो अनैद्यः । शुभंयावाप्रतिष्कृतः ॥१३॥

13. **TRANSLATION** :—O men ! that blameless, triumphant,

irresistible youthful company of the Maruts (mighty men like the winds) which goes to distant seas and is seated in blazing vehicles can accomplish many works.

PURPORT :—Those men who make all men and women energetic (youthful and enlightened), become admirable and bestowers of happiness to all.

NOTES & REMARKS :—((अनेद्यः) अनिन्दनीयः = Blameless.
(स्वेषरयः) त्वेषः प्रकाशवान् रथो यस्य सः = Seated in blazing vehicle.
(शुभंयावा) यः शुभं जले याति । = Going to distant waters-rivers and oceans.

Something about the duties of the enlightened persons is told further :

को वैद नूनमेषां यत्रा मदन्ति धृतयः । ऋतजता अरेपसः १४॥

14. **TRANSLATION** :—O learned persons! who knows with certainty where those noble persons who are well-known for their truthfulness, and who are sinless or faultless and shakers or strikers of sin, rejoice?

PURPORT :—We ask you, who are the knowers of the fault (sin) and merit, truth and untruth. The answer is that those who are devotees of God are free from all negligence.

NOTES & REMARKS :—(अरेपसः) अनपराधिनः । = Faultless, sinless.
(धृतयः) ये पापं धुनयन्ति ते । धून्-कम्पने । = Who shake or sweep away all sins.

Something about the duties of the enlightened persons is told further :

यूयं मते विपन्यवः प्रणेतारं इत्या धिया । श्रोतारो यामहूतिषु ॥१५॥

15. *TRANSLATION* :—O wise men ! you are leaders and listeners to the requests of men in the acts of peace and invocation. Thus with your intellect and actions, you urge them to do good deeds.

PURPORT :—Blessed are those enlightened persons who make men wise by urging them to do righteous dealings.

NOTES & REMARKS :—(विपन्यवः) मेधाविनः । विपन्यव इति मेधाविनाम् (NG 3, 15) = Wise. (यामहूतिषु) उपरमाऽऽह्वानरूपकर्मसु । यम्-उपरमे । त्वेव-स्वर्घ्या शब्दे च (जु०) = In the acts of peace and invocation.

The duties of the enlightened are stated :

ते नो वसूनि काम्या पुरुचन्द्रा रिशादसः आ यज्ञियासो ववृत्तन ॥१६॥

16. *TRANSLATION* :—Those performers of Yajnas and destroyers of the violent are bringers of welfare to us, who bestow upon us delightful treasures containing much gold.

PURPORT :—Those persons only can do good to others who earn money by righteous or just means.

NOTES & REMARKS :—(पुरुचन्द्रा) बहुसुवर्णानि । पुरु इति बहुनाम् (NG 3, 9) चन्द्रमिति हिरण्यनाम् (NG 1, 2) = Much gold. (रिशादसः) हिंसक-हिंसकाः । रिश—हिंसायाम् । अद्-भक्षणम् । = Destroyers of the violent.

What are the duties of enlightened are described :

एतं मे स्तोममूर्ध्न्ये द्वाभ्यां परां वह । गिरां देवि स्थीरिव ॥१७॥

17. *TRANSLATION* :—O learned lady! shining with knowledge and giver of peace and happiness like the night, you hear this praise of mine and drive away the person who desires to harm us. Carry away these my words to distant places like a good charioteer.

PURPORT :—There is *upamāṅkāra* (simile) used in the mantra. As night gives happiness to all creatures, so a good wife bestows happiness upon her husband and others.

NOTES & REMARKS :—(द्वाभ्यां) दग्धेषु विदारकेषु भवाय = For a man who harms and tears. (मूर्ध्न्ये) रात्रौव वर्तमाने । = Like night.

TRANSLATOR'S NOTE :—दर्भः—दुदलिभ्यां नः (उणादिकोषे 3, 151) इ—विदारणे हिंसायाम् (स्वा०) ।

Among the commentators or translators of the Rigveda Dayananda Sarasvati alone understood the significance of the mantra taking the word *मूर्ध्न्ये* for a wife who should be giver of rest (peace) and joy to her husband and others like the night. Others have taken it for the night only which has no significance at all and is absurd on the very face of it. They have wrongly taken as the name of the son of Ratha Veeti.

The same subject of enlightened men's duties is dealt :

उत मे वोचतादिति सुतसोमे रथवीतौ । न कामो अयं वेति मे ॥१८॥

18. *TRANSLATION* :—O highly learned person! you should always tell that on [the occasion of the movement of the vehicles and on the acquisition of wealth, truth must be preached, so that my desire may not remain unfulfilled.

PURPORT :—It is the foremost duty of the learned and enlightened persons to observe truth and also behave truthfully. They should also preach truth only. This way a man's desires are indeed fulfilled.

NOTES & REMARKS :—(सुतसोमे) निष्पादितेष्वयदो ।= Those who have acquired prosperity (wealth etc.). (रथवीतो) रथानागतो ।= During the movement of transport or travelling. (अपश्येति) नश्यति ।= Disappears or kills.

TRANSLATOR'S NOTES :—The right person should always make an earnest appeal to an enlightened person so that he should guide him on the right lines and truthfully. Indeed it helps to build an ideal society.

The subject of teaching of ideals by an enlightened person is highlighted :

एष चेति रथवीतिर्मघवा गोमतीरनु । पर्वतेष्वपश्रितः ॥१६॥

19. **TRANSLATION** :—O men! the way the sun-rays are enshrined in the clouds, and take up the straight movements, same way, you should also guide the people on proper right lines. A wealthy or desirous of being wealthy person reaches his destination by his transport, however difficult the path may be.

PURPORT :—The mantra has simile. The way the sun-rays penetrate into the clouds, but their identity is separate, similarly an enlightened person keeps himself detached in the world in spite of doing the worldly affairs during his life.

NOTES & REMARKS :—((अंति) निवसति ।= Dwells. (रथवीतिः) यो रथेन व्याप्नोति मार्गम् ।= The pathway which is covered by chariots. (गोमतीः) गावः किरणाः विद्यन्ते यासु गतिषु ताः ।= The rays which dwell in the movements. (अपश्रितः) योऽपश्यति सः ।= Dependent, sun.

Sūktam-62

Seer of the Sūktam—Shrutivid Ātreya. Devatā—Mitrā Varunau. Meters or Chhandas—Trishtup of various kinds, Tune or Svara—Dhaivata.

The attributes of the sun are told :

अतेन ऋतमर्पितं ध्रुवं वां सूर्यस्य यत्र विमुचन्त्यश्वान् ।
दश शता सह तस्थुस्तदेकं देवानां श्रेष्ठं वपुषामपश्यम् ॥१॥

1. *TRANSLATION* :—O teachers and preachers! I have seen one and the best form of the sun among the embodied substances in which there are one thousand rays that abide together. This true and abiding solar system is covered by the true splendour, and various planets are dependent on it. This the splendid form known to the enlightened persons which you should also behold.

PURPORT :—O men ! this solar system has been made by God with many elements and it is endowed with various attributes. You should know it well.

NOTES & REMARKS —(अश्वान्) किरणान् । एष वा अश्वो मेध्यो व एष (आदित्या) तपति । तस्मात् अशवाः आदित्यकिरणाः वपुषि रूपनाम (NG 3, 7) = Rays. (वपुषाम्) रूपवतां शरीराणाम् = Of the embodied substances.

The attributes of the Mitāvarunau are told :

तत्सु वां मित्रावरुणा महित्वमीर्मा तस्थुषीरहभिर्दुहे ।
विश्वाः पिन्वथः स्वसरस्य धेना अतुं वामेकः पविरा वर्वत ॥२॥

2. *TRANSLATION* :—O teachers and preachers ! you are like the Prāna and Udāna (vital breaths), You should fulfil or

complete that your greatness which God, the Impeller of the world protects, as the rays fill up the times with days. Gratify all your speeches in the middle of the day. Let your pure dealing or conduct be manifest from all sides, even if it is alone or not aided by others.

PURPORT :—O teachers and preachers ! you should teach people the science of day and night, Prāna and Udāna (vital breaths) and electricity, so that all may enjoy delight and bliss.

NOTES & REMARKS :—(पविः) पवित्रो व्यवहारः = Pure dealing or conduct. (मित्रावरुणा) प्राणोदानवदद्यापकोपदेशको । = Teachers and preachers who are Like the Prāna and Udāna.

*TRANSLATOR'S NOTES :—*प्राणोदानो वै मित्रावरुणो (Stph. 18, 3, 12, 3, 6, 1, 16) ईमा has not been explained in the commentary here. In his commentary on Rigveda, Rishi Dayananda has explained it as प्रेरकः or Impeller. ईद-गती (अ०) कम्पने च, अथवा ईद—लोके (चुरा०) पू-पवने (म्वा.) ।

The attributes of Mitavarunau are highlighted :

अधारयतं पृथिवीमुत द्यां मित्रराजाना वरुणा महोभिः ।
वर्धयतमोषधीः पिन्वंतं गा अर्वा वृष्टिं सृजतं जीरदानू ॥३॥

3. *TRANSLATION :—*O life-giver and noble king and prime minister ! as the air and electricity uphold earth and sun, (power. Ed.) so you uphold all. As they make grow the barley and other grains and herbs by their great properties, so you should also multiply them. As they satisfy or gladden the earth, so you should also do. As they cause rains, you should also cause the rain of happiness and joy over all your subjects.

PURPORT :—O king and prime minister ! you should act like the Prāna and the sun, nourish the kingdom of earth, increase (the efficiency and posts of. Ed.) the Vaidyas (physicians) and herbs, cause cause and purify rain (through the performance of the Yajnas) and do everything for bestowing happiness upon all,

NOTES & REMARKS :—(मित्रराजाना) प्राणविद्युतो । (मित्रराजाना) प्राणविद्युतो । प्राणो मित्रम् (Jaiminiya upanishad 3, 1, 3, 4=Prāna and electricity. (पिन्वतम्) तर्पयतम् । विवि-सेवने सेचने चेत्येके । अत्र सेवा द्वारा = Satisfy, gladden. (जीरदान्) यो जीवनं दद्यातां तो । तर्पणं सुखसेचने वा । राज् दीप्तो । राजा-दीप्ता विद्युत्=Gives of life.

The same subject of attributes of Mitravaranau is dealt :

आ वामश्वासः सुयुजो वहन्तु यतरश्मय उप यन्त्वर्वाक् ।
घृतस्य निग्निगनुं वर्तते वामुप सिन्धवः प्रदिविं क्षरन्ति ॥४॥

4. **TRANSLATION** :—O constructors (builders or maufacturers. Ed.) and drivers of the vehicles, let your easily-harnessed horses or rapid growing fire, electricity etc. bear you both, and with well-guided reins or rays come down here with water below. May the charioteer follow you. Let the rivers rain water when fire is kindled.

PURPORT :—If men build machines in the vehicles, putting fire below and water above, (through steam. Ed.) use them for travelling, they can acquire much wealth thereby.

NOTES & REMARKS :—(अश्वासः) अग्न्याद्यास्तुरङ्गा वा । Fire, electricity or horses. (यतरश्मयः) यता निगृहीता रश्मयः किरणा रज्जवो वा येषान्ते । =Those who have controlled the reins or the rays. (निग्नि) यो निर्णेनेति स, सारथिः । निजिर्-शीघ्रपोषणयोः (जुहो.) =A charioteer who cleans and strengthens.

The same subject of Mitravarunau is dealt :

अनु श्रुताममतिं वर्धदुर्वी बहिरिव यजुषा रक्षमाणा ।

नमस्वन्ता धृतदक्षाधि गते मित्रासाथे वरुणोळास्वन्तः ॥५॥

5. *TRANSLATION* :—O friend and noble person ! both of you are upholders of might. You protect the earth—like water with your act of good association of good works. Endowed with abundant good materials, you dwell in your home, uttering good words. Each one of you increases famous and beautiful form. Let us serve you.

PURPORT :—O highly learned persons ! as Prāna, Udāna and other kinds of air protect the world, so you should also do.

NOTES & REMARKS :—(अमतिम्) रूपम् । अमतिः इति रूपनाम (NG 3,7) = Beautiful form. (बहिरिव) जलम् इव बहिरित्युदकनाम (NG 1, 12) = Like water. (यजुषा) सत्सङ्गं न क्रियया वा । = By good association or act. (गते) गृहे । गत् इति गृहनाम (NG 3, 4) = In your home. (इलासु) वासु । इला इति वाङ्नाम (NG 1, 11) यज-देवपूजासङ्गतिकरणदोनेषु (स्वा०) अतः सङ्गतिकरणार्थः = In the speeches.

More about the Mitravarunau is said :

अक्रविहस्ता सुकृते परस्पा यं त्रासाथे वरुणोळास्वन्तः ।

राजांना लत्रमहणीयमाना सहस्रस्थूणां विभृत्यः सह द्वौ ॥६॥

6. *TRANSLATION* :—O very good President of the council of ministers and Commander-in-Chief of the army, king and minister ! your hands are free from undue violence or generous like the air and the sun, protector of others, shining on account of your virtues, free from anger, preserve the kingdom or the wealth on

earth. Doing always noble deeds you terrify the wicked and protect the world containing thousands of pillars or the charming vehicles.

PURPORT :—O king and ministers, you should become glorious by being righteous and protecting the kingdom with thousands of departments. You should punish the wicked and honour good persons,

NOTES & REMARKS :—(अक्रविहस्ता) अहिंसाहस्तो, दानशील हस्तो ।= Whose hands are free from undue violence or generous in giving charity. (अहूणीयमाना) क्रोधरहिताचरणो सन्तो । हूणीयते कृष्यपतिकर्मा (NG 2, 12)=Of coaduct free from anger. (सहस्रस्तस्यूणम्) सहस्रम् (असंख्या वा स्यूणा यस्मिस्तज्जगत्, राज्यं यानं वा ।=The world containing thousand of pillars are the State or the charming vehicles.

The same subject of Mitravaranau is continued :

हिरण्यनिर्णिगयो अस्य स्थूणा वि भ्राजते दिव्यं श्वाजनीव ।
भद्रे क्षेत्रे निमिता तिल्विले वा सनेम मध्वो अधिगर्त्यस्य ॥७॥

7. *TRANSLATION :—Let us honour that man who purifies and upholds the gold of the earth and the splendour of the fire and who is active, ever moving forward in this world, who shines therefore in the light of knowledge and in meritorious and benevolent work, full of love.*

Let us also respect that good policy which is firm like a pillar and resplendent like the lightning or electricity well-regulated or measured out. Let us share that in the sweetness of our home.

PURPORT :—Those men are true politicians who are established in the divine conduct, who having acquired the knowledge of electricity and other sciences are just in the discharge of their

domestic duties and are blessed by sharing their wealth and happiness with others.

NOTES & REMARKS :—(हिरण्यनिर्णिक) याः पृथिव्या हिरण्यं मग्नेस्तेजश्च नितरां नेनेक्ति । =He who purifies and upholds the gold of the earth and splendour of the fire. (अय) योज्यते गच्छति सः । अय-गतो (म्वा०) =He who goes, ever moves forward, active. (क्षेत्रे) क्षियन्ति निवसन्ति यस्मिन्पुण्ये कर्मणि तद् । क्षि-निवासगत्योः । अन्न निवासार्थं गतं इति गृहनाम(NG 3, 4) =The meritorious work in which a man dwells or takes delight. (अधिगतस्य) अधिकसुन्दरे गते-गृहे भवस्य । =Belonging to a beautiful home. (तिल्विले) स्नेहस्थाने । तिल-स्नेहने (चुरा०) =Full of love.

The attributes of the Mitra and Varuna (king and his minister) are told further :

हिरण्यरूपमुषसो व्युष्टावयः स्थूणमुदिता सूर्यस्य ।
आ रोहथो वरुण मित्रं गतेमतश्चक्षथे अदितिं दितिं च ॥८॥

8. **TRANSLATION** :—O king and his minister ! you are like the Mitra and Varuna (Prāna and Udāna) at the rising of the sun, and the end of the dawn you mount on your splendid car which is like the golden pillar. Seated at your home, you tell people about eternal cause and the perishable world (which is its effect). Let us association with you.

PURPORT :—As at the rising of the sun, darkness disappears and light sets in, in the same manner the kings and their ministers who are knowers of the cause and effect and Ātma (God and soul) should illuminate firm justice being friendly to all.

NOTES & REMARKS :—(अयःस्थूणम्)सुवर्णस्तम्भमिव । अयः इति हिरण्यनाम (NG 1, 2) । =Like golden pillar. (वरुण) (मित्रं) प्राणोदानाविव वक्त० मानो राजानास्यो । =The king and minister who are like Prāna and

Udāna-two vital breaths. (अदितिम्) अविनाशिकारणम् । अदितिः = Imperishable cause. (दितिम्) नाशवत्कारणम् । = Perishable effect.

TRANSLATOR'S NOTES :—Eternal God as Efficient Cause of the Universe and Eternal matter—as material cause of the world. दितिः is this perishable world. It is noteworthy that differing from Sayanacharya who interprets अदिति as अखण्डनीया भूमिः or the Earth as an inviolable, whole and दिति as खण्डितां प्रजादिकाम् i.e. the divisible people and living creatures inhabiting it, Griffith in his footnote on the mantra has expressed the view that the two words Aditi and Diti may perhaps mean eternal and the perishable, yonder boundless space and the bounded space near us." (Hymns of the Rigveda Vol. 1 Translated by Griffith p. 534). Though to a certain extent, it is a better interpretation than Sayanacharya's; it does not come to the standard of Maharshi Dayananda Sarasvati's philosophical interpretation which should be accepted by all lovers of truth. How strange it is for Sayanacharya to call the earth as inviolable ?

The same subject of Mitra and Varune is dealt :

यद्वर्हिष्ठं नातिविधे सुदानू अर्चिष्ठं शर्म भुवनस्य गोपा ।
तेन नो मित्रावरुणावविष्ठं सिषांसन्तो जिगीवांसः स्याम ॥६॥

8. **TRANSLATION** :—O bountiful guardians of the world ! O king and minister ! you are like the Prāna and Udāna, Protect us living in the shelter which is impenetrable, strongest, flawless, so that we may distribute the wealth attained from our foes and be victorious.

PURPORT :—The enlightened persons build very good homes, think over all matters dispassionately and attain victory, knowledge and its application.

NOTES & REMARKS :—(बहिष्ठम्) अतिशयेन वृद्धम् । बल-संभक्तो (स्वा०) ।
Strongest. (सिवासन्तः) विभजन्तः । = Dividing or distributing among
the needy. (जिगीवांसः) शत्रुघ्नानि जेतुमिच्छन्तः । जि-जये (स्वा०) बृहि-वृद्धो (स्वा०)
Desiring to conquer.

Sūktam—63

Seer or Rishi of the Sūktam—Archana Atreya. Devatā—
Mitravarunau. Metres-Jagati. Svara-Nishā.

Now something about the Mitrāvarunau is told :

ऋतस्य गोपावधि तिष्ठथो रथं सत्यधर्माणा परमे व्योमनि ।
यमत्र मित्रावरुणावथो युवं तस्मै वृष्टिर्मधुमत्पिन्वते दिवः ॥१॥

1. **TRANSLATION** :—O protectors of truth ! O observers of
true Dharma (righteousness) ! king and his minister ! dwelling in
God who is Refulgent like the sky, you, mount on your charming
vehicle. He whom you protect in this world, or him the sweet
rain (of joy and bliss) is sprinkled from the firmament.

PURPORT :—Where there are righteous king and other
officers to govern who nourish theme subjects like their own children.
it rains there at proper time and people die in proper time.

NOTES & REMARKS :—(व्योमवत्प्रकाशिते व्यापके परमात्मनि । = In
Omnipresent God, Who is full of light like the sky. (पिन्वति)
सिञ्चति । पिबि-सेवने सेने चेत्येके (स्वा०) पिबि-सेचने (काशकृत्स्नं घातुपाठे 1, 269) ।
=Sprinkles.

The attributes of the kings and their ministers are told by the use of the word Mitrāvarunau :

सम्राजावस्य भुवनस्य राजथो मित्रावरुणा विदथे स्वर्दशा ।
वृष्टिं वां राधो अमृतत्वमीमहे द्यावापृथिवी वि चरन्ति तन्यवः ॥२॥

2. *TRANSLATION* :—O king and minister ! you are like the sun and the air, are showers of the path of happiness, shining well on account of your virtues. You shine in this world and in the battle-fields as electricity pervades the heaven and the earth and generates rain. We pray to you for wealth and peace like water.

PURPORT :—As the wind and electricity make all people endowed with wealth and food-grains through rains, so it is the duty of the kinds and their ministers to make their subjects prosperous.

NOTES & REMARKS :—(मित्रावरुणा) वायुसूयो राजामात्यो इव । अयं वै वायुमित्रो योऽयं पवते (Sth 6, 5, 4, 14) वरुण एव सविता (Jaiminiyopanishad 4, 12, 1, 3) इव) = The king and minister who are like the air and the sun. (तन्यवः) विद्युतः । = Various kinds of electricity. (अमृतत्वम्) उदकस्य भावम् । अमृतम् इति उदकनाम (NG 1, 12) अतः अमृतत्वम् उदकस्य भावः-शान्तिः = Peace like water.

The same subject of Mitrāvarunau is continued :

सम्राजा उग्रा वृषभा दिवस्पती पृथिव्या मित्रावरुणा विचर्षणी ।
चित्रेभिर्रैरुप तिष्ठथो रवं द्यां वर्षयथो असुरस्य मायया ॥३॥

3. *TRANSLATION* :—O king and minister ! as the air and sun are mighty and causers of rain, that the sustainers of the earth and light, illuminators, remain with wonderful clouds with the covering of the cloud, cause and sound and light, in the same manner, you dwell near your people and rain good desires or fulfil them with good intellect of the life-giver.

NOTES & REMARKS :—(असुरस्य) मेघस्य । असुर इति मेघनाम (NG I, 10) । = Of the cloud. (विचर्षणी) प्रकाशकी । विचर्षणिरिति पश्यतिकर्मा (NG 3, 11) Illuminators. (द्यम्) काशम् । (द्याम्) दिवुष्वातोर्द्युत्यर्थमादाय काशार्थोऽत्र = Light.

The same subject of Mitrāvarunau is dealt :

माया वा मित्रावरुणा दिवि श्रिता सूर्यो ज्योतिश्चरति चित्रमायुधम् ।
तमभ्रेण वृष्ट्या गूह्यो दिवि पर्जन्य द्रप्सा मधुमन्त ईरते ॥४॥

4. **TRANSLATION** :—O king and minister ! you are dear like Prāna and Udāna (two vital breaths). Your intellect which is meditating on the nature of electricity attains (invents) a wonderful radiant weapon. Cover it with cloud and rains. O man benevolent like a cloud ! men who are doer of sweet deeds and therefore charming move about in the light of the sun. You should also know and follow them.

PURPORT :—Those kings and ministers advance happiness who are of fiery and cool temperaments like the sun and the moon, very wise and sustainers of the people like rains.

NOTES & REMARKS :—(दिवि) 1. विद्युति । = In electricity. (दिवि 7. सूर्यप्रकाशे । दिवुष्वातोर्द्युत्यर्थमादाय व्याख्या = In the light of the sun. (द्रप्साः) विमोहकारकाः । द्रप-हर्षं मोहनयोः (दिवा०) = Charming.

TRANSLATOR'S NOTES :—So द्रप्साः may mean charming and delightful. Covering the air with cloud and rain may mean—not using it unnecessarily and using it only for the destruction of the wicked people.

Now something about the attributes and duties of the artists and artisans are told denoted by the word Mitrāvarunau :

रथं युज्जते मरुतः शुभे सुखं शूरो न मित्रावरुणा गर्विष्ठिषु ।
रजसि चित्वा वि चरन्ति तन्यवो दिवः संम्राज्जा पर्यसा न उन्नतम् ॥५॥

5. *TRANSLATION* :—O performer of the Yajnas and artisans ! you are like Prāna and Udāna, shining well towards those, who desire the welfare of all, those artisans who harness their delightful vehicles like aircrafts for victory, like fearless heroes they are destroyers of their foes, in the combination of the rays of the sun. With it wonderful worlds and electric currents are formed. Make arrangements for the sprinkling of water (on the roads etc.).

PURPORT ;—Those men who mount on delightful vehicles of various kinds and go to the desired destination, enjoy desirable happiness,

NOTES & REMARKS :—(मरुतः) शिल्पिनो मनुष्याः । मरुतः मित्राविणः (NKT 11, 2, 14) मित्रादिनो याजिका शिल्पिनो वा । =Artisans. (मित्रावरुणा) प्राणोदानादिव यज्ञशिल्पकारिणो । =Performers of the Yajnas and artisans who are like Prāna and Udāna. (दिवः) कामयमानान् । =Desiring the welfare of all.

Something about the enlightened persons denoted by the word "Mitrāvarunau" is told further :

वाचं सु मित्रावरुणाविरावर्ती पर्जन्यश्चित्रां वंदति त्विषीमतीम् ।
अभ्रा वसत मरुतः सु मायया द्यां वर्षयतरुणामरेपसम् ॥६॥

6. *TRANSLATION* :—O teachers and the taught ! as cloud thunders, you should utter a wonderful speech which is giver of peace like water and which is endowed with the light of knowledge. O thoughtful men ! you should live on earth with good intellect

as there are clouds in the sky. O teachers and the taught ! you should rain attainable and spotless desire i.e. get it accomplished.

PURPORT :—Those men who attain a speech endowed with knowledge and rain down or fulfil noble desires like a cloud, they make men enlightened and sinless.

NOTES & REMARKS :—(इरावतीम्) इरा जलानि विद्यन्ते यस्यास्ताम् । इरा-वत्य इति नदीनाम् (NG 1, 13) तस्मात् इरा-उदकमिति ज्ञायते ।=Which has water (peace like water.) (त्विषीमतीम्) प्रशस्तविद्याप्रकाशयुक्ताम् । त्विष-दीप्तो (भ्वाo)=Endowed with the light of good knowledge.

The subject of Mitrāvarunau moves on :

धर्मणा मित्रावरुणा विपश्चिता व्रता रक्षेथे असुरस्य मायया ।
ऋतेन विश्वं भुवनं वि राजथः सूर्यमा धत्थो दिवि चित्र्यं रथम् ॥७॥

7. **TRANSLATION** :—O scholars you who are dear to us like the Prāna and Udāna (two vital-breaths) guard the vows of truthfulness etc. by the intellect which is benevolent like a cloud. By Truth you shine well in the world. You mount on the wonderful vehicle like the sun. Therefore, you are worthy of respect.

PURPORT :—Those men who observe the vows like truthfulness and perform other good deeds of Dharma (righteousness), get illuminated by truth like the sun.

NOTES & REMARKS :—(व्रता) सत्यभाषणादीनि व्रतानि । एतत्खलु वै व्रतस्य रूपं यत्सत्यम् (Sph 12. 18, 2, 4) अग्निहोत्रं वा व्रतम् (कपिष्ठल कठ-संहितायाम् 36, 4)=Vow, like truthfulness and other good acts.

Sūktam 64

Seer or Rishi of the Sūktam—Archanānā. Devatā or subject—Mitrāvarunau. Chhandas—Anushtup and Ushnik of various types. Svaras—Rishabha and Panchama.

The attributes of the enlightened persons are devoted by the word Mitrāvarunau are told :

वरुणां वो रिशादसमृचा मित्रं हवामहे ।
परि व्रजेव वाहोर्जगन्वांसा स्वर्णरम् ॥१॥

1. *TRANSLATION* :— As the enlightened persons who are clear like the Prāna and Udāna and who are active, accept you in the arms, as they do a man leading to happiness with good movement. So we accept with the song of praise a sublime learned person who is friendly to us, and destroys of his foes.

PURPORT :—O men ! as the enlightened persons treat you with love, so you should also treat them lovingly.

NOTES & REMARKS :—(रिशादसम्) शत्रु निवारकम् (वु०) । अब-प्रसणे (अ०) । =Destroyer of enemies. (व्रजने) व्रजन्ति यया गत्या तद्वत् । =With good movement. (जगन्वांसा) गच्छन्ती । = Going active.

The same subject of enlightened persons is continued :

ता वाहवां सुचेतुना प्र यन्तमस्मा अर्चते ।
शेवं हि ज्ञायं वां विश्वासु क्षासु जोगुवे ॥२॥

2. *TRANSLATION* :—O teachers and preachers ! you are like Prāna and Udāna. Stretch out your arms with favouring love:

unto this man who honours you and tries to do good deeds with his arms and good knowledge; for in all places is sung forth the your ever gracious friendliness. You should also admire his good qualities.

PURPORT :—Let us confer happiness upon those persons who give happiness and joy to good men on earth with their knowledge and power of arms.

NOTES & REMARKS :—((सुचेतुना) उत्तमविज्ञानेन । चिती-संज्ञाने । गुड-शब्दे (स्वा०)=With good knowledge. (जोगुवे) उपदिशामि ।=Tell, preach.

Something about the duties of the enlightened men is told :

यन्ननमृश्यां गतिं मित्रस्य यायां पथा ।
अस्य प्रियस्य शर्मण्यर्हिसानस्य सश्चरे ॥३॥

3. **TRANSLATION** :—O men ! let me certainly attain that state which is attained by people living at the home or under the shelter of this man, who is a dear friend, free from violence or harm. Let me also follow the same path of righteousness.

PURPORT :—Let men initiate the enlightened persons, tread upon the path of Dharma (righteousness) and attain good state.

NOTES & REMARKS :—(सश्चरे) समवयन्ति । प्राप्नुवन्ति । सश्चति गतिकर्मा (NG 2, 12) अत्र गतेस्तिष्ठवर्थेषु प्राप्त्यर्थग्रहणम् । पच-समवाये=Relate, attain. (शर्मणि) गृहे । शर्म इति गृहनाम (NG 3,4) At the home or under the shelter.

The attributes of the enlightened persons denoted by the word Mitra-varunau are told :

युवाभ्यां मित्रावरुणोपमं धेयामृचा ।
यद्वा क्षयं मृघोनां स्तोतृणां च स्पृधसे ॥४॥

4. **TRANSLATION** :—O teachers and preachers, as I may have by praise for comparison your simile (example) at the house of the devotees of God and wealthy persons. So you may also do.

PURPORT :—All men should take the ideal or example of the enlightened persons.

NOTES & REMARKS :—(मित्रावरुण) अध्यापकोपदेशको ।=Teachers and preachers (स्पृधसे) स्वधिये ।=For comprison or competition.

TRANSLATOR'S NOTES :—A teacher who is friendly to all and who saves others from sinful path is called Mitra. (मित्रः) मिमिदा—स्नेहने ।—प्रमीतेर्मरणात् त्रायते इति मित्रम् (NKT 10, 2, 22)

The same subject of Mitrāvarunau is continued :

आ नो मित्र सुदीतिभिर्वरुणाश्च सधस्थ आ ।
स्वे क्षयं मृघोनां सखीनां च वृधसे ॥५॥

5. **TRANSLATION** :—O friend and noble person ! you reside with your splendours or admirabls light, at your home and at gathering for advancement or prosperity as we are your friends and masters of good wealth. Let us dwell with you at your home (from time to time) and at your gatheings.

PURPORT :—These only are good friends who always try to be with their friends in troubles and joys, enjoining their company and helping them in need.

NOTES & REMARKS :—(सुदीतिभिः) प्रजस्त प्रकाशः । दीधमि — ज्वलतिकर्मा

(NG 1, 16) = With good light or splendours. (जये) निवासे । नि-
निवास गत्यो (तुदा०) घत्र निवासार्थः । = At home or dwelling place.

Something about giving up all malice and acquisition of wealth is told further :

युवं नो येषु वरुणा क्षत्रं बृहच्च विभृथः ।
उरु गौ वाजसातये कृतं राये स्वस्तये ॥६॥

6. TRANSLATION :—O noble and friendly person ! among those in whom you uphold much and great wealth, vouchsafe us room for wealth, happiness or welfare and victory in battles.

PURPORT :—Men should give up all malice (or conflict) and should achieve victory and wealth by their united efforts.

NOTES & REMARKS :—(क्षत्रम्) धनम् । क्षत्रम् इति धननाम (NG 2, 10)
= Wealth. (वाजसातये) सङ्ग्रामाय । वाजसातो इति संग्रामनाम (NG 2, 17)
= For battle.

Two parts of Yamas and Niyamas (non-maliciousness and non-covetousness of wealth) are admired :

उच्छन्त्यां मे यज्जता देवक्षत्रे रुशद्गवि ।
सुतं सोमं न हस्तिभिरा पडिभर्धौवतं
नरा विभ्रतावर्चनानसम् ॥७॥

7. TRANSLATION :—O leaders ! O unifiers ! O king and ministers ! come quickly at the dawn which dispel darkness to the enlightened men or to their wealth which is endowed with the bright rays (of knowledge) to take the wealth to participate in the prosperity by feet like the elephant supporting a person with its beautiful nose.

PURPORT :—O industrious officers and workers of the State !
nourish and protect well the subjects with justice and accept wealth
given by the enlightened persons.

NOTES & REMARKS :—(यजता) सङ्गतारी=Unifiers or associ-
ating themselves with the enlightened persons. (उच्छन्त्याम्)
विवसन्त्याम् । उच्छी-विवासे (तुदा०) गाव इति रश्मिनाम् (NG 1, 5)=Dispelling
darkness and establishing in happiness. (वशद्गाव) प्रकाशमानरश्मियुक्ते ।
रश्मि-भासार्थः इति घातुकल्पद्रुमादौ । भास-प्रकाशः । =Endowed with the bright
rays (of knowlege).

Sūktam—65

Seer or Rishi of the Sūktam—Ratahavya Ātreya. Devatā-
Mitrāvarunau. Chhandas—Anushtup and Ushnik. Svaras-Rishabha
and Panchama.

Something about the teacher and taught, and preacher and the
audience is told :

यश्चि_२केतु स सुक्रतुर्देवत्रा स ब्रवीतु नः ।
वक्ष्णो यस्य दर्शतो मित्रो वा वनते गिरः ॥१॥

1. **TRANSLATION** :—He who is a wise good man, let him
know (about God, soul and other matters). Let him teach and
preach us who is the best among the enlightened persons. He whose
friendship is worth deserving, accepts our words of praise and
prayer.

PURPORT :—Let him only preach us who is most highly
learned among us. He who is advanced in knowlege, let him
distinguish between truth and untruth.

NOTES & REMARKS :—(सुक्रतुः) सुष्ठु बुद्धिमान् । क्रतुरिति प्रज्ञानाम (NG.

3, 9) = Very wise. (वनते) सम्भजति । वन संभक्तौ (भ्वा०) = Accepts serves well.

TRANSLATOR'S NOTES :—Griffith's translation of the first line is good 'Fully wise is he who has discerned', but that of the second line is wrong when he renders देवेषु (into English as 'the god's' देवेषु means absolutely truthful enlightened persons as passage, like सत्यसंहिता व देवाः (Aitareya 1, 6) विद्वांसो हि देवाः (Sph. 3, 7, 3, 7) etc. clearly prove.

The inter-relation between the twin teacher-pupil and preacher-audience is further elaborated :

ता हि श्रेष्ठवर्चसा राजाना दीर्घश्रुत्तमा ।

ता सत्यंती ऋतावृध ऋतावांना जनैजने ॥२॥

2. **TRANSLATION** :—O men ! let us always honour those men whose studies are very ideal and deep, who learn all sciences or are of glorious fame for a long time, who shine on account of their virtues, are protectors of the good people, are truthful and increasers (promoters. Ed.) of fruth among all men.

PURPORT :—Let those persons be the preachers and teachers who hear (grasp. Ed.), and are great scholars, having full faith in true Dharma and are lovers of knowledge and its propagation,

NOTES & REMARKS :—(श्रेष्ठवर्चसा) श्रेष्ठ वर्चोऽव्ययनं ययोस्तौ । वर्च-दीप्तौ । अत्र दीप्तिः ज्ञानप्रकाशः । = Whose study is good and deep. (ऋतावृध) ऋतं सत्यं विद्यते ययोस्तौ । ऋतमिति सत्यनाम (NG 3, 1) = Increasers of truth.

The same subject of teacher-pupil and preacher-audience is dealt :

ता वामियानोऽवसे पूर्वा उप ब्रुवे सचा ।

स्वस्वासः सु चेतुना वाजौ अभि प्र दावने ॥३॥

3. *TRANSLATION* :—O teachers and preachers ! you are dear to us like our Prāna and Udāna. I address those who have good deeds and who with other men of good knowledge tell a liberal donor regarding the battles. I approach you together with those who have required the knowledge of various sciences before, for protection and giving us strength.

PURPORT :—As preachers preach about truth, others also should tell those good things to the persons, with whom they come into contact.

NOTES & REMARKS :—(इयानः) प्राप्नुवन् । इण्-गतौ । (अदा०) गतेस्त्रिव्यर्थेऽन्त प्राप्त्यर्थग्रहणम् । = Approaching. (सुचेतुना) विज्ञानवता सह । चित्ती-संज्ञाने (स्वा०) = With a man of good knowledge or wisdom. (दावने) दात्ते । दा-दाने (जु०) वाज इति बलनाम (NG 2, 9) = For a liberal donor.

The subject of teacher-pupil and preacher-audience is continued :

मित्रो अंहोश्चिदादुरु क्षयाय गातुं वनते ।

मित्रस्य हि प्रतूर्वतः सुमतिरस्ति विधतः ॥४॥

4. *TRANSLATION* :—O men ! the friend who takes us away from sin and then gives a good place on earth for dwelling, should take the noble intellect or wisdom of the friend who is prompt and who renders good service to others.

PURPORT :—Those are only true friends who deal with each other without deceit and with pure and honest motives.

NOTES & REMARKS :—(अं होः) दुष्टाचारात् । =From wicked dealing or sin. (गातुम्) पृथिवीम् । गातुरिति पृथिवीनाम् (NG 1, 1) Earth land. (प्रवृत्तः) शीघ्रं कर्त्तुः । तूरी-गतिस्वरणहिसनयोः (दिवा०) अत्र गतिस्वरणार्थः । =Of a prompt or active person.

The teacher-pupil and speaker -audience relation is narrated :

वयं मित्रस्यावसि स्याम सुप्रथस्तमे ।

अनेहसस्त्वोत्तयः सत्रा वरुणशेषसः ॥५॥

5. **TRANSLATION** :—O men ! being non-violent, harmless or guarded and truthful to God and associating with the best personalities, let us always be under the shelter of a good friend, who shelters or extends his shelter to utmost distance.

PURPORT :—Men should always be grateful and should give up ingratitude altogether,

NOTES & REMARKS :—(अनेहसः) अहिंसकाः सन्तः । एहः इति क्रोधनाम् (NG 2, 13) क्रोधो हिंसाक्रोधमूलेति अहिंसाया ग्रहणम् । =Being non-violent or harmless. (वरुणशेषसः) वरुण उत्तमो जनः शेषो येषान्ते । =Who associate only with a good person. (सत्रा) सत्येन युक्तः । सत्रा इति सत्यनाम् (NG 3, 10) Endowed with truth.

The same subject of teacher-pupil relation is highlighted :

युवं मित्रेभ्यं जनं यतथः सं च नयथः ।

मा मघोनः परि ख्यतं मो अस्माकमृषीणां गोपीथे न उरुह्यतम् ॥६॥

6. **TRANSLATION** :—O teachers and preachers ! you are our true friends. You inspire the man who is to be taught and lead him towards the goal. Do not insult us who are endowed with abundant

wealth. Do not give small quantity of milk and other nourishing food for the Rishis, the knowers of the meaning of the Vedas. Always urge upon us to do good deeds.

PURPORT :—*O highly learned persons ! you should make all industrious persons happy. O students and teachers ! you should never insult us who are teachers or preachers. Behaving in this way, let us all tread upon the path of Dharma (righteousness).*

NOTES & REMARKS :—(यतः) प्रेरयः । यती निकारोपस्कारयोः । (यु०) उपस्कारार्थं शोधनीकरणार्थं वा प्रेरणापेक्ष्यते ।=Prompt, inspire, (गोपीये) गवां पेये दुग्धादौ ।=In the middle of the cows etc. (उरुष्यतम्) प्रेरयेदम् । उरुष्यतिः रक्षाकर्मति (NKT 5, 4, 23) सा रक्षा शुभप्रेरणा द्वारा संभवतीति तदर्थं ग्रहणम् ।=Prompt, urge.

Sūktam-66

Seer or Rishi of the Sūktam—Rātahavya Ātreya, Devatā-Mitrāvarunou Chhandas—Anushtup of various kinds. Svara—Gāndhāra.

What should a man do is told :

आ चिकितान सुक्रतू देवौ मर्त रिशादसा ।
वरुणाय अतपैशसे दधीत प्रयसे महे ॥१॥

1. **TRANSLATION** :—*O wise man ! you are endowed with wisdom for truthful, industrious, great and noble dealings. Hold up ideal enlightened persons who are destroyers of the wicked and are endowed with great wisdom.*

PURPORT :—*He alone becomes highly learned who increases (promotes, Ed.) his intellect by the association of the enlightened persons.*

NOTES & REMARKS :—(चिकितान) ज्ञानयुक्त । कित-ज्ञाने (काशकृत्स्न

घातुपाठे 2, 27)=Edowed with true knowledge or wisdom. (वरुणाय)
उत्तमाय व्यवहाराय । For noble dealings. (प्रयत्ने) प्रयत्नमानाय ।=For
industrious. (ऋतपेशदे) सत्यस्वरूपाय । ऋतमिति सत्यनाम (NG 2, 11)
पेश इति रूपनाम (NG 3, 7)=For absolutely truthful.

The same subject of duties of a man is continued :

ता हि क्षत्रमविहृतं सम्यगसुर्यमाशांते ।
अथ व्रतेव मानुषं स्वर्गं धायि दर्शतम् ॥२॥

2. *TRANSLATION* :—O men ! they enjoy good wealth or kingdom free from crookedness, but they are beneficial to all learned persons. They give new life to people who uphold human welfare like good actions and happiness, which is worth seeing (emulation. Ed.)

PURPORT :—All men should uphold happiness and works by the path of Dharma or righteousness.

NOTES & REMARKS :—(क्षत्रम्) धनं राज्यं वा । क्षत्रमिति धननाम (NG 2, 10) क्षत्रं हि श्रीष्मः राष्ट्रम् (ऐतरेय ब्राह्मणे 7, 22) जैमिनीयोपनिषद् ब्राह्मणे 1, 85) Wealth or kingdom. (अविहृतम्) अकुटिलम् ।=Not crooked. (असुर्यम्) असुरेभ्यो विद्वद्भ्यो हितम् । अमर्षम् असून रान्ति ददतीत्यसुरा विद्वद्भ्यः । रा-दाने (म०) ह-कोटिल्ये (म्मा०) =Beneficial to all learned persons who give new life to people.

The duties of a man are continued :

ता वामेषे रथानामुर्वी गव्यूतिमेषाम् ।
रातहव्यस्य सुष्टुतिं दधृक्स्तोमैर्मनामहे ॥३॥

3. *TRANSLATION* :—O teachers and preachers ! you engage yourselves in the truthful praise of that liberal donor (who has given whatever is worth giving) of the aircraft-like vehicles and is going

to the path. As a highly learned person upholds earth (for the benefit of Ed.), for these noble persons by the truthful praise of the properties of various articles (description), in the same manner, we know and admire that scientist and you, who are clever (well-versed. Ed.) and expert in various sciences.

PURPORT :—Blessed are these men who reveal the physical and other sciences for the benefit of the world.

NOTES & REMARKS :—(गभ्युतिम्) मार्गम् ।=Path. (रातहव्यस्य) दत्तदातव्यस्य । रा-दाने । दृ-दानादनयोः (जु०)=He who has given whatever is worth giving i.e. a liberal donor. (दधुक्) प्रागल्भ्यं प्राप्नोति । धृवा-प्रागल्भ्ये (स्वा०)=Clever and well-versed and expert in various sciences.

TRANSLATOR'S NOTES :— It was misleading on the part of Sayanacharya, Prof. Wilson, Griffith and others to take Rātahavyā as the name of a particular sage, instead of taking its meaning for a liberal donor as it clearly shows. Griffith's foot-note is worth-noting and amusing :

“Rātahavya – The Rishi of the hymn.” I can make nothing out of this stanza, and I follow Sayana in despair of finding a reasonable interpretation.”

(The Hymns of the Rigveda Translated by Griffith Vol. p. 537).

No comments are needed. Whom to blame for a scholar's ignorance ?

The duties of a man are mentioned :

अथा हि काव्या युवं दक्षस्थ पूर्भिरद्भुता ।
नि केतुना जनानां चिकेथे पूतदक्षसा ॥४॥

4. *TRANSLATION :—*O teachers and preachers ! your might is pure known by your intellect, by the wonderful poetical works, and

you also acquire knowledge by the cities built by men (town-planners. Ed.) with great power. Let us honour you for ever.

PURPORT :—It is the duty of the enlightened persons to become great scholars and to do good to the ignorant by teaching and preaching.

NOTES & REMARKS :—(केतुना) प्रज्ञया । केतुरिति प्रज्ञानाम् (NG 3, 9) दक्ष इति बलनाम् । (NG 2, 9) = Through intellect. (पूतदक्षसा) पूतं पवित्रं दक्षो बलं ययोस्तौ । = Men whose might is pure.

Women also should behave like the enlightened men is here told :

तद्वत् पृथिवि बृहच्छ्रव एष ऋषीणाम् ।
जयसानावरं पृथ्वति क्षरन्ति यामभिः ॥५॥

5. **TRANSLATION** :—O learned lady ! the clouds rain at the right season and down water abundantly. It produces foodgrains on earth and as the Yogis shower truth by preaching and performance of actions in accordance with the Yamas (Ahinsa—non-violence; Satya-truth etc.) and as the teachers and preachers are active and wise, in the same manner try to obtain truth and glory of the Rishis—the knowers of the meaning of the mantras (ऋषयो मन्त्रद्रष्टारः इति निरुक्ते. Ed.).

PURPORT :—If ladies having become highly learned or enlightened and after accepting truth, Dharma (righteousness) and good character shower happiness and joy like the clouds, they attain much happiness.

NOTES & REMARKS :—(पृथिवि) भूमिरिव वर्तमाने । = A learned lady who is like the earth (in forbearance). (श्रवः-बलं श्रवणं वा । = Food or glory. (जयसानो) गच्छन्तो विजानन्तो वा । = Going or knowing well. (यामभिः) प्रहर्यमोद्भवैः कर्मभिर्वा । = At proper (specified. Ed.) time or by the actions performed in accordance with the five Yamas (restraints).

TRANSLATOR'S NOTES :—श्रव इति अन्ननाम (NG 2, 7) । श्रवः प्रशंसामिति NKT 4, 4, 24 ऋ० 4, 38, 5 व्याख्यायाम् । श्रव इच्छमानः प्रशंसाम् इच्छमानः (NKT 9, 1, 10) = यमाः पंच-अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः (योगदर्शने साधनपादे) 5 Yamas are non—violence, truth, non-stealing Brahmacharya (continence) and non-covetousness.

Men should preserve and protect the kingdom with justice is told :

आ यद्दामीयचक्षसा मित्रं वयं च सूरयः ।

व्यचिष्टे बहुपाय्ये यतमहि स्वराज्ये ॥६॥

6. **TRANSLATION** :—O friends ! your sight (vision) and speech are reputed and have attained recognition in your most spacious and well protected by many, kingdom and Svarajya (self-government). We, the learned persons always try from all sides and to make it an ideal, in the same manner you should also do.

PURPORT :—Men should keep and maintain friendship with one another; should preserve and protect their own and other's kingdom with justice and should advance the cause of Dharma (righteousness).

NOTES & REMARKS :—(इयचक्षसा) इयं प्राप्तव्यं ज्ञातव्यं वा चक्षोर्दर्शनं कथनं च ययोस्तौ । ईड-गतौ (दिवा०) वि+अ'बुगागतिपूजनयोः । अत्र गतेस्तिष्ठव्येषु गति-प्राप्त्यर्थं ग्रहणम् = Whose sight (vision) and speech are worthy of being attained or told. (व्यचिष्टे) अतिशयेन व्याप्ते : = Most spacious. (बहुपाय्ये) बहुभिः रक्षणीये । पा-रक्षणे (अदा०) = To be protected by many.

Sūktam—67

Seer or Rishi of the Sūktam—Yaja Ātreya. Devatā—Mitrāvarunou. Chhanda—Anushtup. Svāra—Gāndhāra.

The men should follow an ideal person is told :

बलित्था देव निष्कृतमादित्या यजुतं बृहत् ।

वरुणा मित्रार्यमन्वर्षिष्ठं क्षत्रमाशाथे ॥१॥

1. **TRANSLATION** :—O enlightened immortal friend and noble person ! be united with all great that has been accomplished. O dispenser of justice ! you should also do the same. O friend and noble person ! as you enjoy the most advanced kingdom or wealth, so let this administrator of justice also do.

PURPORT :—As the enlightened person do the righteous acts, so the king and officers of the State preserve and protect the State.

NOTES & REMARKS :—(निष्कृतम्) निष्पन्नम् । = Accomplished. (वर्षिष्ठम्) अतिशयेन वृद्धम् । (वर्षिष्ठम्) वृद्ध शब्दादिष्ठन् वषिरादेशश्च । वषि इति सत्यनाम (NG 3, 10) = Most Advanced. (क्षत्रम्) राज्यं धनं वा । क्षत्रमिति धननाम (NG 2, 10) क्षत्रं हि (ग्रीष्मः) राष्ट्रम् (ऐत० 7, 22 जैमि० 1, 88) = The State or world.

What should men do like whom is told :

आ यद्योनिं हिरण्ययं वरुणा मित्रं सदयः ।
धृतरां चर्षणीनां युन्तं सुम्नं रिशादसा ॥२॥

2. **TRANSLATION** :—O friend and O noble person ! you are punishers of the wicked and upholders of (noble. Ed.) men, and attain the knowledge of the electricity (energy etc. Ed.) which is the cause of the resplendent sun and giver of happiness. So let us also do the same.

PURPORT :—Like an enlightened person, you know the splendid electricity (energy. Ed.) as the cause of the sun and do good to others after acquiring this knowledge. Likewise others also should enjoy happiness.

NOTES & REMARKS :—(योनिम्) कारणम् । = Cause, origin. (हिरण्ययम्) तेजोमयम् । तेजो वै हिरण्यम् । (तैत्तिरीय संहिता 5, 1, 10, 5) = Resplendent. (चर्षणीनाम्) मनुष्याणाम् । चर्षण्य इति मनुष्यनाम (NG 2, 3) = Of men.

How should men behave is told :

विश्वे हि विश्वेदसो वरुणो मित्रो अर्यमा ।
व्रता पदेव सश्रिये पान्ति मर्त्ये रिषः ॥३॥

3. *TRANSLATION* :—O men! you should honour all those who have attained all knowledge and wealth. You are the best, and noble friend of all and dispenser of justice who observes (and treats. Ed.) all others like feet (a powerful organ. Ed.) and saves men from sins.

PURPORT :—As all beings go to the desired place and accomplish their object, in the same manner you should enjoy the desired bliss. Therefore, accomplish all others with truthfulness and with righteous acts.

NOTES & REMARKS :—(पदेव) पद्यन्ते येस्तानि पदानि चरणानीव । पदी-पदी । पदगतौ । गतेस्तिष्ठवर्षेषु च गत्यर्थग्रहणम् । = Roads. (सश्रिये) प्राप्तवन्ति गच्छन्ति वा । सश्रियतीति यतिकर्मा (NG 2, 14) = Attain or go.

What should men do and whom emulate is told :

ते हि सत्या ऋतस्पृशं ऋतावानो जनैर्जने ।
सुनीथासः सुदानवोऽहोश्चिदुरुचक्रयः ॥४॥

4. *TRANSLATION* :—O men! you should honour always those persons who are true and best among the good persons, and whose vow and actions are full of truth. They are giver of good policies, and whose gift of knowledge etc. is very good, and free from all sins.

PURPORT :—Those persons are blessed, who are themselves endowed with righteous merits, actions and temperament and are free from the sins.

NOTES & REMARKS :—(सुदानवः) मोघनं सद्विद्यादिवानं येषान्ते । = Those

whose gift of knowledge is very good. (अ'होः) अपराधात् । = From crime or sin.

— — — — —

How should men acquire knowledge from the enlightened men is told :

को नु वां मित्रास्तुतो वरुणो वा तनूनाम् ।
तन्मु वामेष्वते मतिरत्रिभ्य एष्वते मतिः ॥५॥

5. *TRANSLATION* :—O friend and noble person ! which of your person's merits are not ever praised ? Therefore, our reflective intellect is turned to you. Our intellect turns to the scholars who are proficient in many sciences or disciplines. Let us also accept their noble advice.

PURPORT :—Those persons who approach the teachers and preachers, and having acquired knowledge thereafter do teachings, you accept (pick up. Ed.) from them intellect and good work. You thus become glorious and renowned.

NOTES & REMARKS :—(अत्रिभ्यः) व्याप्तविधेयः । = For the scholars, proficient in many sciences and disciplines. (इष्वते) समन्तात्प्राप्नोति । ईष-गतिहितादर्शनेषु (भ्वा०) अन्न गतेस्त्रिष्वर्थेषु प्रात्यर्थग्रहणम् । = Is attained.

TRANSLATOR'S NOTES ;—अत्रिः is from अत-सातत्यगमने । Here it is meant for those scholars whose intellect reaches the depth of understanding of many sciences.

Sūktam—68

Seer or Rishi of the Sūktam—Yajata Ātreya. Devatā—Mitrāvarunou. Chhandas—Gāyatri of various kinds. Svара—Shadja.

What should men do towards each other is told :

प्र वो मित्राय गायत वह्णाय विपा गिरा । महिन्नत्रावृतं बृहत् ॥१॥

1. *TRANSLATION* :—O men ! sing the glory with your speech in praise of the friend and a man of noble character who protects you in various ways. In fact, they are they endowed with much vital power, and always accepting great truths.

PURPORT :—The teachers and preachers who purify all men with knowledge and other virtues should always be honoured by all.

NOTES & REMARKS :—(विपा) विविधप्रकारेण पातस्तो । वि+पा-रक्षणे (अदा०) Who protect in various ways. (ऋतम्) सत्यास्यम् । ऋतमिति सत्यनाम (NG 3, 10) प्राणो वै क्षत्रम् (Stph 14, 8, 14, 4) =Full of truth.

How should men live in this world is told :

सम्राज्ञा या घृतयोनी मित्रश्चोभा वह्णश्च ।

देवा देवेषु प्रशस्ता

॥२॥

2. *TRANSLATION* :—O men ! you should very much honour a MITRA (friend) who is a man of most acceptable or noble character. Such friends are the best among the enlightened persons, who shine among them on account of their virtues and are of peaceful disposition like water, or rather born from water, so to say.

PURPORT :—Those best scholars and officers of the State who can rule over the vast empire become glorious.

NOTES & REMARKS :—(सम्राज्ञा) यो सम्यग्राजेते ते । सम+राज्-दीप्तो (स्वा०) =Those who shine well (on account of the virtues). (घृतयोनी) घृतमृदकं कारणं ययोस्तो । घृतमिति उदकं नाम (NG 1, 12) =Who are born of water i.e. are of peaceful disposition like the water.

How should the State be developed is told :

तानः शक्तं पार्थिवस्य महो रायो दिव्यस्य । महिं वां क्षत्रं देवेषु ॥३॥

3. *TRANSLATION* :—O men ! help us to attain the wealth, that is well-known on the earth (because of being honestly earned. Ed.) and that which is achieved by pure conduct. Great is your kingdom or wealth among the enlightened persons.

PURPORT : O officers of the State ! if you get your kingdom protected by the enlightened persons, it may then become well famous on earth and very (efficiently run. Ed.)

NOTES & REMARKS :—(पार्थिवस्य) पृथिव्यां विदितस्य ।=Of well known or famous on earth. (दिव्यस्य) दिवि-शुद्धे व्यवहारे भवस्य । दिवुषातोभ्यं बहारायमादाय व्याख्या ।=Born out of pure dealings. (क्षत्रम्) राज्यं धर्मो वा । क्षतात् किल ज्ञायत इत्युदग्रः । क्षत्रस्य शब्दो ध्वननेषु रुढः । इति क्षत्र-शब्दस्य व्याख्यानं कविकालिदासेन कृतमत्र स्मरणीयम् ।=Kingdom and wealth.

Others should also behave like the enlightened persons is told :

अतमृतेन सपन्तेषिरं दक्षमाशाते । अदुहां देवौ वर्धते ॥४॥

4. *TRANSLATION* :—O men ! as two enlightened persons attain vigorous might, tending truth with truth and grow devoid of malice, same way you should also endeavour to do.

PURPORT :—Men should always grow (progress. Ed.) behaving like the enlightened persons.

NOTES & REMARKS :—(इषिरम्) प्राप्तव्यम् । इष-गतौ (दिवा०)=Worthy of attainment. (दक्षम्) बलम् । दक्षमिति बलनाम (NG 2, 9)=Might.

What should men know and do is told :

वृष्टिद्यावा रीत्यापेषस्पती दानुमत्याः । बृहन्तं गतेमाशाते ॥५॥

5. *TRANSLATION* :—O men ! the air and electricity which cause rains and light and which have (power of. Ed.) movement and water in, then pervade a vast space (abode) on earth. You should know their nature and while utilising them properly, give it's benefit others.

PURPORT :—If men know the nature of the sun, air, electricity (energy. Ed) etc. which cause rains, and light etc., they are capable to accomplish many works.

NOTES & REMARKS :—(दानुमत्याः) बहूनि दानवो दानानि विद्यन्ते यस्यां पृथिव्यां तस्या मध्ये । = On the earth where good people give donations for noble purposes. (गतंम्) गृहम् । गतं इति गृहनाम (NG 2, 3) = Abode. (इषः) अन्नाद्यैः । इषम् इति अन्ननाम (NG 2, 7) Of food etc.

Sūktam—69

Seer or Rishi of the Sūktam—Uruchakri Ātreya. Devatā—Mitrāvarunou. Chhanda—Trishtup. Svara—Gāndhāra.

What should men know and do is told :

त्री रौचिना वरुण त्रीरुत द्युन्त्रीणि मित्र धारयथो रजांसि ।
वावृधानावमतिं क्षत्रियस्यानुं ब्रतं रक्षमाणावजुयम् ॥१॥

1. *TRANSLATION* :—O friend and noble person ; Prāna and Udāna augment the power of three resplendent things i. e. sun, lightning (electricity) and fire, three kinds of light of the above three, and three worlds which are to be illuminated (earth, firmament and heaven), and guarding the beautiful form and undecaying action and character, a Kshatriya upholds the universe so you should also uphold them well.

PURPORT :—*In this world, there is light or radiance of three kinds i.e., one of the sun, another of the lightning or electricity and the third that of the fire on earth. Those Kshatriyas (scientists and technicians? warriors. Ed.) and others who know thoroughly this three-fold radiance can govern well, without decay.*

NOTES & REMARKS :—(अजुय्यम्) अजीर्णम् । = Undecaying. (रजांसि) लोकान् । जूष-वयोहानौ (दिवा०) लोका रजांस्युच्यन्ते (NKT 4. 6, 9) = Worlds. (वरुण) उदान इव वर्तमानः । = Like Udāna. (मित्र) प्राण इव । प्राणो मित्रम् (जैमिनीयोप० 3, 1, 3, 6) प्राणोदानो वा मित्रावरुणौ (Stph 1, 8, 3, 12) प्राणो मित्रं तस्माद् वरुणः उदानः Like Prāna.

What should men do is further told :

इरावतीर्वरुणा धेनवो वां मधुमद्वां सिन्धवो मित्र दुहे ।
त्रयस्तस्थुर्वृषभासंस्तिसृणा विषणानां रेतोधा वि द्युमन्तः ॥२॥

2. **TRANSLATION** :—O doer of noble deeds and O friend ! may the abundant food materials of various kinds and speeches which are like cows pour sweetness. May the rivers fill us with sweetness. You should use properly the resplendent powers of the knowledge, action and devotion which is full of noble desires and which are endowed with much energy.

PURPORT :—*O friends of all ! you be givers of happiness like the cows, remove all impurity like the rivers, (and become. Ed.) givers of wisdom and accomplishers of noble desires.*

NOTES & REMARKS :—(इरावतीः) बहून्नादिसामग्रीस्ताः । इरा इत्यन्नाम (NG 2, 7) । = Abundant food materials. (धेनवः) वाण्यो गावः इव । धेनुरिति वाङ्नाम ((NG 1, 11) । = Speeches which are like the cows. (विषणानाम्) कर्मोपासनाज्ञानविदाम् । विषणा इति वाङ्नाम (NG 1, 11) बहुवचन-प्रयोगात् ज्ञानकर्मोपासनानामप्यत्र ग्रहणम् । जुधाब्-धारणपोषणयोः (जु०) अतः धारकाणां त्रयाणामप्यत्र ग्रहणं कृतम् । = Of the knowledge, action and devotion.

Men should endeavour constantly is told :

प्रातर्देवीमर्दिति जोहवीमि मध्यन्दिन उर्दिता सूर्यस्य ।

राये मित्रावरुणा सर्वतातेकै त्रिकाय तनयाय शं योः ॥३॥

3. *TRANSLATION* :—O father and mother ! you are dear to us like Prāna and Udāna (two vital breaths), as in the Yajna, which is bestower of happiness to all. I praise for wealth and other desirable objects, and divine intellect (wisdom), which is giver of inviolable knowledge early in the morning, at the rise of the sun, and at noon for the welfare of our children, and infants, as well as for the grown ups. So you should also do.

PURPORT :—Those persons who always try for the nourishment of their family, for the training of the good and for advancement in all directions, make their family full of enlightened men.

NOTES & REMARKS ;—(देवीम्) विद्यां प्रज्ञाम् । = Divine intellect or wisdom. (अर्दितिम्) अक्षण्डितबोधाम् । (अर्दितिम्) दो-अवखण्डने (दिवा०) । = Full of inviolable knowledge. (मित्रावरुणा) प्राणोदानवंत्मातापितरो । = Parent who are dear like the Prāna and Udāna (vital breaths). (त्रिकाय तनयाय) जलपाय कुमाराय । त्रिकम् इति अत्रत्यनाम (NG 2, 2) तनयः इत्यपत्यनाम (NG 2, 2) । = For an infant, for grown-up and adult.

What should men know is told :

या धर्तारा रजसो रोचनस्योतादित्या दिव्या पार्थिवस्य ।

न वां देवा अमृता आ पिबन्ति व्रतानि मित्रावरुणा ध्रुवाणि ॥४॥

4. *TRANSLATION* ;—O teachers and preachers ! you are dear to us like Prāna and Udāna. Those highly learned persons who have attained the happiness of freedom in life, do not violate your vows and actions. You should know the air, electricity and sun which are the upholders of the earth and of resplendent regions.

PURPORT :— *O men ! you should know that the air, electricity and sun which are upholders of all worlds (planets. Ed.) are upheld by God and all this universe has been also upheld by God. This (truth. Ed.) you must know.*

NOTET & REMARKS :—(अमृतम्) प्राप्तजीवनयुक्तिमुखाः ।=Those who have attained the (summit. Ed.) joy of salvation while living (in their life time. Ed.). (मिनन्ति) हिंसन्ति । मीक्-हिंसायाम् (क्र.या०) ।=Violate.

Sūktam—70

Seer or Rishi of the Sūktam—Uruchakrir Ātreya.
Devatā—Mitrāvarunou. Chhanda—Gāyatri. Svara—Shadja.

What should men do is told :

पुरूषां चिद्व्यस्त्यवो नूनं वां वरुण । मित्रं वंसिं वां सुमतिम् ॥१॥

1. **TRANSLATION** :—O friend and noble person ! let us serve your protection which extends far and wide and is certain (assured. Ed.), and which each one of you distribute or share or share with you which. Let us serve him also who takes your good intellect or wisdom. (May we obtain your kind goodwill).

PURPORT :—*O men ! those officers of the State only should be served by the subjects, who protect or guard them well.*

NOTES & REMARKS :—(पुरूषा) बहुतरम् । अन्नं सुपां सुलुगित्याकारादेशः । पुर इति बहुनाम् (NKT 3, 1) उर इति बहुनाम् (NG 3, 1) ।=Very much. (वंसि सम्भजति । वनं वण —संभक्तो (भ्वा०) ।=Distributes, divides or shares with others.

The men's duties are stated :

ता वां सम्यग्दुह्नाणोषमश्याम् धार्यसे । वयं ते रुद्रा स्याम ॥२॥

2. **TRANSLATION** :—O benignant teachers and preachers ! you are free from malice and are removers from or eradicators of grief. May we attain food and knowledge to uphold you. While serving you, may we become upholders or sustainers of all.

PURPORT : Those teachers and preachers are blessed and successful who are devoid of anger, greed and other evils. Those who learn from them, let them be always industrious to receive and retain that knowledge.

NOTES & REMARKS :—(इषम्) अन्नं विज्ञानं वा । इषमिति अन्ननाम (NG 2, 7) इष-गतौ (दिवा०) । गतेस्तिष्ठत्यर्थेऽत्र ज्ञानार्थग्रहणम् । = Food or knowledge. (रुद्रा) सत्तो रोदनाद् द्रावयितारो । = Removers from or eliminators of grief.

How should men behave is further told :

पातं नो रुद्रा पायुभिस्तत्रायेथां सुत्रात्रा । तुर्याम दस्यून्तनुभिः ॥३॥

3. **TRANSLATION** :—O punishers of the wicked ! you make them weep. You are president (Head. Ed.) of the Assembly and Chief Commander of the Army. Alongwith other guards you protect us with your powers and nourish us. May we subdue the wicked thieves with our bodies. (physical strength. Ed.)

PURPORT :—O men ! it is the duty of the subjects (people) to protect the president (Head. Ed.) of the Assembly and Chief Commander of the army who guard the subjects well and incessantly.

NOTES & REMARKS :—(रुद्रा) दुष्टानां रोदयितारो । रुदिर-अश्रु विमोचने (ग्रहा०) । = Making the wicked to weep by giving them severe punishment. (दस्यून्) दुष्टानां रोदयितारो । दसु-उपशये (दिवा०) । = Wicked thieves.

Let not good men take (depend solely on Ed.) (without giving something in return. Ed.) charity from any one is told :

मा कस्याद्भुतकृत् यत्नं भुजेमा तनूभिः । मा शेषसा मा तनसा ॥४॥

4. *TRANSLATION* :— O men of wonderful strength or knowledge and power of action ! let us not enjoy the charity of others without body (doing manual and mental labour. Ed.). Being blessed with children and grand-children, let us not live up on other's charity.

PURPORT :— The enlightened persons should preach in a way, so that no one should take charity from another (in order to avoid dependence. Ed.). Let not children and grandchildren have a liking for charity. They should be taught this by their parents.

NOTES & REMARKS :— (यसम्) दानम् । यज-देवपूजासङ्गतिकरणदानेषु (म्बा०) (Wrongly printed पानम् in some editions) । (शेषसा) अपत्यैः सह वर्त्तमानः । ई शेषः इत्यपत्यनाम (NG 2, 1) ।=Alongwith children and grandchildren. (तनसा) शौन्नादिसहिताः । तनय इत्यपत्यनाम (NG 2, 2) अत्र तन्ना शब्दस्तत्त्वाने=Accompanied by grand children and great grand children.

Sūktam—71

Seer or Rishi of the Sūktam—Bāhuvrikta Ātreya. Devatā—Mitrāvarunau. Chhanda—Gāyatri. Svra—Shadja.

What should the teachers and preachers do is told :

आ नो गन्तं रिशादसा वरुण मित्रं बहणा । उपेमं चारुमध्वरम् ॥१॥

1. *TRANSLATION* :—O friend and noble person ! you are destroyers (annihilators. Ed.) of the wicked persons and increasers (promoters. Ed.) of our knowledge and strength. Please come to this our good nonviolent sacrifice, i.e. Yajna.

PURPORT :—If the enlightened persons perform practical

Yajna in the form of good and honest dealings, they are able to make us advanced in every field.

NOTES & REMARKS :—(रिशादसा) दुष्टहिंसको । रिश-हिंसायाम् (तु०) । अद्-भक्षणे (अ०) । = Destroyers of the wicked. (बहृणा) वर्धको । बृह-बृद्धौ (ष्वा०) । = Increase of our knowledge, and strength. (अध्वरम्) यज्ञम् । = Yajna or non-violent sacrifice.

What should men do is further told :

विश्वस्य हि प्रचेतसा वरुणा मित्र राजंथः । ईशाना पिप्यतं धियः ॥२॥

2. **TRANSLATION :—**O Varuna (giver of good knowledge) and Mitra (friend, bestower of all happiness) ! you being endowed with excellent knowledge or wisdom shine over the whole world. Increase the power of our intellect.

PURPORT :—O men ! as the sun and moon shine in the firmament, so you should also increase the intellects of the people.

NOTES & REMARKS :—(पिप्यतम्) वर्धयेतम् । (ओ) प्यायी-वृद्धौ (ष्वा०) । = Increase. (मित्र) सर्वसुखकारक । (नि) मिदा-स्नेहने (दि०) । = Bestower of all happiness.

The attributes of the enlightened persons are told :

उपे नः सुतमा गतं वरुण मित्रं द्राशुषः । अस्य सोमस्य पीतये ॥३॥

3. **TRANSLATION :—**O noble person and friend ! please come to (have. Ed.) the juice of the great invigorating plants and herbs which we have prepared. Come to drink this Soma of the liberal donor who is a great devotee of God.

PURPORT :— *It is the duty of the men to invite righteous and highly learned persons and honour them.*

NOTES & REMARKS :— (दाशुषः) दातुः । दाशु दाने (श्वा०) । = Of the donor. (सोमस्य) महोषधिरस्य । रसः सोमः (Stph 14, 1, 3, 12) = Of the juice of the great plants and herbs like Soma.

Sūktam—72

Seer or Rishi of the Sūktam—Bāhuvrikta Ātreya. Devatā—Mitrāvarunou. Chhanda-Ushnik. Svara-Rishabha.

How should men deal with others is told :

आ मित्रे वरुणो वयं ग्रीर्भिर्जुहुमो अत्रिवत् ।
नि बर्हिषि सदतं सोमपीतये ॥१॥

1. **TRANSLATION** :—O teachers and preachers! with our speeches we invite you—a friend and a noble person, like a man who is free from three kinds of sufferings. Please be seated in a good house or a good Āsana (seat of grass, cloth or wood) to drink Soma (juice of the invigorating plants or herbs.)

PURPORT :— *All should follow the example of those persons who deal with all in a friendly way and show due respect to all.*

NOTES & REMARKS :—(अत्रिवत्) अविद्यमानत्रिविध दुःखेन पुत्र्यम् = Like a person who is free from three kinds of misery or sufferings. (बर्हिषि) उक्तमे गृहे आसने वा = In a good house or Āsana (seat made of grass, cloth or wood).

TRANSLATOR'S NOTES :—It was wrong on the part of Prof. Wilson, Griffith and others to have taken Atri—as the name of a

particular sage, founder of a family. It simply means अ+नि, one who is free from three kinds of misery or sufferings, namely—आध्यात्मिक internal, caused by the defect of the senses; आधिभौतिक of mind or intellectual discord in society or caused by some creatures, and आधिदैविक caused by flood, cyclone, fire etc.

How should men behave is told further :

व्रतेन स्थो ध्रुवक्षेमा धर्मज्ञा यातयज्जना ।
नि बर्हिषि सदतं सोमपीतये ॥२॥

2. *TRANSLATION* :—You who dwell in peace, secure or abide (whose protection is secure) in happiness by the acts performance in accordance with the Dharma and who are the best among the men making them industrious by the observance of Dharma. Let them be seated in a good house or on a good Āsana to drink Soma juice.

PURPORT :—Those persons who uphold Dharma, vows and good character and conduct, enjoy abiding happiness.

NOTES & REMARKS :—व्रतेन धर्मयुक्तेन कर्मणा । व्रतमिति कर्मनाम वृणोतीति सतः (NKT 2, 4, 13) = An act in accordance with Dharma or righteousness. (ध्रुवक्षेमा) ध्रुवं क्षेमं रक्षणं ययोस्तौ । = Whose protection is secure.

How should men deal with one another is told :

मित्रश्च नो वरुणाश्च जुषेतां यज्ञमिष्टये ।
नि बर्हिषि सदतां सोमपीतये ॥३॥

3. *TRANSLATION* :—O men and women ! as a friend and

noble person accepts our Yajna (non-violent sacrifice) for the attainment of desired happiness and for drinking Soma juice and sit in a good house or on a good seat, so you should also act.

PURPORT :—Those who deal with others as friends and want to accomplish desirable happiness, become venerable.

NOTES & REMARKS :—(इष्टये) इष्ट सुखाय । इष्टु-इच्छामां (तुदा०) = For desirable happiness. (बहिषि) उत्तमे व्यवहारे । बहिषि इति महन्नाम NG 3, 3) गुणवृद्धं महत् उत्तममेव संभवति नात्यत् । = In good dealing or conduct.

Sūktam—73

Seer or Rishi of the Sūktam—Paura Ātreya. Devatā—Ashvinau. Chhanda-Anushtup of various kinds. Svara-Gāndhāra.

How should men and women behave is told :

यद्व्य स्थः परावति यदवावत्यंभिना ।

यदा पुरु पुरुमुजा यदन्तरिक्ष आ गतम् ॥१॥

1. *TRANSLATION* :—O men and women ! come here today for acquiring of the knowledge of air and electricity (energy. Ed.), which are nourishers of many, whether they are far remote or near at hand or are in large measures in the sky.

PURPORT :—Those men and women, who enter the household life after acquiring knowledge through the observance of Brahma-charya, are also able to accomplish technology well.

NOTES & REMARKS :—(अश्विना) वायुविद्युतो । अश्विनौ व्यस्तुवाते सवंम् (NKT 12, 1, 1) व्यापकत्वाद् वायुविद्युतावन्न गृहीतो । = Air and electricity. (पुरुमुजा) बहुपालको । पुरु इति बहुनाम (NG 3, 1) पुरु-

पाचनाभ्यवहारयोः (इषा०) अवबलनाभ्यवहणम् ।=Nourishers or sustainers of many.

The yardstick of ideal behaveiour is stated :

इह त्या पुरुभूतमा पुरू दंसांसि बिभ्रता ।
वरस्या याम्यघ्निगू हुवे तुविष्टमा भुजे ॥२॥

2. *TRANSLATION* :—O my wife ! you also should use or apply, for various purposes, the air and electricity which pervade many places, uphold many works, are very good and powerful. They go to distant places abundantly which I use for the enjoyment of many desirable things and by which I accomplish many desires.

PURPORT :—Where husbands and wives are of suitable merits, actions and temperaments and are handsome, there the knowledge of physics and other sciences becomes easy (for their issues. Ed.).

NOTES & REMARKS :—(अघ्निगू) अघ्निकगन्तारो ।=Going much to distant places. (तुविष्टमा) अतिशयेन बलिष्ठो । तुवि इति बहुनाम (NG 3, 1) अत बहुबलग्रहणम् ।=Very mighty. (दंसांसि) कर्माणि । दंस इति कर्मनाम (NG 2, 11) ।=Actions.

What should men do after this, is told :

ईमान्यद्वपुषे वपुश्चक्रं रथस्य येमथुः ।
पर्यन्या नाहुंषा युगा मुह्ना रजांसि दीयथः ॥३॥

3. *TRANSLATION* :—O men and women ! like the air and sun, your wheel of the car roams about and you beautify your body by knowing proper means. You acquire knowledge of the human cycle which is moving the great (circle of planets. Ed.), in accordance

with the system (systemetically. Ed.), designed by God and decays at the end. You can know the science of fire. (energy. Ed.).

PURPORT :—*O men ! as the spokes of the wheel revolve, so the cycle of time revolves day and night. By this, the mathematics consisting of the knowledge of time and beginning with a moment and ending in Yuga (era) Kalpa and Maha Kalpa (different pieces of Infinite time. Ed.) etc is evolved. This you should know.*

NOTES & REMARKS :—(ईमीं) प्राप्तव्यं ज्ञातव्यं वा ।=Worthy of being attained or known. (येमद्युः) गमयतम् ।=Move, set in motion. (नाहुषा) मनुष्याणामिमानि ।=Belonging to the human race. (दीययः) क्षयः । (दीङ्) क्षये (दिवा०) ।=Decay.

What should men know is told further :

तद् षु वामेना कृतं विश्वा यद्वामनु ह्वे ।
नानां जातावरेपसा समस्मे बन्धुमेयथुः ॥४॥

4. TRANSLATION :—*O teachers and preachers ! whatever good things you have done, I admire them all. You who are spotless in life and famous, approach us. You may also kindly approach our kith and kin. I urge upon you to do this.*

PURPORT .—*O men ! as I should know the science of the air and electricity (energy etc.) so you should also know.*

NOTES & REMARKS :—(अरेपसा) [अनपराधिनो । अरेपसा-पापेनालिप्यमानया (NG 12, 1) ।=Free from all guilt or crime. Spotless. (ईयथुः) प्राप्नुयातम् । अत्र पुरुषव्यत्ययः ।=Approach, be attained. (अरेपसा)अनपराधिनो । =Free from guilt, sin or spot, that is, spotless or sinless.

How should women be is told :

आ यद्वां सूर्या रथं तिष्ठदुष्यदं सदा ।
परि वामरुषा वयो घृणा वरन्त आतपः ॥५॥

5. *TRANSLATION* :—O men ! that woman is benevolent like the sun which alway, shines or is doer of good to all. She is full of splendour like the dawn of the sun (day. Ed.) and who mounts on your charming and rapid vehicle in the form of the aircraft etc. The birds also like to fly and follow the example of an aircraft.

PURPORT :—As the dawn of the early morning is endearing to all and bestower of happiness, in the same manner, the husbands and wives who love each other are always cheerful.

NOTES & REMARKS :—(सूर्या) सूर्य संबन्धिगुणाः इव । वरुषा इति उषीनाम (NG 118) अत्र अरुषा तस्मिन्नेवार्थे । = Like the dawn belonging to the sun. (घृणा) दीप्तिः । घृ-अरणदीप्त्योः (जुहो०) अत्र दीप्त्यर्थः । = Radiance splendour.

What should the enlightened men do is told :

युवैरत्रिंशिकेतति नरा सुम्नेन चेतसा ।
धर्मं यद्वांमरेपसं नासत्यास्त्रा भुरगयति ॥६॥

6. *TRANSLATION* :—O leaders of the path of Dharma (righteousness)! you are free from falsehood, and give knowledge to that man who is free from the three-fold misery and who knows you with a joyful mind and who knows your spotless pure Yajna (non-violent sacrifice in the form of reading and teaching etc.) and upholds it with his mouth (by teaching and reading),

PURPOTT ;—Those persons who with the association of the

enlightened persons expand (spread) his Yajna in the form of study and teaching, are benefactors of the world.

NOTES & REMARKS :—(धर्मम्) यज्ञम् ।=Non-violent sacrifice. (प्रतिः) अविद्यमानतिविद्यदुःखम् ।=Free from three kinds of misery as explained before. (सृणयति) धरति । सृण-धारणपोषणयोः । अत्र धारणार्थः । सुम्नमिति सुखनाम (NG 3, 6) । अत्र सुखयुक्तेन ।=Upholders.

The enlightened men's duties are stated ,

उग्रो वां ककुहो ययिः शृणवे यामेषु संतनिः ।

यद्वां दंसोभिरश्विनान्निर्नराववर्तति ॥७॥

7. TRANSLATION :— O leading teachers and preachers ! you are like the sun and the moon. I who am active, endowed by God's grace with great virtues, full of splendour, propagator of truth and education, hear (listen. Ed.) your praise from time to time, and he who follows you by his actions many times (repeatedly. Ed.), not confined to three, you give teaching to both of us.

PURPORT :—Those men who accomplish their works by acting like the sun and the moon, become always advanced or make satisfactory progress.

NOTES & REMARKS :—(प्रश्विना) अध्यापकोपदेशको ।=Teachers and preachers. (सन्तनिः) सम्यक् विस्तारकः ।=He who well propagates truth or spreads education extensively. (दंसोभिः) कर्मभिः । दंसयः कर्माणि दंसयन्त एनानिति (NKT 4, 4, 25) । अत्र दंससि तत्पर्यायरूपेण ।=By actions. (ककुहः) महान् । ककुह इति महन्नाम (NG 3, 3) ।=Great.

What should men do is told further :

मध्वं ऊ षु मधूयुवा रुद्रा सिषक्ति पिप्युषी ।

यत्समुद्राति पर्वथः पृक्षाः पृक्षां भरन्त वाम् ॥८॥

8. **TRANSLATION** :—O makers of sweetness ! O punishers of the wicked ! you make them weep. The stream (of devotion) which on growing sprinkles sweetness within the kind hearts of the devotees, by that you set example on mortals, so that contacts mature (with wisdom) and fill you up (with appiness. Ed.).

PURPORT :—O men ! as the sun and air sprinkle all with rains and ripen the fruits, so you should also behave.

NOTES & REMARKS :—सिषक्ति) सिचति ।=Sprinkles, waters. (पषंथः) सिञ्चथः । पुषु-सेचने (स्वा०) ।=Sprinkle. (समुद्रा) यानि सम्यग्भवन्ति ।=Kind hearts which are drenched by kingdom. (पिप्पुषी) व्याययन्ती । (मो) व्यायी-वृद्धी (स्वा०) ।=Increasing.

What should men do is told :

सत्यमिद्धा उ अश्विना युवामाहुर्मयोमुवा ।
ता यामन्यामहूतमा यामन्वा मृळयत्तमा ॥६॥

9. **TRANSLATION** :—O teachers and preachers ! you all are like the heaven and the earth and who are truly called the bestowers of happiness, also make the best use of your time and are duly the most gracious. Preach truth at all times with certainty.

PURPORT :—As the earth and cloud are givers of happiness to all living beings, so the teachers and preachers should be the bestowers of happiness.

NOTES & REMARKS :—(अश्विना) द्यावापृथिव्याविवाह्यापकोपदेशको । तत्कावश्विनो द्यावापृथिव्यावित्येके (NKT 13, 1, 1) ।=The teachers and preachers like the heaven and earth. (मृळयत्तमा) अत्यन्तसुखकारको । मृढ-सुखने (क्या०) ।=Givers of much happiness.

What should the enlightened persons do is told :

इमा ब्रह्माणि वर्धेनाश्विभ्यां सन्तु शतंमा ।

या तक्षाम रथौ इवावोचाम बृहन्नमः ॥१०॥

10. *TRANSLATION* :—O men ! may the wealth (of various kinds of food materials) which are multipliers of the might of the heaven and the earth, that we have earned and prepared like the car, and which are more joy-giving, be bestowers of happiness upon you. Through them, we show reverence to the enlightened persons. Let us preach this to all to honour wisemen with these things, i.e. wealth and food.

PURPORT :—O men ! as men decorate their chariots and other vehicles with clothes, in the same manner, earn wealth and produce corn and make them refined. Acquire great knowledge by the enjoyment of the pure food and teach and preach the same to others.

NOTES & REMARKS :—(अश्विभ्याम्) इवावपृथिवीभ्याम् । =For the heaven and the earth. (ब्रह्माणि) धनान्यनानि वा । ब्रह्मेति धननाम (NG 2,10) ब्रह्म इति अन्ननाम (NG 2, 7) । =Wealth of various kinds or food grains. ((तक्षाम) संवृणुयामाऽऽच्छादयाम स्वोक्त्याम् । तक्ष-त्वचने भ्वा. तक्ष-तनूकरणे (भ्वा०) । =Choose, cover or accept.

Sūktam—74

Seer or Rishi of the Sūktam—Ātreya. Devatā—Ashvinau. Chhandas—Anushtup and Ushnik of various kinds. Svaras—Gāndhāra and Rishabha.

What should men do is told :

कूर्ष्टो देवावश्विनाद्या दिवो मनावसू ।

तच्छ्रवथो वृषणवसू अत्रिर्विमा विवासति ॥१॥

1. *TRANSLATION* :—O highly learned persons ! you engage your mind always in noble thoughts and shower happiness on this

scholar who serves for the attainments of light on earth. You, listen to his prayer, please.

PURPORT :—O enlightened persons ! the men who serve you, become thoughtful and bear much knowledge. They engage themselves in doing noble deeds and rise above all miseries or sufferings.

NOTES & REMARKS :—(कूष्ठः) यः को पृथिव्यां तिष्ठति सः । = He who lives on earth. (प्रश्विनो) व्याप्तविद्यो । = Great scholars. pervoding many sciences प्रश्विनो is from (अण्ड्) व्याप्तो. Hence the interpretation is व्याप्तविद्यो । = Pervading many sciences (अत्रिः) व्याप्तविद्यः । अत्रिः—अत्र सातत्यगमने । विद्या-प्रति सततं गन्ता आप्तविद्यः । = He who has received knowledge. (आविवासति) समन्तात्सेवते । विवासति परिचरणकर्मा (NG 3, 5) परिचरणम्—सेवा । = Serves from all sides.

How should men ask the enlightened persons is told :

कुह त्या कुह नु श्रुता दिवि देवा नासत्या ।
कस्मिन्ना यंतथो जने को वां नदीनां सचा ॥२॥

2. **TRANSLATION** :—O teachers and preachers ! where are those who are free from all falsehood and are absolutely truthful ? Where are the famous enlightened men who are endowed with divine virtues ? Who is the person whom you try (teach and. Ed.) train ? Who is your pupil or companion on the confluence of the rivers.

PURPORT :—The seekers after truth and knowledge, should go to the enlightened persons and should ask them about the science of electricity and others subjects.

NOTES & REMARKS :—(दिवि) दिव्ये व्यवहारे प्रकाशे वा । दिव्यं घातोव्यवहाराद्यमादाय दिव्ये 'व्यवहारे' इत्यर्थः । द्युत्यर्थमादाय 'प्रकाशे' इति व्याख्या । दिवि इत्यस्य । = In divine dealing of light. (सचा) समवाये । = In the group.

EDITOR'S NOTES :—An ideal place for learning of the spiritual science is described in the Vedas where उपह्वरे गिरीणां संगमे च नदीनाम् Here also the confluence of rivers has been described as an ideal place for acquiring purity of mind.

What should men ask is told :

कं याथः कं ह गच्छथः कमच्छा युञ्जाथे रथम् ।
कस्य ब्रह्माणि रायथो वयं वामुश्मसीष्टये ॥३॥

3. *TRANSLATION* :—O teachers and preachers ! whom do you visit ? Whom you approach ? To whom direct your charming car ? Whose wealth and foodgrains do you particularly like, urging them to use it for the furtherance of noble causes ? We long for you for the fulfilment of our noble desires or to receive for you the gift of knowledge.

PURPORT :—O men ! you should also desire that enlightened person whom highly learned men approach, desire and associate with.

NOTES & REMARKS :—(ब्रह्माणि) धनधान्यानि । ब्रह्म इति धननाम (NG 2, 1) ब्रह्म इति अन्ननाम (NG 2, 7) = Wealth and food materials. (उश्मसि) कामयामहे । वयं-कान्तौ (अदा०) कान्तिः-कामना । = Long for.

What should aim at is indicated :

पौरं चिद्भुदमुतं पौरं पौराय जिन्वथः ।
यदी गृभीततातये सिंहमिव द्रुहस्पदे ॥४॥

4. *TRANSLATION* :—O son of virtuous man ! approach a man full of water-like (spotless. Ed.) peaceful disposition. You and the teachers go to (reach Ed.) a citizen (common man. Ed.) and please or satisfy him by your teachings. For the benefit of a person who is engaged in doing a group (series. Ed.) of good works, you approach him and gladden him. In the place (positions. Ed.) occupied by your foes, you should attack like a lion and make good men delighted.

PURPORT—O men ! as persons living in the same city advance their happiness by mutual help and cooperation, in the same manner the persons of other cities (and towns. Ed.) and countries also should also do.

NOTES & REMARKS :—(उदप्रुतम्) उदकयुक्तम् ।=Outwardly (apparently. Ed.) it means full of water, but the meaning implied is of needful disposition like that of the water. (गृहीततातये) गृहीता तातिः सर्कर्ममविसूतियेन ।=For a man engaged in doing noble deeds. (जिन्वयः) प्राप्नुयः ।=Approach attain.

TRANSLATOR'S NOTES :—प्रुङ्-गतो (स्वा०) गतेस्त्रिष्वर्थेऽत्र प्राप्त्यर्थे ग्रहणम् । जिवि-प्रीणने (स्वा०) । जिवि-भाषार्थः, घातुकल्पद्रुमादौ भाषार्थः—Therefore जिन्वयः also means please or satisfy. That is the meaning hinted at by Dayananda Sarasvati adding सन्तोषयः to please or satisfy. (तातिः) तनु-विस्तारे ।

Form of an ideal man is told further :

प्र च्यवानाञ्जुजुरुषो वृत्रिमत्कुं न मुञ्चथः ।

युवा यदी कृथः पुनरा काममृगवे वृध्वः ॥५॥

5. **TRANSLATION** :—O men and women ! when a man becomes old and is going downward (in health), his beauty is gone (declines. Ed.) and also his tendency to adultery (if any) vanishes. If men are young and have desire to discharge the duties of the young, then like me let them try to fulfil the desire of his young wife.

NOTES & REMARKS :—(च्यवानात्) गमनात् । (च्यवानात्) चुङ्-गतो (स्वा०) =For downward movement. (in old age) (वृध्वे) प्रसाध्नोमि । वृध्व गतो (तना०) । गतेस्त्रिष्वर्थेऽत्र प्राप्त्यर्थेमादाय प्रसाधनार्थः संभवति । प्राप्नोमि-प्रसाधयामि ।=Accomplish fulfil. (ऊक्तम्) व्याप्तम् ।=Pervading.

What should men do is told :

अस्ति हि वामिह स्तोता स्मसिं वां संहशि श्रिये ।

नू श्रुतं म आ गंतुभवोभिर्वाजिनीवसू ॥६॥

6. **TRANSLATION** :—O teachers and preachers, you

establish the process of growing foodgrains in abundance. We approach the person who is your admirer. Please come to me, listen to me for the acquirement of wealth like you, with your protective powers.

PURPORT :—Those who admire the virtues of the enlightened persons, become virtuous and (while. Ed.) following the highly learned persons, they also become wealthy and prosperous.

NOTES & REMARKS :—(वाजिनीवसू) यो वाजिनीं बह्वन्नादिक्रियां वासयतस्तौ । वाज इत्यन्ननाम (NG 2, 7) वस निवासे । = Who establish the process of the obtainment of foodgrains in abundance. (संदृष्टि) सादृश्ये । = In likeness.

What should men do further is told :

को वांमद्य पुंरूपा मा वंन्ने मर्त्यानाम् ।
को प्रो विप्रवाहसा को युजैर्वाजिनीवसू ॥७॥

7. *TRANSLATION* :—O enlightened men ! you are approachable by the highly learned persons. O conveyor of wealth and food ! who adores you well among the mortals ? Who is the man who desires to acquire knowledge with the Yajnas, and who desires to attain wisdom ?

PURPORT :—Those who desire to acquire knowledge may go to the enlightened persons and may be highly benefited by the questions and answers. Let them benefit others also thereby.

NOTES & REMARKS ;—(वन्ने) संभजति । वन. संभक्तौ (श्वा०) । = Adores, reveres. (वाजिनीवसू) धनधान्यप्रापको । वाज इति अन्ननाम (NG 2, 7) वस-निवासे । = Conveyors of wealth and food materials.

What should men do is described :

आवां रथो रथानां येषां यावदश्विना ।
पुरु चिदस्मयुस्तिर आङ्गूषो मर्त्येष्व ॥८॥

8. **TRANSLATION** :— O teachers and preachers ! may you bring your car towards us, which is the most excellent for speed among mortals, which removes all miseries and is bestower of happiness on the people.

PURPORT :—O men ! as the teachers and preachers as well as artisans manufacture good vehicles, in the same manner, you should also create means of happiness.

NOTES & REMARKS :—(आङ्गूष) अङ्गेषु भवा प्रशंसा । अङ्गूषः-स्तोमः ।
आषोषः (NKT 2, 5. 11) ।=Praise. (अश्विना) अध्यापकोपदेशको । अश्विनावद्वयं
मैत्रायणी सं. 1,9,1, 1, ऐत. 1, 18 गोपम 22.6 । अद्वयं: अद्वरं युनक्ति इति निरुक्ते ।
अध्यापनं ब्रह्मयज्ञः (मनु) स्वाध्यायो वे ब्रह्मयज्ञः (Sph 11, 5, 6, 2) तस्य अध्वर्यु
संचालको वा अध्यापकोपदेशकावेव संभवतो नान्ये ।=Teachers and preachers.

What should the enlightened men do is told further :

शमूषु वां मधूयुवास्माकमस्तु चर्कृतिः ।
अर्वाचीना विचेतसा विभिः श्येनेव दीयतम् ॥९॥

9. **TRANSLATION** :—O teachers and preachers ! you are endowed with sweetness and knowledge of various sciences, coming hitherward. Let your noble action be ours. (Let it be for our welfare and let us follow it). Like the falcon falling over the birds, come to us (speedily. Ed.) and give us happiness and peace.

PURPORT :—They only are the enlightened persons who utilise their own wealth for the happiness of others. As a hawk goes soon (jumps on. Ed.) along with other birds, so with such enlightened persons, students should go quickly.

NOTES & REMARKS :—(चर्कृतिः) अत्यन्तक्रिया ।=Good action

done again and again. (मधु-युवा) यु-मिश्रणामिश्रणयोः (अवा०) अन्न
मिश्रणार्थः । (दीयतम्) दद्यातम् । = Give.

What should the enlightened persons do is told further :

अश्विना यद्व कर्हि चिच्छुश्रूयातमिमं हवम् ।
वस्वीरू षु वां भुजः पृश्नन्ति सु वां पृचः ॥१०॥

10. *TRANSLATION* :—O teachers and preachers ! whenever you listen to this call or praise of mine, the enjoyments relating to wealth and desires make you unified with us.

PURPORT :—Those highly learned persons who examine or test their pupils well (from time to time), the students also please and love them after becoming scholars.

NOTES & REMARKS ;—(पृचः) कामनाः । पृषी-सम्पचने (अवा०) = Desires. (भुजः) भोगक्रियाः । भुज-पःलनाभ्यवहारयोः (रुघा.) । = Enjoyments.

Sūktam 75—

Seer or Rishi of the Sūktam—Avasyur Ātreya. Devata—Ashvinou. Chhanda-Pankti of various kinds. Svара-Panchama.

What should the enlightened persons do is told :

प्रति प्रियतमं रथं वृषणं वसुवाहनम् ।
स्तोता वांमश्विनावृषिः स्तोमेन प्रति भूषति
माध्वी मम श्रुतं हवम् ॥१॥

1. *TRANSLATION* :—O teacher and examiner ! you convey the sweetness and other's virtues. Listen to my invocation and of the knower of the meaning of the mantras, and also of an admirer who decorates you with praise and leads you to the vehicle,

like the aircraft which carries many articles (goods. Ed.). It is very dear and showerer of joys.

PURPORT :—Those who teach and preach should also periodically examine the students.

NOTES & REMARKS :—(अश्विनो) अध्यापकपरीक्षको । = Teachers and examiners. (माद्वो) मधुरादिगुणप्रापको । = Who convey sweetness and other virtues.

TRANSLATOR'S NOTES :—(इन्द्रियाणि हयानाहुः कठो०) 1.3.3 । According to this and other passages in the Kathopanishad, by the use of word Ashva, senses are taken. So अश्विनो may mean men and women of (well-versed in. Ed.) self-control. Here teachers and examiners have been taken (as Ashvinou. Ed.), अश्वङ्-व्याप्तो । विद्यया व्याप्तो व्याप्तविद्यो वा ।

What should men desire is told further :

अत्यायातमश्विना त्रिरो विश्वा अहं सना ।

दत्ता हिरण्यवर्तनी सुषुम्ना सिन्धुवाहसा

माध्वी मम श्रुतं हवम्

॥२॥

2. **TRANSLATION** :—O destroyers of miseries and givers of good joy! you convey (take us. Ed.) to the ocean (of happiness. Ed.), which is endowed with sweet movement. Knower of technology, you are full of splendour and users of gold for various purposes. As I acquire the knowledge of all sciences, so you come (visit. Ed.) to give (deliver. Ed.) that knowledge even at distant places and listen to or examine to what I have read.

PURPORT :—O men! the scholars from whom you receive the knowledge and whenever they examine you, they should point out your defects (mistakes. Ed.) so that all may attain the knowledge and wisdom well.

NOTES & REMARKS :- (हिरण्यवर्त्तनी) यो हिरण्यं ज्योतिः सुवर्णं वा वर्त्तयतस्तौ । ज्योतिर्वै हिरण्यम् (ऐतरेय 7, 12) Sph 6, 7. 1, 2) गोपथे 2, 5, 8) ।
= Who are full of splendour or users of gold for various purposes. †(हवम्) अधीतम् । (हवम्) हु-दानादनयोः आदाने च (जुहो०) अथवा (ह्वेज्) स्वर्णायाम् आदीयते गृह्यते गुरुमुच्चात् इति हवः अध्ययनम् । = Studied.

How should men deal with one another is told :

आ नो रत्नानि बिभ्रन्तावश्विना गच्छन्तं युवम् ।
रुद्रा हिरण्यवर्त्तनी जुषाणा वाजिनीवस्
माध्वी मम श्रुतं हवम् ॥३॥

3. **TRANSLATION :-** O highly learned teachers and preachers ! you are endowed with splendour and possessing and putting food materials and other articles in proper place. O men of sweet temperament ! come to us bringing your previous (acquired earlier. Ed.) wealth and serving us and loving us, you are fierce to the wicked. Come and hear my call.

PURPORT :- Those persons are fortunate who approach and invite absolutely truthful and enlightened men and having acquired knowledge with labour, get tested (tried. Ed.) by them.

NOTES & REMARKS :- (माध्वी) मधुरस्वभावा । = Men of sweet temperament. (वाजिनीवस्) यो वाजिनीमन्नादियुक्तां सामग्रीं वासयतस्तौ । वाज इत्यन्ननाम NG 2, 7) = Who put food materials and other articles in proper place.

What should men do is told further :

सुष्टुमो वां वृषणवसू रथे वाग्नीच्याहिता ।
उत वां ककुहो मृगः पृक्षः कृष्योति वापुषो
माध्वी मम श्रुतं हवम् ॥४॥

4. **TRANSLATION** :—O lovers of the mightly ! (souls. Ed.) you establish them in due places or positions. O men of sweet temperament ! your good admirers sit with you in the same car and utter sweet and true words. To your great associates you are purifiers. You prepare good food for yourself which nourishes your body. Listen to mine and their calls.

PURPORT ;—He only (really. Ed.) is great who acquires knowledge and good character and conduct by sitting at the feet of or by the association of the enlightened men.

NOTES & REMARKS :—(मृगः) यो मांष्टि सः । (मृगः) मृजूष-शुद्धो (अदा०) Who purifies. (पुक्षः) अन्नम् । पुक्ष इत्यस्मिन्नाम (NG 2, 7) = Foodgrains. (ककुहः) महान् । ककुह इति महत्ताम् (NG 2, 7) = Great.

What should men do is told further :

बोधिन्मनसा रथ्येषिरा हवनश्रुता ।
विभिश्च्यवानमश्विना नि याथोअद्वयाविनं माध्वी मम श्रुतं हवम् ॥५॥

5. **TRANSLATION** :—O teachers and preachers ! you have good chariots and (are. Ed.) active (going from place to place) listening to the requests or calls of others. Man of sweet temperament, you go to a person who is seeker after truth and who puts you questions to acquire knowledge, and who is void of guile. You go to him without delay. Hear my call also.

PURPORT :—Those men who are of pure mind and who have acquired knowledge of technology, are free from crookedness and the examiners of the students, are benefactors of the world.

NOTES & REMARKS :—(बोधिन्मनसा) बोधितं मनो ययोस्ती । = Whose mind is full of knowledge. (च्यवानम्) पृच्छन्तम् । = Asking questions to acquire knowledge. (अश्विना) विद्वाऽध्यापकोपदेशकौ । = Teachers and preachers.

TRANSLATOR'S NOTES :—बुध—अवगमने (दिवा०) । च्युङ्-गतौ । गतेज्जिनासंमदाय जिज्ञासया पृच्छन्तम् इत्यत्रार्थः । अश्विनावध्वर्युं । मैत्रायणी सं० 1, 9, 1, 2, 8, 1 काठक संहिता 9, 8, ऐत० 1, 19, गोपथ 2, 2, शत० 1, 1, 2, 10 तैत्ति० 3.3) अध्यापनं ब्रह्मयज्ञः (मनु) तस्याध्यापनरूप ब्रह्मयज्ञस्य—संयोजको वा अध्यापकोपदेशकावेव संभवतः । अध्वर्युः—अध्वरं युनक्ति, अध्वरस्य नेता अध्वरं कामयत इति वा (NKT 1, 3, 8) ।

Men should accomplish works with application of technology is told :

आ वां नरा मनोयुजोऽश्वासः प्रुषितप्सवः ।

वयों वहन्तु पीतयें सह सुम्नेभिरश्विना माध्वी मम श्रुतं हवम् ॥६॥

6. **TRANSLATION** :—O leading men of sweet temperament ! let your pervading speed and other qualities which are very rapid like the mind and which can burn fuel and other things, carry your cars with ease for (in order to enable. Ed.) you to drink Soma (juice of the invigorating herbs). For that hear (listen to. Ed.) my call.

PURPORT :—If men accomplish their technological works with physics and other sciences, they can become wealthy.

NOTES & REMARKS :—(अश्वासः) वेगादयो गुणाः । अशूङ्-व्याप्ती (स्वा०) ।=Speed and other properties. (प्रुषितप्सवः) प्रुषित दग्धं प्लु इच्छन्नास्त्रादिकं यैस्ते । प्रूष् दाहे (स्वा०) प्ला-भक्षणे (अदा०) ।=Which can burn fuel and foodgrains etc. (वयः) व्याप्तिशीलाः । वी-व्याप्ति प्रजनकान्त्यसन्-खादनेषु (अदा०) ।=Pervading.

How should men behave is told further :

अश्विनावेह गच्छतुं नासंत्या मा वि वैनतम् ।

तिरश्चिदर्यया परि वर्तिर्यातमदाभ्या माध्वी मम श्रुतं हवम् ॥७॥

7. **TRANSLATION** :—O men ! you are devoid of false

conduct, inviolable and are endowed with sweet temper. O teachers and preachers ! come hither to us. with your wives who have (exercise. Ed.) control over themselves and desire to have happiness and progress. Never insult any good person. Go your way but listen to my request.

PURPORT :—O men and women ! discharge your domestic duties and rightously (right way. Ed.) desire to have wealth and progeny. Always teach and examine students.

NOTES & REMARKS :—(वेनतम्) कामयतम् । वी-गतिश्याप्तिप्रजनकान्त्यसन-खादनेषु (अदा०) । अतः कान्त्यर्थग्रहणम् । कान्तिः—कामना । = Desire. (तिरः) तिरस्कारम् । = Insult. (अदाभ्या) अहिंसनीयो । दम्नोति वधकर्मा (NG 2, 19) । = Inviolable. (अग्र्यया) अग्र्यस्य स्त्रिया । अग्र्यं इति ईश्वरनाम (NG 2, 22) अल इन्द्रियस्वामी-जितेन्द्रियः । = The wife of a master of senses (who can exercise control over. Ed.)

What should men and women do is taught further :

अस्मिन्यज्ञे अदाभ्या जरितारं शुभस्पति ।

अवस्युमंश्विना युवं गृणन्तमुप भूषथो माध्वी मम श्रुतं हवस् ॥८॥

8. **TRANSLATION :—**O inviolable men and women of sweet temperament ! you have acquired knowledge by observing Brahma-charya. Protectors of the beneficial conduct, you decorate (shine. Ed.) in this Yajna in your household life (and dealings. Ed.) Decorate (honour) and admire virtues of those who praise you and desire their happiness. Listen to my this call.

PURPORT :—Only those husbands and wives are admired by all, who are of good conduct in the domestic life, praise noble persons with admiration, and decorate (discharge well) their domestic duties and advance the cause of knowledge by teaching and (periodical. Ed.) examination.

NOTES & REMARKS :—(अस्मिन् यज्ञे) गृहाश्रमाख्ये । = In this Yajna which is to be approached well and unified. (Performed and cordinated well. Ed.) (अश्विनः) ब्रह्मचर्येण प्राप्तविद्यो स्त्रीपुरुषौ । यज्ञ-देवपूजा-सङ्गतिकरणदानेषु । अत्र सङ्गतिरकरणार्थः गृहस्थाश्रमे सर्वपरिवारसदस्यानां सङ्गतिकरणम् इति सोऽपि यज्ञः । अशूङ्-व्याप्तो-अत्र प्राप्तविद्यो । = Who have received education with the observance of Brahmacharya (continence). Highly pervading in the knowledge-scholars.

How should men and women dealt with one another is told :

अभूदुषा रुशत्पशुराग्निरंधायृत्विष्यः ।

अयोजि वां वृषण्वसू रथो दस्रावमर्त्यो माध्वी मम श्रतं हवम् ॥२॥

9. **TRANSLATION :—**O men and women! you have powerful and strong bodies and are destroyer of miseries and of sweet temperament. You kindle fire which tends animals (by its heat, when necessary) in which the Yajnas (non-violent sacrifices) are performed in all the seasons (times. Ed.). That fire is beautiful to look like the dawn and it is harnessed for a car which is not driven by men but mainly by (electricity, energy). Listen to my call, O husband, and always please your wife who is like the dawn.

PURPORT :—Husbands and wives should discharge their domestic duties with self-control (restraint and balanced. Ed.). They should preserve their health and growth, should advance the cause of knowlege and the attainment of bliss.

NOTES & REMARKS :—(रुशत्पशुः) पालितः पशुर्येन सः । (NG 3, 4) रुशदिति पशुनाम (NG 3, 4) । Tending animals. (दस्रो) दुःखनाशको । वसु-उपक्षये (दिवा०) । स्फायि तंजि वसिवशकि इदिसि दम्भिवसि बाशि शीङ् हसि तिसि शुभिस्यो रक् इत रक् (उणादिकोषे 2.13) । = Destroyers of miseries.

Sūktam—76

Seer or Rishi of the Sūktam—Atri Devatā—Ashvinou.
Chhandas—Pankti and Trishtup. Svāra-Dhāivata.

How should men and women deal with one another is told :

आ भात्यग्निरुषसामनीकुमुद्विप्राणां देवया वाचो अस्थुः ।
अर्वाश्वा नूनं रथ्येह यातं पीपिवांसमश्विना घर्ममच्छ ॥१॥

1. *TRANSLATION* :—The sun, which is the bright or head of the dawn is shining the wise men's pious voices which have ascended. Born on your vehicles of husbands and wives, you turn hither and come to this Yajna in the form of the discharge of the duties of household life, which is growing (progressing. Ed.) very nicely.

PURPORT :—O wisemen ! as Agni (in the form of fire, energy etc.) accomplishes many works (serves many purposes. Ed.) in the same manner, husbands and wives should jointly (and mutually. Ed.) accomplish all domestic duties.

NOTES & REMARKS :—(अग्निः) सूर्यरूपेण परिणतः । = Agni in the form of sun. (अनीकम्) सैन्यम् । सेनायी वै सेनानीरनीकम् (Stph 5, 3, 1,1) = Army, force. (पीपिवांसम्) सम्यग्वर्धमानम् । (श्रो) प्यायी-वृद्धौ (श्वा०) = Growing well. (घर्मम्) गृहाश्च कृत्याख्ययज्ञम् । घर्मः इति यज्ञनाम (NG 3, 17) = Yajna in the form of the domestic duties.

The ideal behaviour between husbands and wives indicated:

न संस्कृतं प्र मिमीतो गमिष्ठान्ति नूनमश्विनोपस्तुतेह ।
दिवाभिपित्वेऽवसागमिष्ठा प्रत्यवर्ति दाशुषे शंभविष्ठा ॥२॥

2. *TRANSLATION* :—O men and women ! you are active and conferrers of happiness. You do not destroy what has been prepared nicely (properly cooked), when praised sincerely. With promptest aid,

come at morn and evening, (when. Ed.) the devotee most healthful guards from trouble. They do not go astray or lead others to the path of the unrighteousness.

PURPORT :—Those householders who do not waste what has been nicely prepared become rich.

NOTES & REMARKS :—(अभिपित्वे) अभितः प्राप्ते । = Approached. (अवर्तिम्) अमार्गम् । = Path of unrighteousness or injustice.

How husbands and wives should act and behave is told :

उता यातं संगवे प्रातरहो मध्यन्दिन उदिता सूर्यस्य ।
दिवा नक्तमवसा शतमेन नेदानीं पीतिरश्विना ततान ॥३॥

3. **TRANSLATION** :—O highly learned and happy men and women ! you come at the milking of the cows (in the evening), at early morning, at noon of day and when the sun is setting, night and day, with your felicitous most suspicious protection. Whenever there is the time for you to drink milk and water, don't transgress it (by laziness).

PURPORT :—Married couples should enjoy happiness by doing good deeds in the morning, noon and evening and day and night. Let them never be lazy.

NOTES & REMARKS :—(सङ्गवे) सङ्गच्छन्ति गावो यस्मिन् सायं समये तस्मिन् । अश्वि-व्याप्तौ । (स्वा०) = In the evening, when cows return. (अश्विना) व्याप्तसुखी । पा—पाने (भ्वा०) = Pervading in happiness. (पीतिः) पानम् । = Drinking. (अश्विनो) व्याप्तसुखी । (स्त्रीपुरुषौ) = Happy couples.

How should householders behave is told :

इदं हि वां प्रदिवि स्थानमोक् इमे गृहा अश्विनेदं दुरोणम् ।

आ नो दिवो बृहतः पर्वतादाद्भ्यो यातमिषमूर्जं वहन्ता ॥४॥

4. *TRANSLATION* :—O highly learned men and women ! bringing food and vigour from the good light (cooked with energy. Ed.) from big cloud or from the waters come to this our house. These householders come to your house or dwelling which is in the (full of. Ed.) light. You come to receive them.

PURPORT :—Those householders who adorn (do properly and systematically) all household works, enjoy full happiness.

NOTES & REMARKS :—(प्रदिवि) प्रकृष्टप्रकाशे । (दिवि) दिवु घातो-
 चृत्यर्थमादाय ।=In good light. (दुरोणम्) गृहम् । दुरोणे इति गृहनाम (NG 3,
 4)=Dwelling place. (ओक्) गृहम् । ओक इति निवासनामोच्यते (NKT 3, 1,
 3)=Abode, habitation. (गृहाः) ये गृह्वन्ति ते गृहस्थाः ।=Householders.

Men should obtain wealth with labour and the association of the enlightened persons :

समश्विनोरवसा नूतनेन मयोभुवां सुप्रणीती गमेम ।

आ नो रयि बृहतमोत वीराना विश्वान्यमृता सौभंगानि ॥५॥

5. *TRANSLATION* :—O men ! we obtain wealth, good progeny and all undecaying felicity and joy by the newest (fresh. Ed.) good food supplied by the king and the preacher. Their good policy bestows happiness and health. So you should also do.

PURPORT :—Those persons, who obtain all kinds of wealth and prosperity, as well as good men by following the advice tendered by the absolutely truthful enlightened persons and by following the laws justly ordained (enacted. Ed.) by the government, all their desires fulfilled soon.

NOTES & REMARKS :—(अवसा) अन्नादिना । अव इत्यन्नाम । (NG 2, 7) ।=Foodgrains etc. (अश्विनोः) छावापृथिव्योरिव राजोपदेशकयोः ।

तत्कावश्विनो द्यावापृथिव्यावित्येके (NKT 12, 1, 1) इमे (द्यावापृथिव्यो) अश्विना
(काठकसंहिता 22, 6, तैत्ति० 5, 6, 4, 1) इमे ह वै द्यावापृथिवीप्रत्यक्षमश्विनाविमे
हीदं सर्वमश्नुवाताम् (Stph 4, 1, 5, 16) = Of the king and preacher
who are like heaven and earth.

Sūktam—77

Seer or Rishi of the Sūktam—Atri. Devatā—Ashvinou.
Chhanda—Trishtup. Svara—Dhaivata.

What should men do is told :

प्रातर्यावाणा प्रथमा यजध्वं पुरा गृध्रादररुषः पिबातः ।

प्रातर्हि यज्ञमश्विना दधाते प्र शंसन्ति कुवयः पूर्वभाजः ॥१॥

1. TRANSLATION :—O men ! early in the morning, unite
the vast sun and the dawn that come in the morning, and teachers
and preachers who uphold Yajna in the form of the proper adminis-
tration of the State. (society. Ed.) The sages who serve the old people
very much admire them. Do this before the greed of the miserly
niggard may sometimes overcome you. The teachers and preachers
take away the price of their greed by giving them the teaching
of liberality.

PURPORT :—O men ! get your noble desires fulfilled by the
association of the rulers and preachers who do not sleep in day time,
but are ever alert in the discharge of their duties and by the association
the enlightened persons who praise them.

NOTES & REMARKS :—(प्रातर्यावाणा) यो सूर्योऽसौ प्रातर्यावस्तौ । =
The sun and the dawn that come in the morning. (गृध्रात्) अग्नि-
काङ्क्षायाः । गृध्र-अग्निकाङ्क्षायाम् (दिवा०) = Desire; greed. (अरुषः) अदातुः ।
रा-दाने । = The miserly person. (यज्ञम्) राज्यपालनम् । यज-देवपूजासङ्गतिकरण-
दानेषु—अत्र सङ्गतिकरणार्थमादाय राज्यपालनम् इति व्याख्यानम् । = Proper
administration of the State. (अश्विना) अध्यापकोपदेशकौ । = Teachers
and preachers.

The same subject, that is, duties of the men is continued :

प्रातर्यजध्वमश्विनां हिनोत न सायमस्ति देव्या अजुष्टम् ।
उतान्यो अस्मद्यजते वि चावः पूर्वं पूर्वो यजमानो वर्नीयान् ॥२॥

2. *TRANSLATION* :—O men! have association with the teachers and preachers in the morning and evening. They are like the sun and the dawn and please them well (by offering milk food etc.) so that their power may grow. Serve those who approach the enlightened persons. Honour him who ever performs Yajna, unites all and protects others, who thus being older in age and knowledge are worthy of respect.

PURPORT —Men should get up early in the morning in the last hours of the night (at about 4 a. m.) like the earth and heaven are regular in their God-ordained movements. So they should observe regularity in their lives and protect all.

NOTES & REMARKS :—(हिनोत) वर्धयत । हि-गतिबुद्धौ च (स्वा०) = Increase, please. (वर्नीयान्) अतिशयेन विभाजकः । वन-सम्पत्तौ (स्वा०) = Distributor of wealth and work, worthy of respect.

What should men do is told further :

हिरण्यत्वरुं मधुवर्णो घृतस्नुः पृत्नो वहन्ना रथो वर्तते वाम् ।
मनोजवा अश्विना वातरंहा येनातियाथो दुरितानि विश्वा ॥३॥

3. *TRANSLATION* :—O knower of technology, arts and crafts! your vehicle in the form of aircrafts etc, comes here which is covered with gold, is of beautiful colour, purifier (cleaned. Ed.) with water, conveying (carrying. Ed.) food and other articles. It is driven by swift and rapid-going things like the wind fire, (it is swift like the mind and rapid like the tempest). They travel with you to distant and difficult places.

PURPORT :—If men arrange to get vehicles like the aeroplane run with the help of the Agni (fuel, fire or electricity) and water, etc they can reach the destination very quickly like the speed of the wind and the mind.

NOTES & REMARKS :—(अश्विना) शिल्पविद्याविदो । अशूङ्-व्याप्तो (अदा०) । अत्र शिल्पविद्याव्याप्तौ । = Knowers of the technology, arts and crafts. (दुरितानी) दुःखेन एतुं प्राप्तुं योग्यानि स्थानान्तराणि । दुर+इण्-गती (अदा०) = Places where it is very difficult to travel.

The men's duties are stated :

यो भूयिष्ठं नासत्याभ्यां त्रिवेषं चनिष्ठं पित्वो ररंते विभागे ।
स लोकमस्य पीपरच्छमीभिरनूर्ध्वभासः सदमितुतुर्थात् ॥४॥

4. **TRANSLATION** :—O men! one who by the help or guidance of the men of absolutely truthful conduct obtains abundant food materials by his actions and distributes that food among the needy, furthers with (promotes. Ed.) such holy works and his offspring, he surpasses those whose flames ascend not, i. e., who do not perform Yajnas. He is able to destroy the obstructions or sufferings (hardships. Ed.) that come on the way.

PURPORT :—Those who are able to accomplish many works with fire and water, they protect the world and can alleviate much sufferings.

NOTES & REMARKS :—(चनिष्ठम्) अतिज्ञेयनाम् । चनः-अन्नम् : = Abundant food. (पित्वः) अन्नस्य । पितुः इत्यन्ननाम् (NG 2, 7) = Of the food. (सदम्) प्राप्तं दुःखम् । षट्-विशरणगत्यवसादनेषु । अन्नः गते प्राप्यर्थमादाय व्याख्यानं-प्राप्तदुःखमिति । = The misery that falls or comes on the way. (पीपरत्) पालयेत् । पु-पालनपूरणयोः (ब्रह्म०) । अन्नपालनार्थकः = May nourish, feed or maintain.

PURPORT :—*The people enjoy much happiness who travel in the firmament by aircraft like the swan flying in the sky, and who giving up all animosity desire truth.*

NOTES & REMARKS :—(अश्विनो) वायूदके इवोपदेष्टपदेश्यो ।=The preachers and the audience who are like the air and water. (वेनतम्) कामयेथाम् । ॐ-गतिव्याप्तिः सृजनकान्त्यसनखादनेषु (अदा०) । अत्र कान्त्यर्थकः कान्तिः-कामना ।=Things that have been prepared. (सुतान्) निष्पन्नान् पदार्थान् । प्रसवैश्वर्ययोः । अत्र प्रसवार्थः (स्वा०) ।=Desire.

— — —

The same subject of men's duties continues :

अश्विना हरिणाविंश गौराविवानु यवंसम् ।
हंसाविंश पततुमा सुतां उप ॥२॥

2. **TRANSLATION** :—O Yajamāna (institutor of a priest) and a priest ! fly to (seek. Ed.) the acquisition of wealth and prosperity like a pair of ordinary deer to the mead or like two Gaua (a species of the deer) to the Soma creeper.

PURPORT :—*Those who can accomplish many works with the proper combination of water and electricity, can go or travel quickly like the deer.*

NOTES & REMARKS :—(अश्विना) यजमानत्विजो । (अश्विनो-इन्द्रियावस्वाभि-नाम्) । अत्र यजमानत्विजो ।=The performer of the Yajna and priest. (यवंसम्) सोमलताम् ।=Soma or moon creeper. (सुतान्) निष्पन्नानैश्वर्यादीन् । (सुतान्) वृ-प्रसवैश्वर्ययोः ।=To wealth or prosperity etc.

— — —

The duties of men are stated :

अश्विना वाजिनीवसू जुपेथां यज्ञमिष्ट्ये ।
हंसाविंश पततुमा सुतां उप ॥३॥

PURPORT :—*The people enjoy much happiness who travel in the firmament by aircraft like the swan flying in the sky, and who giving up all animosity desire truth.*

NOTES & REMARKS :—(अश्विनो) वायूदके इवोपदेष्टपदेश्यो ।=The preachers and the audience who are like the air and water. (वेनतम्) कामयेयाम् । वी-नतिव्याप्तिसृजनकान्त्यसनखादनेषु (अदा०) । अत्र कान्त्यर्थकः कान्तिः-कामना ।=Things that have been prepared. (सुतान्) निष्पन्नान् पदार्थान् । प्रसवैश्वर्ययोः । अत्र प्रसवार्थः (स्वा०) ।=Desire.

The same subject of men's duties continues :

अश्विना हरिणाविं गौराविवानु यवंसम् ।

हंसाविं पततमा सुताँ उप ॥२॥

2. **TRANSLATION** :—O Yajamāna (institutor of a priest) and a priest ! fly to (seek. Ed.) the acquisition of wealth and prosperity like a pair of ordinary deer to the mead or like two Gaua (a species of the deer) to the Soma creeper.

PURPORT :—*Those who can accomplish many works with the proper combination of water and electricty, can go or travel quickly like the deer.*

NOTES & REMARKS :—(अश्विना) यजमानत्विजो । (अश्विनो-इन्द्रियाश्वस्वामि-नाम्) । अत्र यजमानत्विजो ।=The performer of the Yajna and priest. (यवंसम्) सोमलताम् ।=Soma or moon creeper. (सुतान्) निष्पन्नानैश्वर्यादीन् । (सुतान्) वु-प्रसवैश्वर्ययोः ।=To wealth or prosperity etc.

The duties of men are stated :

अश्विना वाजिनीवसू जुषेथाँ यज्ञमिष्टये ।

हंसाविं पततमा सुताँ उप ॥३॥

NOTES & REMARKS :—(अज्ञिः) अविद्यमाननिविद्य दुःखः ।=Free from three kinds of the miseries. (ऋषीसम्) सरलम् ।=Straight forwardly, uprightly, honestly. (नाहमानेन) याचमानेन ।=Soliciting. (अश्विना) सूर्याचन्द्रमसाविवाध्यापकोपदेशको ।=The teachers and preachers who are like the sun and the moon.

TRANSLATOR'S NOTES :—नाघु-याञ्च्योपतापश्वयाशीषुः (श्वा०) अत्र वाञ्छ्यार्थकः । तत्कावश्विनो सूर्याचन्द्रमसावित्येके । (NKT 12, 1, 1) ।—Three kinds of miseries are आध्यात्मिक i.e. internal belonging (related or pertaining to. Ed.) to body, senses and mind, आधिभौतिक pertaining to society and आधिदैविक pertaining to the cosmos i.e. caused by floods, cyclones, rains, earthquakes etc.

The same subject of duties of men is continued :

वि जिहीष्व वनस्पते योनिः सूर्य्यन्त्या इव ।

श्रुतं मे अश्विना हवँ सप्तवध्रि च मुञ्चतम् ॥५॥

5. **TRANSLATION** :—O you teachers and examiners ! you pervade in the knowledge, listen to my call (sermon or advice or preaching. Ed.) and loose (set free. Ed.) a man whose seven senses i.e. five senses of preception, mind and intellect have become powerless (feeble. Ed.) from the bond. O protector of those disciples they have taken shelter in (under. Ed.) you. Loosen my bonds like the side (naval string. Ed.) of her who brings forth a child.

PURPORT :—You should always desire to have absolutely truthful and enlightened teachers and preachers. As a woman who has brought forth a child gives up the womb (naval string and throws out] placenta. Ed.) in the same manner, throw away the ignorance that is in your heart.

NOTES & REMARKS :—(अश्विना) विद्याव्यापिनावध्यापकपरीक्षको ।=The teachers and examiners who pervade in the knowledge i.e. who are great scholars. (सप्तवध्रिम्) हतसप्तेन्द्रियम् ।=Those seven senses i.e. five senses of perception, two eyes, two ears, two nostrils—mind and intellect which have become powerless.

TRANSLATOR'S NOTES :—(सप्त) : Seven senses are five senses of perception—two eyes, two ears, nostrils, skin, tongue, mind and intellect. (वनस्पते) वन-समको सम्भक्तशिव्यस्वामिन् आचार्य । अक्षूह-व्याप्तो संघाते च (स्वा०) । अत्र व्याप्त्यर्थादाय व्याख्या ।

What should learned persons do is told :

भीताय नाधमानाय अर्षये सप्तवध्रये ।
मायाभिरश्विना युवं वृक्षं सं च वि चाचथः ॥६॥

6. **TRANSLATION :—** O teachers and preachers ! you give good knowledge with your wisdom to the person who is afraid and (afflicted with. Ed.) suffering as his seven senses have become feeble. You also give wisdom to the knower of the meaning of the Vedas. You also cut asunder the attachment to the tree (tree of the world. Ed.) in the form of the matter or world by giving true knowledge.

PURPORT :—It is the duty of the enlightened persons to make men who are fearful on account of ignorance and fearless, by giving them the knowledge or wisdom. They should separate them from the attachment with the world and unrighteousness, and thus make them happy.

NOTES & REMARKS :—(नाधमानाय) उपतप्यमानाय । नाध-यांच्योपतापेश्वयीशीषु (स्वा०) अत्र-उपतापार्थग्रहणम् । =Suffering. (सप्तवध्रये) पंचज्ञानेन्द्रियाणि मनो बुद्धश्च सप्त हता यस्य तस्मै । =Whose five senses of perception, mind and intellect have become powerless. (वृक्षम्) यो वृक्ष्यते तम् । द्वासुपर्णा सयुजा सखाया समानं वृक्षं परितस्वजाते (ऋ. 1, 164, 20) । =Matter or world as used in the well-known mantra.

How is the womb (a babe comes into the womb. Ed.) and birth act (is held) or born is told :

यथा वातः पुष्करिणीं समिद्धयति सर्वतः ।
एवा ते गर्भे एजतु निरैतु दशमास्यः ॥७॥

7. *TRANSLATION* :—As the wind on every side ruffles a pool of lotuses, so may your womb be stimulated, and this may the month-babe come forth.

PURPORT :—If men and women marry after acquiring knowledge with the observance of Brahmacharya, then the delivery may take place in the tenth month. This is what you should know.

NOTES & REMARKS :—(पुष्करिणीम्) अल्पान् तडागान् । = Small tank, pool (of lotuses). (समिद्धयति) सम्यक् चालयति । सम् + हृगि-गतो (स्वा०) सिजन्तः । = Ruffles.

The same subject of childbirth is continued :

यथा वातो यथा वनं यथा समुद्र एजति ।
एवा त्वं दशमास्य सहावेहि जरायुणा ॥८॥

8. *TRANSLATION* :—Like the wind, as the wood, (forests. Ed.) and ocean are agitated, so your ten month babe be invested with (covered under. Ed.) the uterine membrane, descend or come forth.

PURPORT :—That womb and the child in it is good which is born in the ten month.

NOTES & REMARKS :—(एजति) कम्पते चलति वा । = Agitates, Shakes.

The subject of childbirth goes on :

दश मासाञ्छशयानः कुमारो अथि मातरि ।
निरैतु जीवो अक्षतो जीवा जीवन्त्या अथि ॥९॥

9. *TRANSLATION* :—May the babe who stayed for ten

month's time lying in the mother's womb, come forth alive, from the living mother unharmed.

PURPORT :—*Those babies are the best who are born after lying in the mother's womb for ten months.*

Sūktam— 79

Seer or Rishi of the Sūktam—Satyashravā Ātreya. Devatā or subject—Ushā. Chhandas—Gāyatri, Brihati and Pankti of various kinds. Svaras—Shadja and Panchama.

An ideal woman is described :

महे नो अद्य बोधयोषो राये दिवित्मती ।

यथा चिन्नो अबोधयः सत्यश्रवसि वाग्ये सुजाते अश्वसूते ॥१॥

1. **TRANSLATION** :—O wife ! you are like the dawn, to be extended like the thread in the form of progeny, well-born (born in a noble family), great utterer of true and sweet words like the dawn which is full of light. Awaken us for great wealth, and enlighten us today. Enlighten us for the hearing (receiving. Ed.) of truth and good food.

PURPORT :—*As the dawn awakens all by ushering in the day, in the same manner, an enlightened or highly educated lady awakens her children from the slumber of ignorance and gives them good knowledge.*

NOTES & REMARKS :—(उषः) उषर्वद्वत्तमाने ।=O wife who are like dawn. (अश्वसूते) अश्वमहती सुता प्रिया वाग्यस्यास्तत्सम्बुद्धौ । अश्व इति महत्ताम (NG 3, 2) ।=Endowed with great and pleasant speech. (वाग्ये) तन्तुसदृशे सन्ताननीये विस्तारणीये सन्ततिरूपे । वेत् तन्तु सन्ताने (म्बा०) ।=To be extended life a thread in the form of progeny.

The same subject of an ideal woman is continued ;

या सुनीथे शौचद्वये व्यौच्छो दुहितर्दिवः ।
सा व्युच्छु सहीयसि सत्यश्रवसि वाय्ये सुजाते अश्वसूनृते ॥२॥

2. *TRANSLATION* :—O highly learned lady ! you are well-born with noble Sanskaras who make people enlightened, and endowed with much endurance or forbearance, are like the daughters of the sun-dawn. You who establish us in the pure chariot in good justice, and in the hearing of truth, establish us always in happiness.

PURPORT :—As dawn keeps all in happiness, in the same manner, a chaste wife makes all to dwell in blissful household life.

NOTES & REMARKS :—(सुनीथे) शोभने न्याये ।=In good justice. (अश्वसूनृते) महदन्नयुक्ते । सूनृता इति अन्ननाम (NG 2, 7) ।=Endowed with abundant food. (वाय्ये) ज्ञापनीये । (वाय्ये) बी-गतिव्यप्तिप्रजननकान्त्यसनखादनेषु । अत्र गतेर्ज्ञानार्थमादाय व्याख्या ।=To be enlightened.

The qualities of an ideal woman are mentioned :

सा नो अद्याभरद्दसुव्युच्छा दुहितर्दिवः ।
यो व्यौच्छुः सहीयसि सत्यश्रवसि वाय्ये सुजाते अश्वसूनृते ॥३॥

3. *TRANSLATION* :—O enlightened lady ! you have acquired food materials and other kind of wealth with your truthful conduct. That you manifest with good knowledge. Easily approachable, and endowed with great wisdom and forbearance, you are like the daughter of the noble person desiring the welfare of all. You are the upholder of all kinds of wealth, and have established us firmly. Today, establish us in great happiness.

PURPORT :—If women are endowed with noble virtues like the dawn, you can establish all beings in bliss.

NOTES & REMARKS :—(वाग्ये) गमनीये । वीघातोर्मत्यर्थमादायात् व्याख्या ।=Easily approachable. (सत्यश्रवसि) सत्येन व्यवहारेण प्राप्तान्नाद्यैश्वर्यम् =She who has acquired food materials, and other wealth with truthful dealings. (सुजाते) शोभनया विद्यया प्रकटीभूते । सु+जनी-प्रादुर्भव (दिवा०) ।=Manifest with good knowledge. (अश्वसूनुते) महाज्ञानयुक्ते । (अश्व सूनुतः—अश्व इति महात्मा महर्षि-दयानन्द-भाष्ये बहुषु स्थलेषु 5, 7, 9, 1 किन्त्वद्यतन निघण्टौ न स पाठो दृश्यत इति विचित्रम्) ।=Endowed with great wisdom.

The ideal wife's qualities are mentioned :

अभि ये त्वा विभावरि स्तोमैर्गृणन्ति वह्नयः ।

मधैर्मघोनि सुश्रियो दामन्वन्तः सुरातयः सुजाते अश्वसूनुते ॥४॥

4. **TRANSLATION** :—O wealthy lady ! you manifest with good knowledge endowed with great wisdom, and are virtuous like the radiant dawn. You should honour those persons who possessing good wealth, desire to give much in charity and actually donate for the noble causes. They are full of splendour like the fire, and praise you with admirable words and wealth.

PURPORT :—Teachers should be the conveyors of knowledge and shine like the fire with their noble virtues.

NOTES & REMARKS :—(विभावरि) प्रकाशयुक्तोषधं दत्तं माने । विभावरौ इत्युपोत्तमि (NG 1, 8) ।=Shining like the radiant dawn. (दामन्वन्तः) बहुदानक्रियायुक्ताः । दा-दाने (जु०) दवेष्ठातुभ्यो मनिन् (उणादिकोषे 4, 45) इति मनिन् । वाम दानं तद्वन्तः ।=Men of chaitable disposition, generous.

More mention of ideal women is done :

वच्चिद्धि तैर्गुणा इमे हृदयन्ति मघत्तये ।

परि चिद्वृष्टयो दधुर्ददतो राधो अह्वयं सुजाते अश्वसूनुते ॥५॥

5. **TRANSLATION** :—O learned lady ! you are endowed

with great wisdom, and truthful sweet speech. O manifestor renowned with good knowledge ! the bands who desire the welfare of all and give wealth as donation without undue shyness (gladly and voluntarily. Ed.) give you strength or encouragement for doing more noble deeds, and uphold happiness from all sides.

PURPORT :—As the rays of the dawn, cover or guard all by their splendours, in the same manner, virtuous ladies guard all by their good virtues.

NOTES & REMARKS :—(छद्यन्ति) अर्जयन्ति । छद्-संवरणे (चुरा०) मद्यमिति धननाम (NG 2, 10) ।=Strengthen or encourage. (मद्यत्तये) धनदानाय ।=For giving wealth as donation for noble causes. (अह्वयम्) लज्जादिदोषरहितम् । लज्जायाम् (जुहो०) ।=Free from undue shyness. (वष्टयः) कामयमान्ताः । (वष्टयः) वश-कान्तौ (अदा०) कान्ति-कामना ।=Desirous.

Virtues of an ideal woman are described :

पेषु धा वीरव्यश उषो मघोनि सूरिषु ।

ये नो राधांस्यहया मघदानो अरांसत सुजाते अश्वसूतृते ॥६॥

6. *TRANSLATION* :—O learned lady ! you are endowed with great wisdom and truthful and are of sweet speech. O renowned ! you are such on account of good knowledge. O admirable wealthy and beautiful ! You are like the radiant dawn, and give good reputation to these wealthy persons with heroic progeny. Those who are endowed with abundant wealth have given to us good food materials without undue shyness (i.e. voluntarily. Ed.)

PURPORT :—She only is the admirable lady who with her good conduct illuminates both the families of her parents as well as of her husband.

NOTES & REMARKS :—(राधासि) अन्नानि । राध-इति घननाम (NG 2, 10) राध (स्वा०) ।=Good food materials in the form of wealth.
(अरासत) दधुः ।=May give.

More about the ideal woman is said :

तेभ्योद्युम्न बृहद्यश उषो मघोन्या वह ।

ये नो राधांस्यश्व्या गव्या भजन्त सूरयः सुजाते अश्वसूनुते ॥७॥

7. **TRANSLATION** :—O learned lady! you are endowed with great wisdom and truth and sweet speech, and are renowned on account of your good knowledge. O shining by your virtuous, admirably wealthy and beautiful like the radiant dawn, grant great wealth to those enlightened persons who supply us fodder for our horses and for our cows. Give (Reward. Ed.) them wealth and great reputation.

PURPORT :—Those enlightened persons who uphold (sustain) all articles for the happiness of all, become happy, and full of splendour like the dawn.

NOTES & REMARKS :—(द्युम्नम्) घनम् । द्युम्नम् इति घननाम (NG 2, 10) ।=Wealth. (सूरयः) विद्वांसः । सूरिः इति स्तोतृनाम (NG 3, 16) अत्र ईश्वरस्तोतृणे विदुषां ग्रहणम् ।=Enlightened persons.

The same subject of ideal woman is dealt :

उत नो गोमतीरिष आ वह्ना दुहितर्दिवः ।

साकं सूर्यस्य रश्मिभिः शुक्रैः शोचद्भिर्चिभिः सुजाते अश्वसूनुते ॥८॥

8. **TRANSLATION** :—O learned lady! you are renowned on account of good knowledge and endowed with great wisdom, and are truthful. With sweet speech, behaving like dawn, you are the daughter of the radiant sun. Convey to as good food materials

alongwith cows ,and equip with pure and purifying respected virtues, and temperaments together with the sun beams.

PURPORT :—*As the dawn born out of the rays of the sun is benevolent, in the same manner, a woman endowed with noble virtues, actions and temperament becomes benevolent and giver of bliss.*

NOTES & REMARKS :—(दिवः) प्रकाशमानस्य । दिवुष्वातोऽर्च्यर्चमादाय व्याख्या ।
 धृतिः-प्रकाशः ।=Of the refulgent sun. (अचिभिः) पूजितैर्गुणकर्मस्वभावाः ।=
 By respected virtues, actions and temperament. (शोचद्भिः)
 पवित्रकारकैः (ई) शुचिर्-पूतीभावे (दिवा०) अर्चं—पूजायाम् ।=Purifying.

The qualities of an ideal woman are stated :

व्युच्छा दहितर्दिवो मा चिरं तनुया अपः ।
 नेत्वा स्तेनं यथा रिपुं तपाति सूरौ अर्चिषा सुजाति अश्वसूनुते ॥ ॥

9. **TRANSLATION** ;—O lady ! you are renowned on account of good knowledge endowed with great wisdom and truthful and sweet speech, shining like the dawn-the daughter of the light, of good conduct, don't procreate while doing works. As a man attacks an enemy, he punishes or makes a thief repentant. None may be able to harm you. As the sun gives heat to all by its splendour, so subdue the wicked and make us established in happiness and joy.

PURPORT :—*Those men and women who are not (involved in. Ed.) procreate are not lazy or thieves, shine like the sun, so that none may be able to harm you, like the sun giving heats to all by his rays.*

NOTES & REMARKS :—(अर्चिषा) तेजसा ।=By splendour. (स्तेनम्) चोरम् ।=A thief.

The subject of women is continued :

एतावद्वेदुषस्त्वं भूयो वा दातुमर्हसि ।
वा स्तोत्रभ्यो विभावयुच्छन्ती न प्रमीयसे सुजाते अश्वसूनुते ॥१०॥

10. *TRANSLATION* ;— O lady endowed with great wisdom ! render us, on account of good knowledge, shining like the dawn. You can bestow upon this much or (even more. You are established in truth and happiness for those who admire you, they are devotees of God. You never desert (by the nature of your soul, which is immortal).

PURPORT :—O lady ! as the dawn though small gives much bliss and joy, so you should also do.

NOTES & REMARKS :—(विभावयि) प्रकाशमाने । वि+भा—दीप्ती । = Bright, shining. (उच्छन्ती) निवसन्ती । उच्छ-विवासे (तु०) । = Living, established.

Sūktam—80

Seer or Rishi of the Sūktam—Satyashravāh Ātreya. Devatā—Ushā. Chhandas—Trishtup and Pankti. Svaras—Dhaivata and Panchama.

The attributes of a good lady are told :

द्युतघामानं बृहतीमृतेन ऋतावरीमरुणसुं विभातीम् ।
देवी मुषसं स्वरावहन्तीं प्रति विप्रांसो मतिभिर्जरन्ते ॥१॥

1. *TRANSLATION* :—O lady ! the wise men praise the dawn with their intellects, brightening a PRAHAR (about 3 hours' period) and other parts of the time, with (by the accepted measurement of time. Ed.) the eternal law. These men are full of truthful conduct (done by sages) and bestowing the light of knowledge of the sun. Therefore you should admire them.

PURPORT :— *As wise husbands knowing the science of the dawn and other things do not waste a single moment, so women also should not waste their time.*

NOTES & REMARKS :—(द्युतद्यामानम्) प्रहरान् द्योवयन्तीम् । द्युत-दीप्ता (स्वा०) ।=Indicating or illumining a watch and other parts of the day. (ऋतावरीम्) बहुसत्याचरणशुक्ताम् । ऋतमिति सत्यनाम (NG) ।=Endowed with much truthful conduct. (स्वः) आदित्यमिव विद्याप्रकाशम् । स्वः प्रादित्यो भवति (NKT 2, 4, 14) ।=The light of knowledge like the sun.

The same subject of attributes of women is continued :

एषा जनं दर्शता बोधयन्ती सुगन्पथः कृण्वती यात्यग्रे ।
बृहद्रथा बृहती विश्वमिन्वोषा ज्योतिर्यच्छत्यग्रे अह्नाम् ॥२॥

2. **TRANSLATION** :—O good ladies! this fair dawn has many chariots or charming forms or appearances (overcomes the dispeller of darkness) and rouses up the people of the world. Showing them the worth-seeing earth and other things, and making the pathways easy to be travelled, the dawn goes in front, (advance. Ed.) giving the splendour at day's beginning. So you should also become.

PURPORT :—The women who awaken their husbands before the sunrise, cleaning the paths (floors, corners and walls Ed.) of the house, stand before their husbands with folded hands and give good knowledge to all, are the ornaments (real jewels. Ed.) of the country and the family.

NOTES & REMARKS :—(दर्शता) द्रष्टव्या । (दर्शता) दृशिर्-दर्शने । भूमि दृशियजि० इति अतच् प्रत्ययः । (उणादिकोषे ३-११०) ।=Worth seeing earth and other things. (विश्वमिन्वा) या विश्वं सर्वं जगन्मिनोति (ङु-मिन्) प्रसेपे

(स्वा०) ।=Which throws away or dispels, all darkness of the world. (रथो-रमतेः) ।=Charming forms.

The ideal women are mentioned :

एषा गोभिररुणोभिर्युज्जानास्त्रेधन्ती रश्मिप्रांयु चक्रे ।
पृथो रदन्ती सुविताय देवी पुरुषुता विश्ववारा वि भाति ॥३॥

3. *TRANSLATION* :—O highly learned lady ! this dawn has harnessed reddish rays, enables men to acquire undecaying wealth by labour, and opens the paths to happiness. Praised by many, it is acceptable to all people, shines bright for prosperity. So you should also become.

PURPORT :—As a chaste highly learned lady, who is intelligent and clever is illuminator (pride. Ed) of the home. So is the dawn illuminator of the universe.

NOTES & REMARKS :—(गोभिः) किरणैः । गाव इति रश्मिनाम् (NG 1. 5) = By rays. (अस्त्रेधन्ती) साधयन्ती ।=Accomplishing. (अप्रायु) यत्न प्रति नश्यति तत् । लिधू.हिंसायाम् । अहिसन्ती कार्याणि साधयन्तीत्यर्थः ।=Undecayable. (सुविताय) ऐश्वर्याय । (सुविताय) पु-प्रसवैश्वर्ययोः (स्वा०) अत्र ऐश्वर्यायः ।=For prosperity.

More about the attributes of women is said :

एषा व्येनी भवति द्विर्हो आविष्कुरवाना तन्वं पुरस्तात् ।
अतस्य पन्थामन्वेति साधु प्रजान्तीव न दिशो मिनाति ॥४॥

4. *TRANSLATION* :—O enlightened lady ! as this dawn display her body. It (appears. Ed.) from the east, manifesting all embodied (apparent. Ed.) objects, and grows both in the day and night. In

movements, it is rapid like a kind of quick-going deed ? She travels perfectly the path of the Enternal Time love (ordained by God) like a lady who knows well (how to behave and act. Ed.). She does not harm (the people) of different directions.

PURPRT :—As a chaste women illumines the path of domestic happiness and manifests all joy, so does the dawn.

NOTES & REMARKS :—(व्वेत्ती) या विशिष्टमृगीवद्वेगवती ।=Rapid in movement like a particular species of the deer. (द्विबर्हिः) वा द्वाभ्यां रात्रिदिनाभ्यां । बृंहयति वर्धयति । बृहि-वृद्धौ (श्वा०) ।=She who makes grow both by day and night. (मिनाति) हिनस्ति । मोक्ष-हिंसायाम् (व्रया०) । =Harms, destroys.

The subject of an ideal woman is further developed :

एषा शुभ्रा न तन्वो विद्वानोर्ध्वं स्नाती दृश्यं नो अस्थात् ।
अप द्वेषो बार्धमाना तमांस्युषा दिवो दुहिता ज्योतिषागात् ॥५॥

5. *TRANSLATION :—*O auspicious virtuous lady ! you should be like the dawn, which stands erect us, is bright like the lightning after taking bath, and manifests the bodies of all, so that we may see. You should remove far away those who are malicious and dispel all darkness (or ignorance), and shine with your virtues like the dawn—the daughter of the sun with her lustre.

PURPORT :—A noble lady born in a good family keeps herself pure outwardly (in appearance. Ed.) by taking bath etc., and intensely through self-control dispels the darkness of home, guards the bodies of all (by observing the laws of health) and is well-versed in domestic duties. So is the dawn.

NOTES & REMARKS :—(विद्वाना) ज्ञापयन्ती । विद्-ज्ञाने (अदा०) ।=Manifesting, revealing. (दिवः) सूर्यस्य । दिवु छातोर्ध्वं तथ्यं मादाय दिवः-द्योतकस्य-सूर्यस्य ।=Of the sun.

The attributes of good women are described :

एषा प्रतीची दुहिता दिवो नून्योषेव भद्रा नि रिंणीते अप्सः ।
व्यूहवती दाशुषे वार्याणि पुनर्ज्योतिर्युवतिः पूर्वथाकः ॥६॥

6. TRANSLATION :—O auspicious or virtuous lady ! the dawn—the daughter of the sun, comes to the western direction manifesting (appearing in. Ed.) a lovely form like a chaste noble lady. Coming to leading good men for consultations (discussions. Ed.) with her forehead downward, she gives good and acceptable other articles and wealth to men to those who impart education, covering (and provide. Ed.) a guard to all as before and being youthful spreads light of knowledge. So you should also be (do. Ed).

PURPORT :—There is simile in the mantra. The ladies who are of joy-giving noble conduct and being young having obtained suitable husbands, manage all domestic works well. They shine well like the dawns.

NOTES & REMARKS :—(अप्सः) सुरूपम् । अप्स इति रूपनाम (NG 3, 7) ।
= Beautiful form. (रिणीते) गच्छति । रि-गत (तुदा०) । = Goes.

Sūktam—81

Seer or Rishi of the Sūktam—Shtyāvāshvah Ātreya. Devatā—Savitā. Chhandas—Jagati and Trishtup of various kinds. Svaras—Nishāda and Dhaivata.

What the Yogis do is told :

युञ्जते मनं उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः ।
वि होत्रा दधे वयुनाविदेक इन्मही देवस्य सवितुः परिष्टुतिः ॥१॥

1. TRANSLATION :—O men ! the wise Yogi men are givers of knowledge and takers of other's virtues. They (pool. Ed.) their

minds and their intellects with God who is Omnipresent, Supreme and Omniscient, who is Creator and who is One and Knower of all acts and who upholds this universe. Great is the praise of that Greator and Illuminator of the world. You should also always meditate upon Him.

PURPORT :—*Those who keep their minds and intellects fixed (concentrate. Ed.) upon that God, who is Omniscient and the supporter of the intellect and other objects, get all worldly (materials) and the other-worldly (heavenly. Ed.) spiritual happiness.*

NOTES & REMARKS :—(विप्राः) मेधाविनो योगिनः विप्र इति मेधाविनाम् (NG 3, 15) ।=Wise Yogis. (विपश्चितः) अनन्तविद्यस्य ।=Of the Omniscient. (वयुनावित्) यो वयुनानि प्रज्ञानानि वेत्ति । वयुनम् इति प्रज्ञानाम् (NG 3, 9) वयुनम् इति प्रशस्यनाम् (NG 3, 8) ।=He who knows all acts.

The same subject of yogis is continued :

विश्वा रूपाणि प्रति मुञ्चते कृविः प्रासावीदभद्रं द्विपदे चतुष्पदे ।
वि नाकैरख्यत्सविता बरेण्योऽनु प्रयाणमुपसो वि रोजति ॥२॥

2. **TRANSLATION** :—O men ! you should all adore that God who is Omniscient, Most Acceptable, Creator of the world, Bringer of good for the quadripeds and tripeds, and Remover of their troubles. It is He, who is the shaper of all forms of the sun and other objects. He illuminates the State of perfect Bliss, where there is no misery. As the sun shines after the departure of the dawn, so He is the illuminator of the sun and other luminaries. He alone is worthy of worship.

NOTES & REMARKS :—(रूपाणि) सूर्यादीनि ।=The forms of the sun etc. (नाकम्) अविद्यमानदुःखम् । कमिति सुखनाम् (NG 3, 6) अकम्-दुःखम् । न+अकम्=सर्वथा दुःखरहितम् ।=The state of Perfect Bliss where there is no misery. (अख्यत्) ख्याति-प्रकाशयति । ख्या-प्रकथने । अत्र प्रकथन-प्रकाशनम् ।=Illuminates.

How is (what is the character of. Ed.) God is revealed :

यस्य प्रयाणमन्वन्य इद्युर्देवा देवस्थ महिमानमोजसा ।
यः पार्थिवानि विममे स एतंशो रजांसि देवः सविता महित्वना ॥३॥

3. *TRANSLATION* :—O learned men ! you should follow through contemplation God, the Embodiment of happiness, and the Giver of peace. The earth and other Vasus (places of habitation of creatures) follow Him. The Omnipresent, Effulgent Lord, the Creator of the universe, brings into existence the material worlds through His glory and power. He alone deserves worship. He is the Giver of all happiness and Lord of the world.

PURPORT :—O men ! He who is the Upholdee of the upholders like the sun, Giver of the givers, the Greatest of the great, creates, this world out of the material—The Matter. After whom all live and stand. He is the Dispenser of justice of the entire world. He should be meditated upon.

NOTES & REMARKS :—(एतशः) सर्वत्र प्राप्तः । (एतशः) आ + इङ्-गती आ सर्वतो गतिर्यस्य । = Omnipresent. (पार्थिवानि) अन्तरिक्षे विदितानि कार्याणि । पृथिवीत्यन्तरिक्षनाम (NG 1, 3) Earth, firmament.

The same subject of God is further elaborated :

उत यासि सवितुस्त्रीणि रोचनोत सूर्यस्य रुश्मिभिः समुच्यसि ।
उत रात्रीमुभयतः परीयस उत मित्रो भवसि देव धर्मेभिः ॥४॥

4. *TRANSLATION* :—O God ! Creator of the whole world, you pervade all the three luminaries i.e. the sun, the moon and lightning or electricity. You speak (so to speak) along the rays of the sun. You dispel the darkness from both sides of the night. With righteous observances, You become our Friend and Giver of Light.

PURPORT :—O men ! that One God is the Centre of worship who being the Lord of all, illuminates sun and other illuminaries like the sun, moon and lightning, which are like big Candles pervade everywhere. He is the Friend of all, upholds and illuminates the sun and other objects.

NOTES & REMARKS :—(वीणि) (रोचना) सूर्यं चन्द्रविद्युदाद्यानि । =
The sun, moon and lightning.

More about God is told :

उ॒तेशि॒षे प्र॒सव॑स्य त्वमे॒क इ॒दुत॑ पृ॒षा भ॑वसि दे॒व या॑म॒भिः ।
उ॒तेदं॑ वि॒श्वं भु॑वं॒ न वि॑ रा॒जसि॑ श्या॒वाश्व॑स्ते स॒वितुः॑ स्तोम॒मान॑शे ॥५॥

5. **TRANSLATION** :—O God ! you are Prompter in truthful dealing, and Giver of all happiness. The sun praises you alongwith a Yāma (a period of about 3 hours). You shine in this world like the sun. You are nourisher of all, You are the One God of the world.

PURPORT :—O men ! worship only that One God, whose glory is sung by the solar and other worlds, as He is the Bestower of all happiness.

NOTES & REMARKS :—(ईशिषे) ऐश्वर्यं विदधासि । ईश-ऐश्वर्ये (प्रदा०) ।
=As the lord of all. (श्यावाश्वः) सूर्यलोकः । =Of the world which is born again and again.

Sūktam—82

Seer or Rishi of the Sūktam—Shyāvāshva Ātreya. Devatā—Savitā. Chhandas. Anushtup and Gāyatri of various kinds. Svaras—Gāndhāra and Shadja.

What should be adored by men is told :

तत्सवितुर्वरेण्यमहे वयं देवस्य भोजनम् ।
श्रेष्ठं सर्वधातमं तुरं भगस्य धीमहि ॥१॥

1. *TRANSLATION* :—O men ! as we accept and uphold the Power of God which is destroyer of ignorance and other evils. It is nourisher, the best and the greatest upholder of all, and of God who is Indwelling spirit, Illuminator of all and Lord of the world. So you should also do.

PURPORT :—The persons who give up the worship of any one else except God, who is the Lord of the World, attain full wealth and enjoy prosperity.

NOTES & REMARKS ;—(तुरम्) अविद्यादिदोषनाशकं सामर्थ्यम् । तुरी-गतिस्वरण हिंसनयोः (दिवा०) । =Power which is the destroyer of ignorance and other evils. (भोजनम्) पालनं भोक्तव्यं वा । भुज-पालनाभ्यवहारयोः (रुः) अन्न पालनार्थः । =Nourisher. (सवितुः) अन्तर्यामिणो जगदीश्वरस्य । =Of the Lord of the world who is the Indwelling spirit.

Significance of worship to God is stated :

अस्य हि स्वयंशस्तरं सवितुः कच्चन प्रियम् ।
न मिनन्ति स्वराज्यम् ॥२॥

2. *TRANSLATION* :—Those men become righteous who never violate the most glorious and beloved sovereignty of this God who is the Lord of the whole world.

PURPORT :—Those who dispel the ignorance (related to. Ed.) God, become glorious and attain kingdom. (prosperity. Ed.)

NOTES & REMARKS :—(मिनन्ति) हिंसन्ति । मीव्-हिंसायाम् (त्रया०) ।= Violate, destroy.

The supremacy of God is described :

स हि रत्नानि द्वाशुषे सुवार्ति सविता भगः ।
तं भागं चित्रमीमहे ॥३॥

3. **TRANSLATION** :—He is the Creator of the world, who is the Lord of all wealth and grants riches to the liberal donor. Let us attain or know the wonderful portion of the (Divine. Ed.) wealth.

PURPORT :—Those persons who worship God who is the Giver of all precious and charming riches, attain wonderful wealth.

NOTES & REMARKS :—(सविता) प्रसवकर्त्ता । सविता वै प्रसविता (कोषीतकी ब्राह्मणे ६, १४) सविता वै देवानां प्रसविता (जैमिनीयोपनिषद् ब्राह्मणे २, ३७१ अतपये १, १, २, १७) ।=Creator. (दाशुषे) दाते ।=For the liberal donor. (ईमहे) प्राप्नुयाम् । जानीयाम् वा । ई-गतो (दिवा०) ।=Attain or know.

The greatness of God is highlighted :

अद्या नो देव सवितः प्रजावत्सावीः सौभगम् ।
परा दुःष्वप्यं सुव ॥४॥

4. **TRANSLATION** :—O Resplendent God ! you are giver of all wealth. Give us this day (now. Ed) prosperity with noble progeny. Drive away all misery or suffering caused due to evil dreams, (thoughts. Ed.)

PURPORT :—Those who after praying to God, exert themselves righteously, become prosperous and free from all misery and poverty.

NOTES & REMARKS :—(सवितः) सर्वेश्वर्यप्रदेशवर । (सविताः) पु-
प्रसवैश्वर्ययोः (स्वा) । अत्र ऐश्वर्यार्थग्रहणम् मनुष्यैः । = O God giver of all
wealth or prosperity. (दुःखपन्न्यम्) दुष्टेषु स्वप्नेषु भवं दुःखम् । = Misery
or suffering caused by evil dreams.

Why should God be prayed by men is told :

विश्वानि देव सवितर्दुरितानि परा सुख ।
यद्भद्रं तन्न आ सुख ॥५॥

5. **TRANSLATION** :—O God ! O Creator and Illuminator
of the world drive away from us all evils (from thought, word
and actions) sins, vices and miseries, and grant us all that is
beneficial and auspicious,

PURPORT :—O God, please keep away from us all evils and
establish in us righteous virtues, actions and temperament.

NOTES & REMARKS :—(दुरितानि) दुष्टाचरणानि । = Wicked or
evil conduct, all evils.

What should men do in this world is told :

अनागसो अदितये देवस्य सवितुः सुवे ।
विश्वा वामानि धीमहि ॥६॥

6. **TRANSLATION** :—O men ! we sinless obtain all desirable
and good kinds of wealth in this world created and controlled by
God. He is the Giver of all happiness and Lord of the entire
universe for the welfare of mothers and all others. So you should
also emulate Him.

PURPORT :—As the enlightened persons accomplish all works
with knowledge in this world created by God, so others also should do.

NOTES & REMARKS :—(अदितये) माताद्याय । अदितिः—अदीना देवमाता इति निरुक्ते 4, 4, 23 ।=For the good of mothers and others. (सवे) जगद्रूपैश्वर्ये । पु-प्रसवैश्वर्ययोः (स्वा०) उभयार्थग्रहणम् ।=In the world which is the wealth of God. (वामानि) वननीयानि सम्भजनीयानि धनानि । वन-संभक्तौ (स्वा०) ।=All kinds of desirable and good wealth.

The men's duties are mentioned :

आ विश्वदेवं सत्पतिं सूक्तैश्चा वृणीमहे । सत्यसर्वं सवितारम् ॥७॥

7. **TRANSLATION** :—O men! from all sides we today accept God, who is the Illuminator of the world, and nourisher. He is protector of the matter etc. and good persons, with the Vedic hymns or with true and good words. Same way you should also do. He is the creator of all objects and His Power is eternally true and Indestructible.

PURPORT—Men should not take shelter or refuge not in any one except in God.

NOTES & REMARKS :—(विश्वदेवम्) विश्व प्रकाशकम् = The Illuminator of the world. (सत्यतिम्) सतां प्रकृत्यादीनां सत्पुरुषाणां पतिः पालकम् ।=Protector and nourisher of the matter and good men. (सत्यसर्वम्) सत्योऽविनाशी सवः सामर्थ्ययोगो यस्य तम् ।=Whose power is eternally pure and Indestructible.

How should men behave is told :

य इमे उभे अहनी पुर एत्यप्रयुच्छन् । स्वाधीर्देवः सविता ॥८॥

8. **TRANSLATION** :—That man alone is fortunate who being ever vigilant or without sluggishness proceeds with truth day

and night. Like God who keeps all in proper order, he is Refulgent and Impeller in noble actions.

PURPORT :—As God guards all His Eternal Laws properly, so men should also duly observe their laws and rules.

NOTES & REMARKS :—(अप्रयच्छन्) प्रमादमकुर्वन् ।=Not showing sluggishness. (स्वाधीः) सुष्ठुवाधीयते येन सः ।=He who keeps all objects in proper order.

The supremacy of God as a teacher is mentioned :

य इमा विश्वा ज्ञातान्याश्रावयति श्लोकेन ।
प्र च सुवाति सविता ॥६॥

9. *TRANSLATION :—O men ! He who imparts instructions to all the creatures (beings. Ed.) with the Holy word (Veda), and the One, who impells all creatures to virtuous actions is Savita—the All-creating and All-impelling God.*

PURPORT :—O men ! that God who imparts the knowledge of all sciences to all men through the Vedas should be regarded by all as their Supreme Guru or Teacher.

NOTES & REMARKS :—(श्लोकेन) वाचा । श्लोक इति वाङ्मयम् (NG 1, 11) ।=Through speech. (सुवाति) प्रेरयेत् ।=May impell.

Sūktam—83

Seer or Rishi of the Sūktam—Atri. Devatā—Prithivi. Chhandas—Trishtup and Jagati of various kinds. Svaras—Nishāda, Dhaivata and Gāndhāra.

The nature of cloud is told :

अच्छां वद त्वसं गीर्भिराभिः स्तुहि पर्जन्यं नमसा विवास ।
कनिक्रददृषभो जीरदान् रेतो दधात्योषधीषु गर्भम् ॥१॥

1. *TRANSLATION* :—O learned person ! praise the mighty cloud which is like the bell, giver of life, thunderer, the showerer, and the beautiful, which impregnates the plants with rains. Praise it with these good words as it causes (enables. Ed.) us to live in this world with the food materials produced by it.

PURPORT :—Men should acquire the knowledge of the properties of cloud from the highly learned persons—great scientists.

NOTES & REMARKS :—(तवसम्) बलम् । तव इति बलनाम (NG 2, 9) =Might. (पर्जन्यम्) मेघम् । =Cloud. (नमसा) अन्ताद्येन । नम इत्यन्ताद्येन (NG 2, 7) । =With food and other things

The duties of men are told :

वि वृक्षान् हन्त्युत हन्ति रुक्षसो विश्वं विभाय भुवनं महावधात् ।
उतानांगा ईषते वृष्यावावतो यत्पर्जन्यः स्तनयन् हन्ति दुष्कृतः ॥२॥

2. *TRANSLATION* :—O men ! as a carpenter hews down the trees, as a just king destroys the Rakshasas (demons from whom all fear), so the cloud when thundering or roaring aloud rains down water by its mighty weapon or strikes and even a guiltless man or innocent men flies from the sender of rain, when it slays the wicked.

PURPORT ;—Those who protect those who are worth protecting (proper persons. Ed.) and kill those who deserve to be killed (or punished. Ed.) become (good. Ed.) administrators of the State.

NOTES & REMARKS :—(भुवनम्) उदकम् भुवनम् । भुवनम् इत्युदकनाम (NG 1, 12) ।=Water. (ईषते) हिनस्ति । ईष-गतिहिंसादर्शनेषु (म्वा०) अत्र हिंसार्थ-ग्रहणम् ।=Destroys, flees.

The aim of human knowledge is told :

स्थीव कशयाश्वं अभिन्निपन्नाविर्दूतान्कुण्डते वृष्यं अहं ।
दूरात्सिंहस्य स्तनथा उदरते यत्पर्जन्यः कुण्डते वृष्यं नमः ॥३॥

3. *TRANSLATION* ;—O learned persons ! like a charioteer whipping his horses, the cloud puts forth its messengers in the form of rains from distant thunderings of the loin-like cloud arise when it fills the sky with rain. Tell about this knowledge to others.

PURPORT :—As a charioteer takes the horses to the desired place, likewise the clouds take its different components hither and thither.

NOTES & REMARKS :—(कशया) ताडनाय रज्ज्वा ।=With a whip. (स्तनथाः) शब्दयेः । स्तन-देवशब्दे (चुरा०) ।=Tell, utter.

What should men know is told :

प्र वाता वान्ति पतयन्ति विद्युत् उदोषधीर्जिह्वेते पिन्वते स्वः ।
इरा विश्वस्मै भुवनाय जायते यत्पर्जन्यः पृथिवीं रेतसावति ॥४॥

4. *TRANSLATION* ;—The winds blow strong, the lightnings flash, the plants spring up, the firmament pours food for the whole world. It is made, when the cloud fertilises the soil with showers.

PURPORT :—Men should develop the cloud (science of irrigation. Ed.) which nourishes all by growing trees, with preserving forests and performing HOMA, so that preservation of all is thus accomplished.

NOTES & REMARKS :—(इरा) अन्नादिकम् । इरा इत्यन्ननाम (NG 2, 7) ।
=Food. (स्वः) अन्तरिक्षम् । स्वः इति स्वधारणनाम (NG 1, 3) अन्तरिक्षाकाशं
साधारणनामेति तात्पर्यम् ।=Firmament. (रेतसा) जलेन । रेत इत्युदकनाम (NG
1, 12) । =With water.

How cloud is beneficial is told :

यस्य व्रते पृथिवी ननमीति यस्य व्रते शफवज्जर्भुरीति ।
यस्य व्रत ओषधीर्विश्वरूपाः स नः पर्जन्य महि शर्म यच्छ ॥५॥

5. **TRANSLATION** :—O learned person ! benevolent like the cloud, you know the science of the cloud. Its function on the earth is bowed down, through whose function, hoofed cattle thrive, through whose function plants are assured all kinds of development. Grant us great happiness and abode.

PURPORT :—If there are no rains, the life of none can subsist.

NOTES & REMARKS :—(व्रते) कर्मणि । व्रतमिति कर्मनाम (NG 2, 1) ।
=In the work, function, vow. (जर्भुरीति) भृशं धरति । (जर्भुरीति) दुःभृज
धारणपोषणयोः । (जुहो०) धारणार्थः ।=Upholds.

More about nature the cloud is told :

दिवो नो वृष्टिं मरुतो ररीध्वं प्र पिन्वत वृष्णां अश्वस्य धाराः ।
अर्वाङ्घ्रितेन स्तनयित्नुनेष्टापो निषिञ्चन्नसुरः पिता नः ॥६॥

6. **TRANSLATION** :—O learned men ! you are like winds. Send down for us rains from the heaven (light). Make the streams out of the vast cloud. Come down with sprinkling water along with this thundering cloud. You are the sender of the rains and our protector.

PURPORT :—O learned people ! spread those arts by which it may rain more.

NOTES & REMARKS :—(वृष्णः) वर्षकस्य । पिवु-सेचने (स्वा०) ।=Of the showerer. (अश्वस्य) महतः । अश्व इति महन्नाम (NG 3, 3) ।=

(पिन्वत) सिंचत । पिवु-सेचने सेवने वा । अत्र सिंचनार्थः ।=Sprinkles. (असुरः) मेघः । असुर इति मेघनाम (NG 1, 10) ।=By lighting or electricity.

What actions of the cloud are narrated :

अभि क्रन्द स्तनय गर्भमा धां उदन्वता परि दीया रथेन ।
हति सु कर्षे विषितं न्यञ्चं मया भवन्तूदृतौ निषादाः ॥७॥

7. *TRANSLATION* :—O men ! you should know that cloud which cries aloud over the earth, thunders, impregnates the plants, traverses over the sky with its water like laden a chariot. Draw open the tight fastened, down waters. Down—turned water bags and may the high and low places may be at even level.

PURPORT :—You should know that cloud is the upholder of the world, which nourishes the universe by water, destroys all miseries and generates (grows. Ed.) fruits.

NOTES & REMARKS :—(दीया) उपक्षयति । अत्र व्यत्ययेन परस्मैपदं द्वयचोतस्तिङ् इति दीर्घश्च । दीङ्-उपक्षये (दिवा०) ।=Destroys. (दृतिम्) यो दृणाति दृतिरिव जलेन पूर्णम् ।=Full of water.

The causes (factors. Ed.) of the cloud are told :

महान्तं कोशमुदचा नि षिञ्च स्यन्दन्तां कुल्या विषिताः पुरस्तात् ।
घृतेन द्यावापृथिवी व्युन्धि सुप्रपाणां भवत्वध्याभ्यः ॥८॥

8. *TRANSLATION* :—The sun which raises on high the mighty cloud (full of water like the treasure) and pours down the contents, the rivers flow unimpeded on the earth, and saturates both heaven and earth with water. Let there be abundant drinking water for the inviolable kine.

PURPORT :—O men ! the lightning, sun and the air make the cloud. Make proper use of them, so that by rain there may be proper protection of the cows and other creatures.

(कोशम्) घनादीनां कोश इव जलेन पूर्णं मेघम् । कोश इति मेघनाम (NG 1, 10) । = Cloud full of water like a treasure. (विषिताः) व्याप्ताः । विष्णु-व्याप्तौ (जृहो) । = Pervading.

The same subject of cloud is continued :

यत्पर्जन्य कनिक्रदत्स्तनयन् हंसि दुष्कृतः ।
प्रतीदं विश्वं मोदते यत्किं च पृथिव्यामधि ॥१॥

9. *TRANSLATION* :—O men ! when this cloud roaring and thundering, smites down the evil doers, this whole world rejoices and also everything that is upon the earth.

PURPORT :—All creatures rejoice by the sight and function (raining) of the cloud. So this work (action. Ed.) of God in the form of creation of the cloud is worthy of thanks by all. Let all people know this.

NOTES & REMARKS :—(कनिक्रदत्) भृशं शब्दयन् । क्रदि-वैकल्ये । = Much roaring.

The men's duties are further stated .

अवर्षीर्विषमुदु घू गृभायाऋधन्वान्यत्येतवा उ
अर्जीजन ओषधीर्भोजनाय कमुत प्रजाभ्योऽविदो मनीषाम् ॥१०॥

10. *TRANSLATION* :—O learned Vaidya (Physician) ! as

the sun causes rain, you also should endeavour well to raise or uplift all and shower peace and happiness. Go to deserts and adopt means to cause rains there. Create (cultivate) Soma and other plants and herbs for the sustenance of the people and generate happiness for the people. Give them wisdom through the knowledge acquired by you.

PURPORT :—As God brings about the welfare of all by rains, in the same manner, a righteous king and a good teacher should create happiness and wisdom for the people.

NOTES & REMARKS :—(धन्वानि) अविद्यमानोदकादिदेशान् । धन्वशब्दो महभूमिवाचकः । धन्वन्निव० (ऋ. 10, 41) सत्यं त्वेना अमवन्ती० (ऋक्. 1, 38, 7) इत्यादि मंत्रेषु स्पष्टः । =Deserts. (मनीषाम्) प्रज्ञाम् । मनीषी इति मेघाविनाम (NG 3, 15) तस्मान्मनीषा-मेघा प्रज्ञा वा । =Intellect, wisdom.

Sūktam-84

Seer or Rishi of the Sūktam—Atri. Devatā or subject—Prithvi. Chhanda—Anushtup of various kinds.

What should men do is told :

बलित्था पर्वतानां खिद्रं बिभर्षि पृथिवी ।

प्र या भूमिं प्रवत्वति मुद्गा जिनोषि महिनि ॥१॥

1. **TRANSLATION** :—O learned and respectable lady! for bearing nature like the earth, which contains some low regions also, you uphold the earth by the greatness of the clouds and in this manner uphold the truth and destroy poverty. Therefore you are worthy of honour.

PURPORT :—As the mountains are steadfast on the earth, in the same manner those persons become venerable in whose heart Dharma (righteousness) and other good dealings are firmly established.

NOTES & REMARKS :—(बद्) सत्यम् । वहिति सत्यनाम (NG 3,10) = Truth. (खिद्रम्) दैन्यम् । (खिद्-दैन्ये (दिवा०) । = Poverty. (महिनि) पूज्ये । मह-पूजायाग् (श्वा०) । = Reverend.

The character of an ideal lady is told :

स्तोमासस्त्वा विचारिणि प्रति शोभन्त्यक्तुभिः ।
प्र या वाजं न हेषन्तं पेरुमस्यस्यर्जुनि । २॥

2. **TRANSLATOIN** :—O thoughtful and beautiful lady ! like the dawn, admirers and praises you on account of virtues like the mighty-peaceful disposition etc., you throw away an impetuous evil thought that fills the heart with grief and misery which is like neighing horse.

PURPORT :—As the enlightened persons praise only the really admirable, likewise a highly educated lady praises only him who is truly praiseworthy.

NOTES & REMARKS :—(अक्तुभिः) रात्रिभिः । अक्तु इति रात्रिनाम (NG 1, 7) । = By right virtues like the nights peaceful disposition etc. (अर्जुनि) उषर्वद्वत्माने । अर्जुनी इति उषोनाम (NG 3, 7) अर्जुनम् इति रूपनाम (NK 3, 7) । = Beautiful like the dawn. (पेरुम्) पूरकम् । = That which fills the heart with grief or misery etc.

The attributes of an ideal woman are mentioned :

दृढहा चिद्या वनस्पीन्दमया दर्धर्ष्योर्जसा ।
यत्तं अभ्रस्य विद्युतो दिवो वर्षन्ति वृष्टयः ॥ ३॥

3. **TRANSLATION** :—O noble lady ! being firm (in the discharge of duties), you sustain the plants by the power (fertility).

Ed.) of the good soil. Uphold with your strength the divine rains of the cloud which shower waters.

PURPORT :—That lady who is of forebearing nature like the earth and endowed with sons and grandsons, showers of happiness like the rain.

NOTES & REMARKS :—(क्षमया) पृथिव्या । क्षमा इति पृथिवीनाम (NG 1, 1) ।=With the earth or soil. (दधेवि) धृं शं दधासि—धृज्-धारणे ।=Upholder well.

Sūktam—85

Seer for Rishi of the Sūktam—Atri. Devatā—Varuna. Chhandas—Trishtup, Pankti and Ushnik of various kinds. Svaras—Panchama, Dhaivata and Rishabha.

What should men do is told :

प्र सम्राजं बृहदर्चा गभीरं ब्रह्म प्रियं वरुणाय श्रताय ।
वि यो जघान शमितेव चर्मोपस्तिरं पृथिवीं सूर्याय ॥१॥

1. *TRANSLATION* :—O man ! honour a renowned noble king who shines like the sun on account of his virtues, with offer of abundant dear wealth or food (likeable. Ed.) kills the wicked like the sun (dispelling darkness) like a man who performs peace living Yajna covers the ground with the Asana (seat) made of leather (of a dear) मृगचर्म ।

PURPORT :—The men who gladden the king like the performer of the Yajnas, attain much wealth or prosperity.

NOTES & REMARKS :—(सम्राजे) यः सम्राजते तस्ते । सम्—राज्-दीप्तौ (च्वा०) ।=For him who shines much on account of his virtues.

(शमितेव) यथा यज्ञमयः । शमु-उपशमे (दिवा०) ।=The performer of Yajna which gives peace.

TRANSLATOR'S NOTES :—It was not correct on the part of prof. Wilson and other to translate the word शमिता as immolator. It simply means the doer of a work that gives peace—the Yajna being a work of this nature.

God's supreme acts are described :

वनैषु व्यन्तरिक्षं ततान् वाज्रमर्वत्सु पयं उस्त्रियासु ।
इत्सु क्रतुं वरुणो अस्वर्गि दिवि सूर्यमदधात्सोममद्रौ ॥२॥

2. **TRANSLATION** :—O men ! it is (Varuna) God the Best and Supreme Being, Who has extended the firmament over the forest or rays. He has given strength to horses, water or sap on the earth, knowledge or determination in the heart. It is He who has placed fire (energy. Ed.) in the waters (hydro-electricity) or sky (in the form of lightning), the sun in the heaven and the Soma plant in the mountains.

PURPORT ;—O men ! constantly meditate upon that One' God Who has made all this vast universe.

NOTES & REMARKS :—(वनेषु) किरणेषु जङ्गलेषु वा । वनम् इति रश्मिनाम् (NG 1, 5) ।=The rays or the forest. ((उस्त्रियासु) पृथिवीषु । उस्त्रिया इति गो नाम (NG 2, 11) आपइत्यन्तरिक्षनाम् (NG 1, 3) ।=On lands or earth, parts of. (अप्सु) आकाशप्रदेशेषु । आपइत्यन्तरिक्षनाम् (NG 1, 3) ।=In the regions of the sky or firmament.

What are the acts of God is told :

नीचीनवारं वरुणाः कबन्धं प्र संसर्ज रोदसी अन्तरिक्षम् ।
तेन विश्वस्य भुवनस्य राजा यवं न वृष्टिर्व्युनत्ति भूमं ॥३॥

3. **TRANSLATION** :—Varuna (God the Best and Supreme

Being) has created the cloud which rains down water on low region and the heaven, earth and the firmament. He is therefore the monarch of the whole world, watering the soil as the rain grows the barley and other corn. Let us be happy with Him.

PURPORT :—O men ! always adore God, Who is the creator of the wor'd and being king nourishes the subjects as the cloud nourishes the grass and grains.

NOTES & REMARKS:—(नीचीनवारम्) यो नीचप्रदेशे वृष्टिं करोति तम् ।= Which rains down water on low regions. (कवन्धम्) मेघम् । कवन्धम् इति उदकनाम (NG 1, 12) अत्र जलवर्षकस्य मेघस्य ग्रहणं कृतं भाष्यकृता । कम् इति उदकनाम । कं जलमस्यान्तर्वतते इति कवन्धो घोमेघः ।= Cl. ud. (व्युनत्ति) क्लेदयति । वि-उन्दी-क्लेदने ।= Wets.

How should a king behave is told :

उनत्ति भूमिं पृथिवीमुत द्यां यदा दुग्धं वरुणो वष्ट्यादित् ।
समभ्रेण वसत पर्वतासस्तविषीयन्तः श्रययन्त वीराः ॥४॥

4. *TRANSLATION :—O king ! when God waters earth, middle region and heaven, when He pleases to send forth the milk (of the cloud). O brave persons ! desiring a strong army, live on earth like the clouds benevolently and destroy the wicked.*

PURPORT :—Those kings (rulers or administrators. Ed.) are the best who always desire the welfare of their subjects. As the clouds shower happiness on all through rains, so the kings should fulfil the noble desires of their people.

NOTES & REMARKS :—(तविषीयन्तः) सेनां कामयमानाः । तविषीति वसनाम (NG 2,9) । अत्र बलवती सेना ग्रहणम् ।=Desiring a strong army. (श्रययन्त) हिसत ।=Destroy.

What do God and enlightened persons do is told :

इमामूष्वांसुरस्य श्रुतस्य महीं मायां वरुणस्य प्र वौचम् ।
मानेनेव तस्थिवाँ अन्तरिक्षे वि यो ममे पृथिवीं सूर्येण ॥५॥

5. TRANSLATION :—O men ! I proclaim this great speech of the renowned God, Whose glory is manifest in the clouds also; Who abiding everywhere, has meted the earth or the firmament with the sun, as if with due honour.

PURPORT :—O men ! you should always adore that God, Who creates all this world and the enlightened person who admired the speech and intellect of the man, who is knower of the science of the cloud. (Meterology. Ed.).

NOTES & REMARKS :—(आसुरस्य) मेघभवस्य । असुर इति मेघनाम (NG 1, 10) ।=Manifest in the cloud. (महीं) पूज्यां वाणीम् । मह-पूजयाम् (चुरा०) महीति वाङ्मनाम (NG 1, 11) ।=Venerable speech.

What should men do is taught further :

इमामू नु क्ववितमस्य मायां महीं देवस्य नकिरा दधर्ष ।
एकं यदुदना न पृणान्त्येनीं रासिञ्चन्तरिवनयःसमुद्रम् ॥६॥

6. TRANSLATION :—O men ! no one is able to counteract the wisdom and the venerable Divine Speech of the most sagacious God, whereby the buried water shedding rivers running like the female deer fill the ocean with water. You should know them well.

PURPORT :—Blessed are those persons who having acquired great wisdom and speech from the great scholars, teach it to others.

NOTES & REMARKS :—(एनीः) एन्योः मृगस्त्रिय इव घावन्त्यः ।=Running like the female deer. [(अवनयः) अवन्ति यास्ता नद्यः । अवनय इति नदीनाम्

(NG 1, 13) = Rivers. (वष्टि) कामयते । वश-कान्तो । कान्तिः-कामना = Desire.

Men should at once remove anything done by oversight :

अर्यम्यं वरुणा मित्र्यं वा सखायं वा सदमिद् भ्रातरं वा ।
वेशं वा नित्यं वरुणारणं वा यत्सीमागश्चकृमा शिश्रथस्तत् ॥७॥

7. TRANSLATION :—O noble and highly learned person ! if we have sinned against the man who is dispenser of justice, have ever wronged a brother, friend or comrade, the neighbour ever with us, or a stranger, o most acceptable person ! remove from us that guilt or trespass.

PURPORT :—O highly learned persons ! whatever sloth or negligence we may commit by ignorance or oversight, related to the noble persons; please remove that from us.

NOTES & REMARKS ;—(अर्यम्यम्) अर्यमसु न्यायाधीशेषु भवम् । = Regarding the dispensers of justice. (वरुणा) श्रेष्ठ विद्वन् वृद्ध-वरणे । वरणीयः श्रेष्ठो विद्वान् । अरणः अरण्यं भवति (NK 3, 2) । = O noble and highly learned person.

Who should be respected and who should be condemned is told :

कित्वासो यद्रिपुर्न दीवि यद्वा घा सत्यमुत यन्न विद्वा ।
सर्वा ता वि प्यं शिथिरेवं देवाधां ते स्याम वरुणा प्रियासः ॥८॥

8. TRANSLATION :—O highly learned noble person ! if any gamesters (gamblers. Ed.) are engaged in gambling or playing dice, let they be punished. If we do not know what is good for the righteous persons or do not know the truth, please put an end to it.

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i.e. to this our ignorance or sloth like a loose thing. Let us be your beloved and enlightened person.

PURPORT :— *O men ! those who are deceitful men engaged in gambling and other evil acts, should be punished and those whose conduct is in accordance with truth should be honoured.*

NOTES & REMARKS :— (कितवासः) शूतकराः । = Gamblers. (स्य) अन्तं कुरु । षोऽन्तकर्मणि (दिवा०) । = Put an end to finish off.

Sūktam—86

Seer or Rishi of the Sūktam—Atri. Devatā—Indrāgni. Chhandas—Ushnik and Anushtup of various kinds. Svaras—Rishabha and Gāndhāra.

What should the scholars do is told :

इन्द्राग्नी यमवथ उभा बाजेषु मर्त्येम् ।

दृढहा चित्स प्र भेदति द्युम्ना वाणीरिव त्रितः ॥१॥

1. **TRANSLATION** :—O teachers and preachers ! you are like the air and electricity. The man whom you protect in the battles breaks through even the strongly-guarded wealth or good reputation, like a highly learned person breaks through even the difficult portions of the shastras with his teaching, preaching and protection.

PURPORT :— *Where there are good teachers who are righteous, highly learned, brave and mighty, none can remain miserable.*

NOTES & REMARKS :—(इन्द्राग्नी) वायुविद्युताविवाध्यापकोपदेशको यो वै वायुः स इन्द्र । य इन्द्रः स वायुः (Stph 4, 1, 3, 19) । = Teachers and preachers who are useful like the air and electricity. (द्युम्ना) घनानि यशांसि वा । द्युम्नं द्योततेर्यशो वा अन्नं वेति (NKT 5, 1, 5) द्युम्नमिति घननाम

(NG 2, 10) = Wealth of various kinds, or good reputation.
(त्रितः) त्रिभ्योऽध्यापनोपदेशरक्षणैः = By the things, i.e. teaching, preaching and protection.

The duties of scholars are mentioned :

या पृतनासु दुष्टरा या वाजेषु श्रवाय्या ।
या पञ्च चर्षणीरभीन्द्राग्नी ता हवामहे ॥२॥

2. *TRANSLATION* :—We accept or admire chief of the Commander of the army and the President of the State. They are like the air and energy invincible in war, worthy to be praised in battles and on the occasion of distribution of food among the needy. They protect five Prānas or five classes of men.

PURPORT :—The king and Chief Commander of the Army should appoint chiefs of the army, servants and others after testing them thoroughly, so that there may always be victory over the foes.

NOTES & REMARKS :—(वाजेषु) अन्नादिषु सङ्ग्रामेषु वा । वाज इति बलनाम (NG 2, 9) अत्र बलयुक्तसंग्रामग्रहणम् । वाज इत्यन्ननाम (NG 2, 7) = On the occasions of the distribution of food or in the battle.

TRANSLATOR'S NOTES :—चर्षण्य इति मनुष्यनाम (NG 2, 3) पृतना इति मनुष्यनाम । पञ्चर्षण्यः पञ्च जना चत्वारो वर्णा निषादः पञ्चम इति (NKT 3, 2, 8) । चर्षणिरिति पदनाम (NG 4, 2) तेन सुखप्रापकप्राणानामग्रहणम् । पृतना इति मनुष्यनाम (NG 2, 3) अत्र वीरमनुष्यनिर्मित सेनायं ग्रहणम् ।

The same subject of scholar's duties are stated :

तयोरिदमवच्छवस्तिग्मा दिद्युन्मघोनोः ।
प्रति दुष्णा गभस्तयोर्गवां वृत्रघ्न एषते ॥३॥

3. *TRANSLATION* —O men ! as the sun uses his rays for

the destruction of the cloud, so the Chief Commander of the Army and the President, who are actively going about to discharge their duties and are endowed with abundant wealth possess impetuous strength like home, and very sharp is their thunderbolt-like weapon in their arms. You should also hold that weapon in your hands.

PURPORT :—O officers of the State ! as the sun nourishes the people by killing the cloud, likewise you should protect the people constantly by slaying the wicked.

NOTES & REMARKS :—(द्रुणा) गन्तारो । द्रु-गतो (म्वां) ।=Going about, active. (गवाम्) किरणानाम् । गावः इति रश्मिनाम् (NG 1, 5) ।=Of the rays. (ईषते) हिनस्ति । ईष-गतिहिंसा दशनेषु (म्वा०) ।=Kills, destroys.

The scholar's duties are described :

ता वामेषे रथानामिन्द्राग्नी हवामहे ।
पतीं तुरस्य राधसो विद्वांसो गिर्विणस्तमा ॥४॥

4. *TRANSLATION* :—O men ! we desire to acquire the knowledge of the air and electricity (energy. Ed.) which are protectors of the various charming vehicles leading wealth to quick happiness. We invoke also the teachers and preachers, who are benevolent like the air and electricity, who are endowed with much knowledge and who use most cultured or refined speech.

PURPORT :—Men should receive knowledge and good education by the association of the enlightened persons who pervade in good virtues (knowledge. Ed.) related to air and electricity. Thereafter they should deal with all people like friends.

NOTES & REMARKS :—(हवामहे) प्राप्तुमिच्छेम । हु—दानादनयोः आदाने च (जुहो०) अन्न आदानार्थः + आदानं ग्रहणं प्राप्तिर्वा ।=May desire to attain. (तुरस्य) शीघ्रं सुखकरस्य । तुर-स्वरणो (जुहो०) ।=Bestowing happiness quickly.

(निर्वेणस्तमा) अतिशयेन सुशिक्षितां वाचं सेवमानो ।=Using most refined or cultured speech.

The duties of the scholars are further dealt :

ता वृधन्तावनु द्यून्मर्तीय देवावदभा ।
अर्हन्ता चित्पुरो दुर्धेऽश्वेव देवावर्षते ॥५॥

5. *TRANSLATION* :—O men ! you should honour the twins-teachers and preachers like two partners. They help a man to grow or increase his power. They are non-violent and worthy of respect, liberal donors and shining on account of their virtues. I place them before me as ideal personages. They also try to acquire knowledge and spread it far and wide.

PURPORT :—Those men only are venerable, who endeavour day and night for the welfare of mankind.

NOTES & REMARKS :—(अदभा) अहिंसको । द्यून्मोति वधकर्म (NG 2, 19) =Non-violant. (अर्हन्ता) पूज्यो । अर्ह-पूजायाम् (द्वा०) ।=Venerable (अवर्षते) विज्ञानाय । ऋ-गतो (द्वा०) गतेस्त्रिष्वर्थेषु अत्र ज्ञानार्थग्रहणम् ।=For knowledge.

The subject of scholar's duties are highlighted :

एवेन्द्राग्निभ्यामहा वि हव्यं शूष्यं घृतं न पूतमद्रिभिः ।
ता सूरिषु श्रवो बृहद्रयि गृणात्सु दिधृतमिषं गृणात्सु दिधृतम् ॥६॥

6. *TRANSLATION* :—O men ! you should know well the sun and fire by which days are upheld and with the help of the clouds, food materials are produced. They are worthy of acceptance, the pure and invigorating like the clarified butter. They uphold great

wealth among the praising enlightened persons which uphold (distribute. Ed.) food among the singing and praising men.

PURPORT :—If you live among the highly learned persons, you can know the science of electricity and cloud etc.

NOTES & REMARKS :—(इन्द्राग्निभ्याम्) सूर्याग्निभ्याम् । अथ यः सः इन्द्रोऽसौ स आदित्यः (Sth 8, 5, 3, 2) ।=The sun and fire. (अग्निभिः) मेघैः । अद्विरिति मेघनाम (NG 1, 10) ।=By clouds. (श्वः) अन्नम् । श्व इत्यन्ननाम (NG 2, 7) ।=Food.

Sūktam — 87

Seer or Rishi of the Sūktam—Evayamarut Ātreya. Devatā—Marutah. Chhanda—Jagati of various kinds. Svara—Nishāda.

What and how to get largest articles is told :

प्र वो॑ म॒हे म॒तयो॑ यन्तु वि॒ष्णवे॑ म॒रुत्व॑न्ते गि॒रिजा॑ ए॒व्याम॑स्त ।
प्र श॒र्धाय॑ प्रय॒ज्यवे॑ सु॒खादये॑ तवसे॒ भन्दादि॑ष्टये धु॒निव्र॑ताय शव॑से ॥१॥

1. **TRANSLATION** :—O men! the influences born out of a cloud go to the Agni in the form of energy which is praised by good men and is pervading all. So let your intellects or thoughts also be similar. A man approaches those highly learned persons who lead to happiness achieves strength which is powerful, mighty, enabling a man to perform yajnas of various kinds and to eat good food well, which unites with auspicious delight and whose vow is shaken. So you should also do.

NOTES & REMARKS :—(एवया मरुत्) य एवान्प्रापकान् यन्ति तेषां यो मरुःमनुष्यः । आ+इण=गतो (अदा०) ।=One of the men who approaches to those who lead to happiness. (सुखादये) यस्सुष्ठु खादति तस्मै । खाद-मक्षणं (श्वा०) ।=For him who eats well.

What should the enlightened persons do is told further :

प्र ये ज्ञाता महिना ये च नु स्वयं प्र विघ्ननां ब्रुवत एवयामरुत् ।
 कृत्वा तद्वै मरुतो नाधृषे शवो दाना मृद्धा तदेषामधृष्टासो नाद्रयः ॥२॥

2. *TRANSLATION* :—O men ! a man of learning can not subdue [the strength with my knowledge or action by donation or glory (greatness) of those of you who are manifest with greatness and who teach us well with true knowledge. I can not overcome the might of those who are motionless [(firm in their determination) like the mountains or clouds.

PURPORT :—Those men who are dear to men like their breaths, and having done good [to all, are real benefactors of the world.

NOTES & REMARKS :—(एवयामरुत्) विज्ञानवान् मनुष्यः । = A man endowed with special knowledge or wisdom.

The enlightened persons duties are described :

प्र ये त्रिवो बृहत्तः शृण्वरे गिरा सुशुक्वानः सुभ्व एवयामरुत् ।
 न येषामिरी सधस्थ ईष्ट आँ अग्नयो न स्वविद्युतः
 प्र स्यन्द्रासो धुनीनाम् ॥३॥

3. *TRANSLATION* :—O men ! you should know those persons well who are perfectly pure, who are always engaged in righteous dealings, who are pervading in their forms (truthful manifestations) or well-versed in the knowledge of energy and other subjects, who are like fires melting or ripening earthen articles (pots, pitchers. Ed.) and who listen to the words (advice or sermon. Ed.) of the greatmen. There [impeller is the master of those who

approaches them that leads to happiness living on the same soil.

PURPORT :—O men ! the noble desires of those persons are fulfilled who desire to acquire knowledge, and having attained the knowledge related to many sciences have control over energy and other articles.

NOTES & REMARKS :—(सुशुक्लानः) सुष्ठु शुद्धाः । सु+ईशुचिर्-पूतीभावे (दिवा.) । = Perfectly pure. (इरी) प्रेरकः । = Impeller. (धृतीनाम्) कम्पनक्रिया-वतीनाम् भूम्यादीनाम् (दिवा०) ईर्-गतौ कम्पने च । धूम्-कम्पने (स्वा.) । = Of the earth and other things which have shaking.

Now about the communion with God is narrated :

स चक्रमे महतो निरुहक्रमः समानस्मात्सर्दस एवयामरुत् ।
यदायुक्त त्मना स्वादधि ण्णभिर्विष्वर्धसो विमहसो
जिगाति शेवृधो नृभिः

॥४॥

4. **TRANSLATION** :—O men ! a highly learned and wise Yogi ! you have great order in all you do, and come out of the spacious common dwelling place. God makes you united with Himself in Samadhi (deep meditation, a trance). Then you being endowed with pure virtues and associated with very virtuous leaders go to men who particularly complete (associate fully. Ed.) with him. Such a Yogi should be served and God who enables him to attain this high success should be ever adored.

PURPORT :—Those persons who practise communion with God from the enlightened persons become upholders and bestowers of happiness.

NOTES & REMARKS :—(स्तुभिः) पवित्रैर्गुणैः । = With pure virtues. (विष्वर्धसः) ये विशेषेण । स्वर्धन्ते तान् । ण्ण-प्रसवणे (अदा०) अत्र पवित्रप्रस्तावकगुणार्थः । = Most virtuous. (शेवृधः) सुखवर्धकान् । = Multipliers of happiness

What should be the qualities of highly learned [officers of the state is told :

स्वनो न वोऽमवात्रेजयद्रूषा त्वेषो ययिस्तविष एवयामरुत् ।
येना सहन्त अञ्जत स्वरोचिषः स्थारश्मानो
हिरण्ययाः स्वायुधास इष्मिणाः

॥५॥

5. TRANSLATION :—O men ! a person who has good house like your good sound, who is powerful, splendid, going with power and endowed with knowledge transacts dealings, by which men who are of forbearing nature, self luminous, whose dealings are firm like the rays of the sun, full of splendour, impetuous and well weaponed, and having many noble desires accomplishes his works.

PURPORT :—Those persons [only achieve victory whose righteous dealings are manifest, who are endowed with peace and self-control full of splendour, mighty and are experts in the science of warfare.

NOTES & REMARKS :—(स्थारश्मानः) स्थिरा रश्मानः—किरणा इव व्यवहारा येषान्ते ।=Those whose dealings are firm like the rays of the sun. (हिरण्ययाः) तेजोमयाः । तेजो वे हिरण्यम् (तैत्ति० 1, 8, 9, 1) ।=Full of splendour. (इष्मिणः) बहुविधमिष्टेच्छा येषान्ते । इषु-इच्छायाम् (तुदा०) ।=Whose noble desires are of several kinds.

The qualities of the renowned and to be honoured by the enlightened persons are told :

अपारो वो महिमा वृद्धशवसस्त्वेषं शवोऽवत्वैवयामरुत् ।
स्थातारो हि प्रसितौ संदृशि स्थन ते न उरुष्यता
निदः शुशुक्वांसो नाग्नयः

॥६॥

6. *TRANSLATION* :—O you men of mighty power ! your greatness is unbounded like fires. May your bright vigour be to our aid. May it protect our glorious strength. Those who reproach us urgently be in bondage (in prison etc) and full of grief (on account of injustice). You are visible helpers (are constantly at our disposal. Ed.) in time of trouble. Save us from shame and insult.

PURPORT :—O men ! imprison those people who are in the habit of censuring unjustly and telling lies. Always honour those who are broad-minded, truthful, admirers of good men and benevolent.

NOTES & REMARKS :—(बुद्धशक्तः) बुद्ध शक्तो बलं येषां तत्सम्बुद्धौ । शक्त इति बलनाम (NG 2, 9) । = Those whose might is very much advanced. (शुशुक्त्वांसः) शोकयुक्ताः । शुच-शोके (श्वा०) । = Full of grief. (प्रसितो) प्रकुण्ठे बन्धने । प्र + बिज्-बन्धने (स्वा०) । = In great bondage, in prison.

The character of deserving persons to be honoured is defined :

ते रुद्राः सुमंस्वा अग्नयो यथा तुविद्युन्ना अवनत्वेवयामस्तु ।
दीर्घं पृथु पप्रथे सब पार्थिवं येषामज्मेष्वा महः
शत्रुस्यद्भुतैतन्नाम्

॥७॥

7. *TRANSLATION* :—O men ! may the Rudra Brahmacharis (who have observed Brahmacharya upto the age of 44 years), who are performers of good Yajnas and just with splendid brilliancy like fires, endowed with much wealth and good reputation, be our protectors. They are the noble persons whom none can suspect of sin. In the battles with great sinners, their strength is manifested and their great and spacious dwelling place becomes famous.

PURPORT :—Those persons only become glorious and renowned who like fires; are destroyers of sins, illuminators of truth, punishers of the wicked making them to weep and protectors of the righteous men.

NOTES & REMARKS :—(रुद्रासः) मध्यमा विद्वांसः ।=Highly learned persons of middle grade, observing Brahmacharya upto the age of 44 years, the first grade being of those who observed Brahmacharya upto the age of 48 years known as Adityas. (अजमेषु) अजन्ति गच्छन्ति येषु संङ्ग्रामसु । अजमेति संग्रामनाम (NG 2, 17) ।=In the battles. (सुमखाः) शोभनन्यायाचरणयज्ञानुष्ठातारः मख इति यज्ञ नाम (NG 3, 17) मख इत्येतद् यज्ञनामघेयं छिद्रप्रतिबन्धनामर्थ्यात् । छिद्रं खमित्युक्तं तस्य मेति प्रतिबन्धः । मा यज्ञं छिद्रं करिष्यतीति । (गोपथ ब्राह्मणे) 1, 2, 5 इति बहुनाम (NG 3, 1) =Performers of Yajnas and just. (तुविद्युम्नाः) बहुधनयशोन्विता । द्युम्नम् इति धननाम (NG 2, 10) द्युम्नं द्योततेर्यशोवा अन्नं वा (NKT 5, 1, 5) ।=Endowed with much wealth and good reputation.

More about deserving and honourable persons is told :

अद्वेषो नो मरुतो गातुमेतन्न श्रोता हवं जरितुरेवयामस्तु ।
विष्णोर्महः समन्यवो युयोतन्न स्मद्वथ्यो न दंसनाप
द्वेषांसि सनुतः

॥८॥

8. **TRANSLATION** :— O thoughtful men ! possessing wealth or righteous indignation (against injustice and falsehood), make us free from malice like the enlightened persons. Come to this place on earth, hear (observe. Ed.) my admirable dealings. Unite us with the greatness or glory of the most admirable Omnipresent God. Keep enmity far from us with your deeds of wonder, like the masters of the chariot in the form of body.

PURPORT :—Through enlightened preachers who make men free from malice and other evils, attain the most desirable nature of the all—pervading God.

NOTES & REMARKS :—(गातुम्) पृथिवीम् ।=Earth. (हवम्) प्रशंसनीयं व्यवहारम् ।=Admirable dealing. (दंसना) कर्माणि । दंस इति कर्पनाम (NG 2, 1) दंस एव दंसन्त ।=Actions.

The same subject of deserving and honourable person is continued :

गन्तां नो यज्ञं यज्ञियाः सुशमि श्रोता हवमरुत्त एव्यामरुत् ।
ज्येष्ठांसो न पर्वतांसो व्योमनि यूयं तस्य प्रचेतसुः
रयातं दुर्धर्तवो निदः

॥६॥

9. *TRANSLATION* :—O performers of Yajnas (non-violent, sacrifices) ! come to our Yajna in the form of truthful dealings, like a man endowed with wisdom and knowledge. Hear about our good work and what we have studied. Remove that which is not worthy of keeping. Dwelling constantly in God, Who is all-pervading like the sky, be advanced by knowledge and age. Be the enlighteners of God who is Omnipresent. Those who are revilers and unfit to uphold, be their removers.

PURPORT :—O highly learned persons ! do always righteous deeds and by the propagation of the knowledge and ethical duties, prompt others also to do the same. Keep men away from censure and other evils and make them devoted to God. Be yourself also of the same type.

NOTES & REMARKS :—(यज्ञम्) सत्यजनकं व्यवहारम् ।=Truthful dealing. (सुशमि) शोभनं कर्म । शमि इति कर्मनाम । (NG)=Good action. (हवम्) पठनपरीक्षाद्यम् ।=The test of what has been studied. (ज्येष्ठांसः) विद्यावयोवृद्धाः प्रशस्तवाचः ।=Mature and sound in knowledge and age and endowed with and utterers of admirable speech.

END OF MANDALEM—V

॥ इति पञ्चमं मण्डलं समाप्तम् ॥

अथ षष्ठं मण्डलम् Mandalam-VI

Sūktam—1

Rishi or seer of the Sūktam—Bhāradvāja. Devatā—Agni. Chhandas—Pankti and Trishtup of various kinds. Svaras—Panchama and Dhaivata.

What should an enlightened person do like Agni (fire or electricity) is told:

त्वं ह्यग्ने प्रथमो मनोतास्या धियो अभवो दस्म होता ।
त्वं सीं वृषन्नक्रणोर्दुष्टरीतु सद्रो विश्वस्मै सहमे सहध्वै ॥१॥

1. *TRANSLATION* :—O enlightened person ! you are like Agni (electricity/energy), you are the first and foremost among scholars, are going quickly (active) like the wind, destroyer of miseries and are a liberal donor. You become happy by increasing the power of intellect. O virile highly learned person ! bestow upon us the inviolable strength to overcome all hostile powers. Let us possess the power of fire.

PURPORT :—Those persons are accomplisners of welfare of others who put with all troubles caused by ignorant people and still endeavour to do good to all.

NOTES & REMARKS 1—(मनोता) मनोवद् गन्ता ।= Going quickly like the wind. (दस्म) दुःखोपशयितः । दसु-उपशये (दिवा.) = Destroyer of miseries. (वृषन्) वीर्यसेक्तः । वृषु-सेचने (श्वा.) = Virile inseminator.

The way to acquire knowledge is told :

अथा होता न्यसीदो यजीयानिळस्पद इषयन्नीड्यः सन् ।
तं त्वा नरः प्रथमं देवयन्तो महो रागे चितयन्तो अनु ग्मन् ॥२॥

2. *TRANSLATION* :—O learned person ! a performer of Yajnas who is acceptee of good virtues, confers joy on all and such a worthy of admiration person is praised by all. He is seated in a high position (on a high seat. Ed.) on earth, so should you also be. As the men desiring the welfare of all and enlightening others, follow the First and the Best Leader (God) so let them follow you for the achievement of great wealth of all kinds.

PURPORT :—The person who desire the association of the enlightened persons and want to acquire the knowledge of Agni (fire/energy and electricity) and other elements, becomes full of knowledge.

NOTES & REMARKS :—(होता) आदाता । हु-दानादनयोः आदाने च (जु०) अन्न आदानार्थग्रहणम् = Acceptor of good virtues or of presents given with love. (इषयन्) प्रापयन् । इष-गतौ (दिवा.) गतेरिन्द्रत्वर्थेवन्न प्राप्त्यर्थग्रहणम् । = Conveying happiness etc. (देवयन्तः) कामयमानाः । दिवुधातोरनेकार्थेष्वन्न कान्यर्थं ग्रहणम् । कान्तिः-कामना = Desiring. (चितयन्तः) ज्ञापयन्तः । चितौ-सज्ञाने (भ्वा.) = Enlightening. (इलः) पृथिव्या याचो वा । अग्निः कस्मादग्रणीभंवति इडेति पृथिवी नाम (NG 1, 1) इडेति वाङ्नाम (NKT 7,4,15)(NG 1, 11)= Of the earth or speech.

What should the enlightened men know is told :

वृतेव यन्तं बहुभिर्वसव्यैः स्त्वे रयि जागृवांसो अनु ग्मन् ।
रुशन्तमग्निं दर्शन्तं बृहन्तं वपावन्तं विश्वहा दीदृवांसम् ॥३॥

3. *TRANSLATION* :—O highly learned person ! enlightened persons being ever alert follow Agni (in the form of knowledge)

with many objects (purposes. Ed.) of the earth. Destroying ignorance, going on or leading to right path, showing true path or nature of things, possessing many good Sanskaras or impressions, radiant and mighty, they are blazing and enlightening every day.

PURPORT :—Those who know the nature of the Agni (in the form of electricity etc) which goes everywhere, is illuminator of all, pervading all objects and disintegrator apply it in various works. They become prosperous.

NOTES & REMARKS :—(वृतेव) वर्तन्ते यस्मिंस्तेन मार्गेण । वृत्तु-वर्तने=By the path. (रुशन्तम्) हिंसन्तम् । रुश-हिंसायाम् । =Destroying or burning (here destroying ignorance). (अग्निम्) विद्यादिरूपम् (अग्निः) अग्ने नयति यस्तम् अन्न विद्यारूपम् । =Agni in the form of knowledge etc. (वपावन्तम्) बहूनि वपनाधिकरणानि विद्यन्ते यस्मिंस्तम् । डुवप्-बीजसन्ताने छेदने च (श्वा.) = Possessing many Sanskaras or impressions (lit. which are sown).

What should men know is told further :

पदं देवस्य नमसा व्यन्तः श्रवस्यवः श्रवं आपन्नमृक्तम् ।
नामानि चिदधिरे यज्ञियांनि भद्रायां ते रणायन्त संदष्टौ ॥४॥

4. **TRANSLATION** :—O highly learned persons ! pervading in all knowledge and good actions, and desiring food, you can attain food on earth and know the nature of the Agni (fire and energy) which is shining in all objects and is subtly within the food-grains. They uphold the sacred names of this radiant object and are delighted in your auspicious sight. (guidance. Ed.)

PURPORT :—Those men who having known the qualities, functions and nature of the fire/electricity and other objects accomplish many works, and enjoy bliss and delight.

NOTES & REMARKS :—(नमसा) अन्नादिना वज्रवच्छेदकत्वेन गुणेन वा । नम इति अन्ननाम (NG 2, 7) नम इति वज्रनाम (NG 2, 20) =With food or

dissecting power like the thunderbolt. (श्रवः) पृथिन्यन्नादिकम् । श्रव इति
अन्ननाम (NG 2, 7) = Food materials born of earth. (अमृक्तम्) शुद्धि-
रहितम् । मृज्ज-शुद्धो (अदा.) = Not pure and therefore to be purified
or cleaned.

TRANSLATOR'S NOTES ;—This mantra is also applicable
to God from the spiritual point of view if देवस्य is taken for Him.
नमसा for with reverence, श्रवस्यवः for desiring real good reputation.
The rest is quite clear.

— — —

What is to be used (activated. Ed.) by the people is told further :

त्वां वर्धन्ति क्षितयः पृथिव्यां त्वां रायं उभयासौ जनानाम् ।
त्वं त्राता तरणो चेत्यो भूः पिता माता सदमिन्मानुषाणाम् ॥५॥

5. *TRANSLATION* ;—O men ! you should know Agni
(in the form of electricity/energy) which all men on earth (whether
highly learned or ordinary) praise and apply for various purposes.
All kinds of wealth magnify it. That Agni is preserver, to be known
for getting out of difficulties and sufferings (solving problems. Ed.)
and is nourisher like the father. It makes a man worthy of respect
like the mother, pervading the objects of the world.

PURPORT :—Those persons become the bestowers of happiness
who apply properly the electric/fire/energy pervading earth and
water etc.

NOTES & REMARKS :—(क्षितयः) निवासवन्तो मनुष्याः । क्षितय इति
मनुष्यनाम (NG 2, 3) = Men living on earth. (तरणे) दुःखादुद्धरणे । तृ-
प्लवन्नसन्तरणयोः (इवा.) पा. रक्षणो (अदा.) = In rising above trouble.
(माता) मातेव मान्यप्रदः माङ्-माने शब्दे च (जुहो.) माङ्-माने (दिवा.) = Making
a man worthy of respect like the mother. (पिता) पितेव पालकः । =
Nourisher like the father.

TRANSLATOR'S NOTES :—From the spiritual point of view (Adhyatmik), the mantra is clearly applicable to God, and has thus been aptly translated by Vedic scholar Pandit Ayodhya Prasad in 'Gems of Vedic Wisdom'. (page 59). O God ! men glorify You exceedingly on the earth and even both kinds of riches (i.e. material and spiritual) belonging to mankind magnify you. You are our Protector and you are the only Being to be remembered for crossing the river of sorrow. O God ! you are father and mother of all mankind for ever. It does not contradict the cosmic interpretation given by Dayananda Sarasvati as the spiritual interpretation of the same mantras which have been interpreted in the ARYABHIVINAYA from the material point of view in the commentary of the Rigveda does not contradict the other interpretation.

What should be served or used by men is told :

सपर्येण्यः स प्रियो विद्वद्भिर्निर्हता मन्द्रो नि पसादा यजीयान् ।
तं त्वा वयं दम आ दीदिवांसमुप भुबाधो नमसा सदेम ॥६॥

6. **TRANSLATION** :—O highly learned person ! with reverence and food, we approach you who applies to Agni (fire) which is worthy of being served or applied to is dear or desirable, taker of what is put in it as oblation etc. You are giver of delight, means of the performance of Yajna and unifier that is seated at the altar among the people. You apply it properly for the accomplishment of various purposes. We praise you with knelt knees with reverence and good food.

PURPORT :—Those who possess the knowledge of Agni (fire or electricity) and other elements enjoy happiness.

NOTES & REMARKS :—(सपर्येण्यः) सेवितुमर्हः । सुपर-पूजायाम् (काङ्क्ष०)
=Worthy of service or application. (दीदिवांसम्) प्रकाशमानम् । दिव्य
घातोरनेकार्थेऽन्वत्तुत्यर्थं ग्रहणम् । =Shining.

What should men do and how is told :

त्वं त्वा वयं सुध्यो नव्यमग्ने सुम्नायव ईमहे देवयन्तः ।
त्वं विशो अनयो दीद्यानो दिवो अग्ने बृहता रौचनेन ॥७॥

7. *TRANSLATION* :—O highly learned leader! you are shining with knowledge like fire (burning all evils) as longing for happiness, endowed with pure intellects, desiring the welfare of all. We come to the fire, so we approach you. 'As the refulgent sun with its exalted splendour takes the people to desirable objects. So you should lead them.

PURPORT :—Those who serve or use Agni (fire and electricity) for various purposes, are able to fulfil many of their desires.

NOTES & REMARKS :—(अग्ने) अग्निरिव वर्तमान अग्निः । अग्निः कस्मादग्रणीभवति (NKT 7, 4, 14)=O highly learned leader acting like the fire. (अग्ने) पावक इव विद्याप्रकाशित ।=O illumined with knowledge like the fire. (दीद्यानः) देदीप्यमानः । दीदयति ज्वलतिकर्मा (NG 1, 16)=Resplendent.

What should men attain is told :

विशां क्वि विश्पति शश्वतीनां नितोशनं वृषभं चर्षणीनाम् ।
प्रेतीषणिमिषयन्तं पावकं राजन्तमिग्न यजतं रयीणाम् ॥८॥

8. *TRANSLATION* :—O men! we use the fire which is among the people (eternal by the nature of souls) is farsighted (enabling us to see far), the nourisher of the people. It is burner of things, very mighty, conveying to men riches, leading to happiness, purifying, worthy of application in various ways and bright. So you should also do.

PURPORT :—Those persons who serve or use fire like the body, become protectors and masters of the people.

NOTES & REMARKS :—(नितोशनम्) पदार्थानां हिंसकम् । नितोशते वधकर्मा (NG 2, 19)=Disintegrater or destroyer of things by burning them. (इषयन्तम्) प्रापयन्तम् । इष-गतो (दिवा०) गतेस्त्रिष्वर्थेऽन्त प्राप्यर्थं ग्रहणम् । =Conveying, leading to.

TRANSLATOR'S NOTES :—The mantra is also applicable to God from the Adhyatmik or spiritual point of view. In that case शश्ववतीन्तं विष्पतिम् will mean Lord of the eternal souls, नितोशनम् Destroyer of all evils, कविम् in case of God means Omniscient.

How is that Agni is told further :

सो अग्न ईजे शशमे च मर्तो यस्त आनन्दं समिधां हव्यदातिम् ।
य आहुतिं परि वेदा नमोभिर्विश्वेत्स वामा दधते त्वोतः ॥ ॥

9. **TRANSLATION** :—O enlightened ! you are a person purifier like the fire. I associate myself with and admire the mortal who approaches you, who are giver of oblations in the fire with kindled fuel. He who knows well the nature of the—oblation that is to be put in the fire, being protected by you upholds all admirable actions with reverence and food offered to you.

PURPORT :—O men ! you should know the fire that is the doer of many admirable works

NOTES & REMARKS :—(ईजे) सङ्गच्छ । ईजे is from यज-देवपूजा-सङ्गतिकरणदानेषु Here the second meaning of the root YAJ has been taken सङ्गतिकरण or association =I associate with. (शशमे) प्रशंसामि । शशमान इति अर्चैतिकर्म्मम् (NG 3, 14) =I admire. (वामा) प्रशस्यन्ति कर्म्मणि । वाम इति प्रशस्यनाम् (NG 3, 8)=Admirable works.

Those who endeavour to acquire the knowledge of the physics, become very fortunate is told :

अस्मा उ ते महि महे विधेम नमोभिरग्ने समिधोत इव्यैः ।
वेदीं सूतो सहसो गीर्भिरुक्थैरा ते भद्रायां सुमतौ यतेम ॥१०॥

10. TRANSLATION :—O son of the mighty father ! O enlightened leader ! the men kindle fire with fuel and knowledge and by putting in it oblations of foodgrains etc., enjoy all happiness. Those who know well the nature of the oblations to be put in the fire and at the altar, let us honour them well with admirable words and offering food. May we always endeavour to be in your auspicious and noble intellect or favour, which bestows happiness.

PURPORT :—O men ! you should perform Yajna (non-violent sacrifice) for the good of all beings.

NOTES & REMARKS :—(समिधा) इन्धनादीनेव विद्यया । सम+इन्धी-
दीप्तौ (रुधा०) = With knowledge which is like fuel etc. (उव्यैः)
कीर्त्तनीयैर्वचनैः । उव्यैः । वच परिभाषणे (भद्रा०) पातुतुदि वचिरिचिसिचिभ्यः यक्
प्रत्ययः (उणादिकोषे 2, 7) इति यक् प्रत्ययः) = With admirable words.

What should men attain is told :

आ यस्तुतन्थ रोदसी वि भासा श्रवोभिश्च श्रवस्यस्तुतः ।
बृहद्भिर्वाजैः स्थविरेभिरस्मे रेवद्भिरग्ने वितरं वि माहि ॥११॥

11. TRANSLATION :—O enlightened leader ! enlighten us about that Agni (fire or electricity) which by its splendour and food oblations is worth bearing. It takes men across many diseases and miseries and pervades heaven and earth with great experienced and rich people struggling hard to acquire wealth. Continue to shine upon us with strength abundant, rich and long enduring.

PURPORT :—*If highly learned persons know the great power or potency of Agni (fire and electricity) with good knowledge of science, they will be astonished or wonderstruck.*

NOTES & REMARKS :—(तस्मिन्) दुःखात्तारकः । तु-प्लवन सन्तरणयोः (म्वा०) = Taking across misery and diseases. (वाजैः) सङ्ग्रामैः सह वर्तमानैः । वाज इति बलनाम (NG 2, 9) । अत्र बलयुक्त संग्रामग्रहणम् = Existing with battles or struggles.

What should the enlightened persons do is told :

नृवद्वंसो सदमिद्धहस्मे भूरिं लोकाय तनयाय पृथ्वः ।
पूर्वीरिषो बृहतीरारे अघा अस्मे भद्रा सौश्रवसानि सन्तु ॥१२॥

12. **TRANSLATION** :—O enlightened person ! living here happily and righteously, vouchsafe us ever abundant wealth of kine for sons and offspring, food, noble far from sin and evil, so that we may have good articles prepared properly and you bestowing upon us happiness and health and like good men.

PURPORT :—*Those are truly enlightened persons who give good things to the men of world which are beneficial like, like the parents.*

NOTES & REMARKS :—(इषः) अन्नादिसामग्री । अन्नं वा इषः (ऐतरे-यारण्यके 1, 1, 4 कौषीतकीब्राह्मणे 28, 5) = Food and other articles. (सौश्रवसानि) सुश्रवसि संस्कृतेऽग्ने भवानि । = Prepared from well-cooked food.

Now the duty of nourishing the people like God is told :

पुरुषयग्ने पुरुधा त्वाया वसूनि राजन्वसुता ते अश्याम् ।
पुरुषि हि त्वे पुरुवार सन्त्यग्ने वसु विधते राजन्ति त्वे ॥१३॥

13. *TRANSLATION* :—O learned person ! shining on account of knowledge and wisdom, may I obtain much wealth and many things in many places by your love and through your grace. O leader ! you are worthy of acceptance by many in your kingship, there are many forms for him, who utilises his wealth and distributes it to the needy. Be you our ruler.

PURPORT :—Those kings only are good who nourish their subjects like children, justly like God, giving up all partiality. Those subjects only are good who are devoted to God and loyal to their rulers.

NOTES & REMARKS ;—(राजन्) विद्याविनयाभ्यां प्रकाशमान् । राज्ञ-दीप्तो (भ्वा०) = Shining on account of knowledge and humility. (वसूनि) द्रव्याणि । = Articles, things.

Sūktam—2

Rishi or Seer of the Sūktam—Bhāradvāja. Devatā—Agni. Chhandas—Ushnik. Anushtup and Atijagati of various kinds. Svaras—Rishabha, Gāndhāra and Nishāda.

How is Agni is told :

त्वं हि क्षैतव्यशोऽग्ने मित्रो न पत्यसे ।
त्वं विचर्षणे श्रवो वसो पुष्टिं न पुण्यसि ॥१॥

1. *TRANSLATION* :—O highly learned person ! illuminator of truth and purifier like 'the fire', you are the master of wealth, food or glory like a friend. O Inhalitor or support of all ! you make increase fame like full prosperity. Therefore you are happy.

PURPORT :—As the earthly objects are dry and insipid, so

those who are not learned become un-righteous and hard hearted (without feeling. Ed.).

NOTES & REMARKS :—(अतवत्) क्षितो भववत् । क्षितिरिति पृथिवीनाम-
धेयम् (NG 1, 1) तत्भव-अतम् ।=With earthly things. (यशः) धनमन्नं
कीर्ति वा । यश इति धननाम (NG 2, 1) यशः इति धननाम (NG 2, 7) कीर्ति
नाम तु जगद्विख्यातमेव ।=Wealth, food or good reputation (glory).
(विचर्षणे) प्रकाशक । विचर्षणिरिति पश्यतिकर्मा (NG 3, 11) अत्र दर्शनार्थः ।=
Illuminator.

How should the enlightened persons deal is told :

त्वां हि ष्मा चर्षणायो यज्ञेभिर्गीभिरीळते ।
त्वां वाजी यात्यवृको रजस्तूर्विश्वचर्षणिः ॥२॥

2. **TRANSLATION ;—**O highly learned person ! men verily
praise you with the Yajnas (in the form of study and teaching etc.)
and with good words. The man who is not a thief and keeps
himself always away from the company of thieves or dishonest
persons. He always tries to multiply good virtues and happiness
in the world and has many good men as his followers, being full
of strength and rapidity approaches you.

PURPORT :—An enlightened person should impart knowledge
to those who serve him.

NOTES & REMARKS :—(यज्ञेभिः) अध्ययनाध्यापनादिभिः । यज्ञ-देवपूजा
सङ्गतिकरणदानेषु (ष्वा०) धन-विद्यादानम् । अध्यापनं ब्रह्मयज्ञः (मनु०) स्वाध्याय
ज्ञानयज्ञस्य पतयः संशितव्रताः (गीतायाम् 4, 28) ।=By Yajnas in the form of
the study and teaching etc. (रजस्तूः) यो रजांसि लोकान् वर्धयति । रजस्तूः-
तु गतिवृद्धिहासु सोमोधातुः (अदा०) अन्न वृद्धयर्थकः । लोका रजांस्युच्यन्ते (NKT 4, 3,
19) ।= He who multiplies good virtues and happiness.

The ideal behaviour of enlightened persons is told :

सजोषस्त्वा दिवो नरो यज्ञस्य केतुमिन्धते ।
यद्द स्य मानुषो जनः सुम्नायुर्जुह्वे अध्वरे ॥३॥

3. *TRANSLATION* :—O enlightened person ! leading men of one accord and serving one another, desiring truth, illuminate you and the intellect of the just dealings. As you are a well-known thoughtful person desiring true happiness in the Yajnas (or non-violent sacrifices), I invite and follow you.

PURPORT :—Men should have the association with only such a person whom righteous and highly learned men admire.

NOTES & REMARKS :—(सजोषः) समानप्रीतिसेविनः । जुषी-प्रीति सेवनयोः (तुदा०) । = Men who love and serve one another equally. (दिवः) सत्यं कामयमानाः । दिवु घातोरनेकार्थेऽवन्न कान्त्यर्थं ग्रहणम् । कान्तिः कामना । = Desiring truth. (यज्ञस्य) न्याय्यव्यवहारस्य । यज्ञ घातोः सङ्गतिकरणार्थ-मादाय न्याय्यव्यवहारस्वेति व्याख्यानम् । सङ्गतिकरणं न्याय्यव्यवहारेणैव संभवति । = Of just dealing. (अध्वरे) अहिंसामये । अध्वर इति यज्ञनाम । अध्वरति हिंसा कर्मा तत्प्रतिषेधः (NG 1, 3, 8) । = In a non-violent sacrifice.

What should men do is told :

अध्वरस्ते सुदानवे धिया मर्तेः शशमते ।
ऊती ष बृहतो दिवो द्विषो अंहो न तरति ॥४॥

4. *TRANSLATION* :—O enlightened person ! that mortal who supports you who is a liberal donor with his intellect and attains peace goes far beyond the men desiring worldly subjects like the sins of the foes.

PURPORT :—Those persons who are bestowers of happiness upon the righteous men, overcome their enemies as the righteous persons give up all falsehood.

NOTES & REMARKS :—(ऋधत्) ऋधु-वृद्धो (दिवा०) = Support, increase. (शशमते) शाम्येत् । शम्-उपशमे (दिवा०) ।=Have peace.

What should men do again is told :

समिधा यस्त आहुतिं निशितिं मर्त्यो नशत् ।
वयावन्तं स पुण्यति क्षयमग्ने शतायुषम् ॥५॥

5. **TRANSLATION :—**O highly learned ! the mortal who lights fire with fuel and obtains your sharp oblation grows harmoniously having got a house containing all requisite articles (like the balances of time) and lives a hundred years.

PURPORT :—Those who cultivate by the service of the enlightened men noble virtuous, actions and temperament, become happy and longlived and possessing good houses develop themselves physically and spiritually.

NOTES & REMARKS :—(निशितिम्) तीक्ष्णाम् । नि+शो-तनूकरणे (दिवा०) । =Sharp. (नशत्) व्याप्नोति । नशदिति व्याप्तिकर्मा । (NG 2, 18) ।=Pervades, obtains. (वयावन्तम्) बहुपदार्थयुक्तम् ।=Containing many articles. (क्षयम्) गृहम् । (क्षयम्) क्षि-निवासगत्योः (तुदा०) क्लृप्त निवासार्थमादाय गृहम् इति व्याख्यानम् ।=Home.

How is that Agni is told further :

त्वेषस्ते धूम आगवति दिवि षञ्छुक् आततः ।
सूरो न हि द्युता त्वं कृपा पावक रोचसे ॥६॥

6. **TRANSLATION :—**O enlightened learned leader ! purifier like the fire, your bright and purifying smoke lifts itself aloof and

far extends, shines in the heaven. Like the sun you beam with your radiant glow and with your grace.

PURPORT :—O enlightened persons ! let you be illumined with noble virtues having acquired the knowledge of the science of the smoke of fire by which the air and other elements are purified and which is the cause of many other things.

NOTES & REMARKS :—(शुक्रः) शुद्धिकरः । शुचि-र-पूतीभावे (दिवा०) । = Purifying. (ऋण्वति) गच्छति । ऋण्वतीति गतिकर्म (NG 2, 4) । = Proceeds. (द्युता) प्रकाशेन । द्युत-दीप्तो (द्वा०) । = With glow with light of knowledge.

How should men deal is told :

अथा हि विद्वीढ्योऽसि प्रियो नो अतिथिः ।

रगवः पुरीव जूर्यः सूनुर्न त्रययाय्यः ॥७॥

7. **TRANSLATION** ; —O highly learned person ! you are praiseworthy among the people and beloved, you are beatutful like a charming city. Being old and experienced, you are like a well-loved guest and are innocent like a son going to his guardian. You are therefore to be respected by all.

PURPORT :— As guests should be honoured by the people, as children are to be fostered by their parents, so righteous and enlightened persons should be adored by all.

NOTES & REMARKS :—(त्रययाय्यः) यस्त्रय रक्षकं याति प्राप्नोति सः । त्रै-पालने (द्वा०) पालनमेव रक्षणम् । = A child who goes to his guardian. (रगवः) रममाणः । रमु-क्रीडायाम् (द्वा०) । = Delighted, beautiful.

What should an enlightened man do is told :

क्रत्वा हि द्रोणे अज्यसेऽग्ने वाजी न कृत्व्यः ।
परिजमेव स्वधा गयोऽत्यो न ह्यार्यः शिशुः ॥८॥

8. *TRANSLATION* :—O learned person ! purifier like the fire, you go on your noble way like a rapid steed, and like wind moving everywhere discharging your duties quickly. You are like food and home, are innocent and beloved like a child walking here and there.

PURPORT :—Those enlightened persons who lead ignorant people to the path of righteousness by giving them true knowledge and teach them as the parents do to their children should be respected with food and other articles.

NOTES & REMARKS :—(परिजमेव) यः परितः सर्वतो गच्छति स वायुः (परिजम) परि+अज-गतिक्षेपणयोः । अज गत्यर्थः । अकारलोपः । =Wind. (स्वधा) अन्नम् । स्वधा इत्यन्नं नाम (NG 2, 7) । =Food. (गयः) गृहम् । गयः इति गृहनाम (NG 3, 4) । =Home. (कृत्व्यः) करणीयं कर्म । कृत्वीति कर्मनाम (NG 2, 1) =Worthwhile acts. (द्रोणे) गन्तव्ये मार्गे । =On the right path.

How should men deal act and behave is told :

त्वं त्या चिदच्युताग्ने पशुर्न यवसे ।
धामा ह यत्ते अजर वना वृश्चन्ति शिकंसः ॥९॥

9. *TRANSLATION* :—O enlightened person ! free from (the troubles of) the old age and diseases, your virtues—who are resplendent with them, rend asunder the defects and evils. Attain imperishable splendour like a beast (animals. Ed.) cow etc. eating the straw etc.

PURPORT :—Those teachers are benefactors of the world whom students approach like calves go to the cows and received good knowledge like milk, and you enlightened men burn all evils like fire.

NOTES & REMARKS :—(शिवसः) प्रकाशमानस्य । शीक-भासार्यं (बुः) । =
Of the radiant or resplendent. (बुश्चन्ति) छिन्दन्ति । (प्रा) व्रश्चू-छेदने
(तुदा०) Rend asunder, cut.

How should men deal is further told :

वेषि ह्यध्वरीयतामग्ने होता दमे विशाम् ।
समृधौ विशपते कृणु जुषस्व हव्यमङ्गिरः ॥१०॥

10. **TRANSLATION** :—O learned protector of the people !
you are like the Prāna (vital breath), you pervade the home
of the persons who are performers of the non-violent sacrifices—
Yajnas make people prosperous, and accept this our present (gift. Ed.)
which is worth taking (accepting. Ed.).

PURPORT :—O men ! as the fire accomplishes the works of
the performers of the Yajnas and the people, likewise enlightened
person accomplish the purposes of all.

NOTES & REMARKS :—(समृधः) सम्यगृद्धिमन्तः । ऋषु वृद्धौ (दिवा०) । =
Prosperous. (अङ्गिरः) अङ्गानां मध्ये रसरूपः । अङ्गिरा-प्राणोवा अङ्गिरा प्राणोऽङ्गनां
रसरूपः । = (Stph 6, 1, 2, 28) । = Like the sap of organs.

The duties of the enlightened persons is told :

अच्छा नो मित्रमहो देव देवानग्ने वोचः सुमतिं रोदस्योः ।
वीहि स्वस्तिं सुञ्जितिं दिवो नृन्दिषो अहांसि दुरिता तरेम
ता तरेम तवावसा तरेम

॥११॥

11. **TRANSLATION** :—O enlightened person ! your friends
are adored. O liberal ! enlighten us well who are scholars, good

intellect between earth and the sky, so that people desiring the welfare of all may enjoy happiness or place and may dwell securely. May we overcome the foes and their sin which cause us miseries. May we overcome them, through your protection.

PURPORT :—*Man should associate with the enlightened persons, should achieve strength conquer foes and cross over the ocean of miseries.*

NOTES& REMARKS : —(वीहि) व्याप्नुहि । वी-गतिव्याप्तिप्रजन-
कान्तवसादनेषु (अदा०) गतेस्तिष्ठत्वयैवैवत्त प्राप्त्ययं ग्रहणम् । =Attain, achieve.
(मित्रमहः) मित्रं सखा पूजनीयस्य तत्सम्बुद्धौ । मह-पूजायाम् (चुरा०) । =One whose
friend is adorable.

Sūktam—3

Rishi or Seer of the Sūktam—Bhāradvāja. Devatā—Agni.
Chhandas or Meters—Trishtup and Pankti. Svaras or Tunes—
Dhaivata and Panchama.

What should the enlightened persons do is told :

अग्ने स क्षैपदत्तपा ऋतेजा उरु ज्योतिर्नशते देवयुष्टे ।
यं त्वं मित्रेण वर्णाः सजोषा देव पासि त्यजंसा मर्तमंहः ॥१॥

1. **TRANSLATION** :—O giver of happiness ! O enlightened person ! you are full of splendour like the lightning. Like the sun being the guardian of truth or the true eternal law ordained by God and born in that eternal law, he attains great light. In the same manner, you being desirous of attaining divine virtues and associating with the enlightened persons, you are the guardian of truth and renowned on that account alongwith your friend, because

he equally loves and serves a noble person. You guard a sinful person by urging him to give up sins, then he being a noble minded dwells in peace.

PURPORT :—As the sun created by God illuminates the whole world; in the same manner, persons becoming enlightened by the association of great scholars illumine the souls of all. As the sun destroys dankness and generates day, likewise a highly learned and righteous person dispels ignorance and manifests true knowledge.

NOTES & REMARKS :— (अग्ने) विद्युदिव तेजस्विन् विद्वन् । = O highly learned person full of splendour like the lightning or electricity. (सज्जोषाः) समान प्रीतिसेवी । जूषी-प्रीतिसेवनयोः (तुदा०) । = Who equally loves and serves. (त्यजसा) त्यागेन । त्यज्-हानौ (प्वा०) । = By giving up, by sacrifice.

It is wrong on the part of Griffith to translate अंह, as trouble. It means sin and not trouble.

The same subject of duties of enlightened persons is emphasized :

ईजे यज्ञेभिः शशमे शर्मीभिर्ऋधद्वांरायाग्नये ददाश ।

एवा च न तं यशमामजुष्टिर्नाहो मर्ते न शते न प्रहृष्टिः ॥२॥

2. **TRANSLATION** :—To that enlightened persons who is united with the Yajnas in the form of the service rendered to great scholars and speaking of truth etc. He attains peace by doing good deeds, who gives charity to a deserving person, and whose dealing is augments of peace, truthful and acceptable. There is no lack of wealth, food and good reputation, and the sin does not approach such a person nor delusion or ignorance touches him.

PURPORT :—Those Yogis who are habituated to speak the truth and observe other rules or righteousness and give fearlessness,

having given up sin and delusion, they acquire true knowledge and enjoy happiness.

NOTES & REMARKS :—(यज्ञेभिः) विद्वत्सेवासत्यभाषणादिभिः । यज्ञ-देवपूजा-सङ्गतिकरणदानेषु (ध्वा०) यज्ञो वै श्रेष्ठतमं कर्म ।=By the service rendered to the enlightened persons, speaking of truth and other noble acts. (शमीभिः) शुभैः कर्मभिः । शमी इति कर्मनाम (NG 2, 1) ।=By noble deeds. (ऋषद्वाराय) ऋषत्संवर्धकः सत्यो वारस्वीकरणीयो व्यवहारो यस्य तस्मै । ऋषु-वृद्धो (दिवा०) ।=For a person whose dealing is promoter of peace, truthful or honest and acceptable. (यशसाम्) धनानामन्तानां वा यश इति यशनाम (NG 2, 7) यश इति धननाम (NG 2, 10) ।=Of wealth or food. (प्रदूतिः) प्रकृष्टो मोहः । वीत्यर्थस्तु सुप्रसिद्ध एव । दूष-हर्षमोहनयोः (दिवा०) ।=Great delusion or ignorance.

(Below is the translation by the Editor as Mshad no pages)

The characteristics of the way of thinking (mind) is described :

सूरो न यस्य दृशतिररेपा भीमा यदेति शुचतस्तु आ धीः ।
हेषस्वतः शुरुधो नायमक्तोः कुत्रा चिद्रगवो वसतिर्वेनेजाः ॥३॥

3 .**TRANSLATION:**—O enlightened person ! your philosophy has good reputation and consoling to the grief-stricken people. Your mind or way of thinking is sinless and terrifying to wicked. It shines just like the sun, which smashes the darkness and carries glamour. Like sun, the enlightened person thrashes the darkness (ignorance) and dwells in the beautiful rays (ingenousness) of the public. We all should serve such people.

PURPORT:—The mantra carries a simile with the sun. An enlightened person has a penetrating mind, like the lightning and such a person is able to acquire the science and intellect as much as he deserves and applies.

NOTES & REMARKS :—(दृशतिः) दर्शनम् । = Visualization or way of thinking or philosophy. (सूरः) सूर्यः । = Sun. (अरेपाः) निष्पापः । Sinless. (शुचतः) शोकातुरस्य । = Of grief stricken. (हेषस्वतः) हेषाः प्रसिद्धाः शब्दा विद्यन्ते यस्य तस्य । = Of reputed. (शुक्लः) यः शुक्लमन्त्रकारहिसकं तेजो दधाति स सूर्यः । = The sun which dispels darkness. (रत्नः) रमणीयः । = Beautiful. (वनेजाः) किरणसमुदाये जायते सः । = A bunch of rays.

How should the enlightened persons deal is told :

तिग्मं चिदेम मद्भि वपौ अस्य भसदश्वो न यमसान आसा ।
विजेहमानः परशुर्न जिह्वां द्रविर्न द्रावयति दारु धत्तत् ॥४॥

4. **TRANSLATION** :—O men ! let us attain that great and sharp form of the enlightened person, which he illuminates with his mouth, like a controlled and neighing horse, like an axe cutting the wood, like the sap of the palate and like the fire burning the wood.

PURPORT :—O enlightened person ! as a horse leads a man to the path, so you lead to the path of Dharma (righteousness). As a carpenter cuts the wood with an axe, so cut all our evils. As the wet sap from the palate goes to the tongue, so you make people relish the taste of true knowledge.

As fire burns the wood, likewise you burn all our vices.

NOTES & REMARKS :—(वपः) रूपम् । वप इति रूपनाम (NG 3, 7) । = Form. (विजेहमानः) शब्दायमानः । जेह्-प्रयत्ने । यत्नोपगमादिबलात् शब्दार्थकः । = Neighing. (भसत्) भासयति । भस-भस्तेन दीप्तयोः (जुहो०) अत्र दीप्त्यर्थः । दीप्तिः-प्रकाशः । = Illuminates.

How should men deal mutually is told :

स इदस्तेषु प्रति धादसिष्याञ्छिर्षीते तेजोऽयसो न धाराम् ।
चित्रध्वजतिररतिर्यो अक्तोर्वेन द्रुषद्वा रघुपत्न्यजंहाः ॥५॥

5. **TRANSLATION** :—O men ! the fire (energy. Ed.) which has a wonderful movement, which is not attached to any particular object, is present in many liquid and other things, like a bird at night. It gives up slow speed of flight and flies rapidly like an archer, not tied to any thing, and it upholds the tongue like that of the gold, and sharpens its splendour.

PURPORT :—If men fasten (control) the fire, strengthen it and apply it in preparing battle hardwares, they can go (fly in. Ed.) to the sky like the birds.

NOTES & REMARKS :—(चित्रध्वजतिः) विचित्रगतिः । ध्वज-गतौ (ध्वा०) । Endowed with peculiar movement. (धाराम्) वाचम् । धारेति वाङ्माम (NG 1, 11) । =Speech. (अक्तोः) रात्रेः । अक्तोः इति रात्रिनाम (NG 1, 7) Of the night.

The pattern of behaviour is described :

स ईं रेभो न प्रति वस्त उस्त्राः शोचिषां रारपीति मित्रमहाः ।
नक्तं य ईमरुषो यो दिवा नूनमर्त्यो अरुषो यो दिवा नून ॥६॥

6. **TRANSLATION** :—The man who being of reddish qualities (full of splendour and vigour) and guarding his delicate parts well and knowing the immortality of his soul approaches leaders with good desire or love day in and during night (all time. Ed.). Being venerable and respector of the enlightened persons, he covers rays with his glow like the sun and honouring his friends delivers good sermons.

PURPORT :—O men ! as the sun bestows happiness on all beings by drawing water and raining down, in the same manner, accepting virtues from all, makes all seekers after knowledge happy.

NOTES & REMARKS :—(रेभः) पूजनीयो विद्वान्, विदुषां सत्कर्त्ता वा । रेभेत्यर्चकतिकर्म्मा (NG 3, 14) । रेभ इति स्तोत्रनाम (NG 3, 7) । =Venerable

enlightened person or the respecer of the scholars. (उत्ताः) किरणान् । उत्ता इति रश्मिनाम् (NG 1, 5) ।=Rays of the sun. (दिवा.) कामनया प्रीत्या । दिवु घातोरनेकावेष्वल कान्त्यर्थप्रदृणम् । कान्तिः-कामना ।=With good desire or love. (शोचिषा) दीप्त्या सह । शोचिः ज्वलतोनाम् (NG 1, 76) =With glow or radiance.



The nature of Agni (fire/energy) is told further :

दिवो न यस्य विश्रुतो नवीनोद्दृष्टा रुक्त्र ओषधीषु नूनोत् ।
वृणा न यो ध्रजसा पत्म्ना यन्ना रोदसी बसुना दं सुपर्त्नी ॥७॥

7. *TRANSLATION* :—That Agni (fire) should be known by all whose light is praised by everyone like a Vaidya (physician), who preserves medicines and who being mighty and full of splendour is admired much for his knowledge and use of the herbs and plants. By his radiance going to the earth and heaven, which have God as their Lord, with his movement and progress and with his wealth of good wisdom he praises a man of self-control (restraint).

PURPORT :—The fire which is in the earth and other things when kindled by rubbing etc, is very useful to men in various ways.

NOTES & REMARKS :—(नवीनोत्) भृशं स्तुतो भवति । (वु) स्तुत्यै (बदा०) । =Is much admired. (दम्) यो दमयति तम् । दम्-उपशमे (दिवा०) ।=To the man who controls his senses. (नूनोत्) भृशं स्तौति ।=Praises much.



What sort of man is fit to be a ruler is told :

धायोभिर्वा यो युज्येभिरकैर्विद्युन्न दंविद्योत्स्वेभिः शुष्मैः ।
शयौ वा यो मरुतां ततक्ष ऋभुर्न त्वेषो रभसानो अद्यौत् ॥८॥

8. *TRANSLATION* :—O learned person ! that man alone should be made a king who by his upholding and applicable virtues

and honourable powers shines like the lightning, or who augments the strength of men like a wise person and who being resplendent and quick-going (vigorous) glows.

PURPORT :—O men ! he alone can become a ruler, who is vigorous like the lightning, mighty, expert in the knowledge of uniting and dividing people, exceptionally wise or genius, highly learned, self-controlled, fond of cherishing the subjects like their father and is a true Kshatriya (brave soldier).

NOTES & REMARKS :—(अर्कः) अर्चनीयैस्तत्कारहेतुभिः (गुणैः) । (अर्कः) अर्च-पूजायाम् । =By venerable and respectable virtues. (शुष्मैः) बलैः । शुष्मिति बलनाम (NG 2, 9) । =By strength. (शर्घः) बलम् । शर्घः इति बलनाम (NG 2, 9) । =Strength.

Sūktam—4

Seer or Rishi of the Sūktam—Bhāradvaja-Bārhaspatya. Devatā—Agni. Chhandas—Trishtup and Pankti of various kinds. Svaras—Dhaivata and Panchama.

What should men do is told :

यथा होतुर्मेनुषो देवताता यज्ञेभिः सूनो सहसो यजासि ।
एवा नो अद्य समना समानानुशन्नग्न उशतो यन्ति देवान् ॥१॥

1. **TRANSLATION :—**O liberal donor ! desiring the welfare of all, you are the son of a mighty and enlightened person who purifies like the fire. You being a thoughtful man, perform the Yajna (divine-non-violent sacrifice) with all requisite means and implements. So be united with us who are desirous of doing good to others and are learned and consequently equal or agreeable to you in battles.

PURPORT :—As highly learned Ritviks-performers of the Yajnas, adorn a Yajna with all necessary means and implements, so the kings should achieve victory in the battles with the (help of. Ed.) brave, learned and powerful warriors.

NOTES & REMARKS :—(देवताता) दिव्ये यज्ञे । देवताता इति यज्ञ नाम (NG 3, 17) ।=In the divine Yajna. (यज्ञेभिः) सङ्गतेः साधनोपसाधनैः । यज्ञ-देवपूजासङ्गतिकरणदानेषु (श्वा०), अत्र सङ्गतिकरणार्थः ।=With joint means and auxiliaries. (समना) सङ्ग्रामे । विभक्तेराकारादेशः । समनमिति संग्राम नाम (NG 2, 17) ।=In the battale. (उशतः) कामयमानान् (उशतः) वश-कान्तौ (अदा०) कान्तिः-कामना ।=Desiring the welfare of all.

What attributes are of God is taught further (The concept of God is explained Ed.)

स नो विभावा चक्षणिर्न वस्तोरग्निर्वन्दारु वेद्यश्चनो धातु ।
विश्वायुर्यो अमृतो मर्त्यैषूषुर्भूदतिथिर्जातवेदाः ॥२॥

2. **TRANSLATION** :—O men ! God is like the sun Illuminator of the day, is purifying like the fire, Resplendent, Worthy of being known, Eternal and Imperishable, Immortal among the mortals, Venerable like a guest who gets up early at the dawn (for meditation and practice of Yajna), is Omnipresent and Omniscient. He upholds all food materials and other articles. Let Him be auspicious to us.

PURPORT :—O men ! all of you should adore only that one Lord of the world (universe. Ed.) who is self-effulgent like the sun, worthy of being known, free from decay and death, venerable like a guest and is Omnipresent.

NOTES & REMARKS :—(चक्षणिः) प्रकाशकः सूर्यः । चक्ष-प्रकथने दर्शनेऽपि (अदा०) अत्र दर्शनार्थः ।=Like the sun which is illuminator. (जातवेदाः) यो जातेषु विद्यते, जातान् सर्वान् वेत्ति वा । जातवेदाः) जाते जाते विद्यते इति वा जातानि वेद वेत्ति (NKT 7, 5, 10) ।=He who is Omnipresent and Omniscient.

The same subject of nature and acts of God is continued :

द्यावो न यस्य पनयन्त्यभ्वं भासोसि वस्ते सूर्यो न शुक्रः ।
वि य इनोत्यजरः पावकोऽश्वस्य चिच्छिन्नथत्पूर्व्याणि ॥३॥

3. *TRANSLATION* :—O men ! that Lord of the world is worthy of being known whose grand glory is sung by men like the enlightened persons who desire the welfare of all. He (God) being Resplendent and Illuminates all, who is decayless, Pure and Purifier pervading all. He dissolves at the end all things whichever are made by men.

PURPORT :—O men ! adore only that one God who is the Illuminator of the luminaries, Eternal among the eternal matter and souls, and Giver of knowledge to the conscious souls.

NOTES & REMARKS :—(अश्वम्) महान्तं महिमानम् ।= Great glory. (द्यावः) कामयमाना विद्वांसः । (द्यावः) दिवुघातोः कान्त्यर्थमादाय व्याख्या । कान्तिः-कामना । =Enlightened men desiring the welfare of all. (अश्वस्य) व्यापकस्य । अणूद्-व्याप्तौ (स्वा०) ।=Of the pervading of vast universe. (पनयन्ति) स्तावयन्ति । पण-व्यवहारे स्तुतो च (स्वा०)=Glorify or make others to glorify.

How should men do (act. Ed.) is told further :

वद्वा हि सूनो अस्य ब्रह्मसद्वा चक्रे अग्निर्जनुषाज्मानम् ।
स त्वं न ऊर्जसन् ऊर्जै धा राजैव जेरवृके क्षेप्यन्तः ॥४॥

4. *TRANSLATION* :—O God—Creator of the world (universe. Ed.) ! you are utterer of true words (in the form of the Vedas) and pervading all edibles and other articles. You are purifier of all like the fire, while pervading them. Grant us strength in the acts requiring strength like a king. Remain in the pure heart of a man who is honest and not a thief. Enable us to conquer all evils.

PURPORT :—O men ! those who are highly learned persons, they should be free from partiality and prejudice and observing righteousness, should glorify God.

NOTES & REMARKS :—(सूतो) यत्सूते सकलं जगत्, तत्सम्बुद्धौ । पु-
प्रसवैश्वर्ययोः (स्वा०) अत्र प्रसवार्थः । =Creator of the whole world. (ऊर्जम्)
पराक्रमम् । =Strength, energy. (अवृक्के) प्रचोरे । वृक इति स्तेननाम (NG
3, 24) । =Not a thief, but an honest man.

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The subject of God is dealt :

नितित्ति यो वारणामन्नमति वायुर्न राष्ट्रचत्येत्यक्तून् ।
तुयाम् यस्त आदिश्यामरातीरत्यो न हतुः पततः परिहृत् ॥५॥

5. **TRANSLATION** :—O men ! let us serve that highly learned person who eats good, well-cooked and most acceptable food and goes to all objects (places. Ed.) like the air, who duly punishes the crooked people, like horses (?), the violators of whose orders and adversaries are slayed by us. Let us remain always in justice like God.

PURPORT :—O men ! you should accept him only as a king who eats good food and uses pure drinks like water and milk etc, who is mighty like the air, free from partiality like God and is destroyer of the crooked and unjust persons.

NOTES & REMARKS :—(राष्ट्री) ईश्वरः । राष्ट्रतीश्वरनाम (NG 2, 22) ।
=God. (अक्तून्) प्रसिद्धान् पदार्थान् । (अक्तून्) अञ्जु-व्यक्तिभक्षणकान्तिगतिषु ।
अत्र व्यक्त्यर्थः । व्यक्तिः प्रसिद्धिः । =Manifest objects. (हृतः) कुदिलत्वं गतः ।
ह-कोटिल्ये (ष्वा०) । =Crooked.

(The relevance of horses in the translation is not solved. Ed.)

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The same subject of God is dealt :

आ सूर्यो न भानुमद्भिर्कैरग्रे ततन्थ रोदसी वि भासा ।
चित्रो नयत्परि तमोस्युक्तः शोचिषा पतमन्नौशिजो न दीयन् ॥६॥

6. *TRANSLATION* :—O learned person ! you are purifier like the fire. As the wonderful sun with his refulgent rays over-spreads both the worlds (heaven and earth) with splendour, and dispels all darkness, likewise going on the path of righteousness and truth, you should spread Dharma everywhere like the son of a person desiring the welfare of all.

PURPORT :—O men ! as the sun by manifesting all the objects by its light dispels the darkness of night, likewise you should illuminate good virtues and dispel the darkness of ignorance.

NOTES & REMARKS :—(अर्कः) वज्रवच्छेदकः । अर्क इति वज्रनाम । (NG 2, 20) ।=Destroyers of darkness like the thunderbolt or sharp weapon. (भक्तः) प्रसिद्धः ।=Manifest, famous. (औशिजः) कामयमानस्य पुत्रः (औशिजः) वश-कान्तो (अदा.) कान्तिः-कामना ।=The son of person desiring the welfare of all. (दीयन्) गच्छन् । दीयतीति गतिकर्म्म (NG 2, 14) ।=Moving and going.

TRANSLATOR'S NOTES :—It is wrong on the part of Griffith to take Aushija as the name of a particular person, as it is against the accepted principles of the Vedic terminology as denoted in आद्यप्रावचनात्—परन्तु श्रुतिसामान्यमात्रम् and other aphorism of the Meemansa Shastra. It is noteworthy that even Shri Sayanacharya has taken औशिजः as the sun औशिजः स्तोतारः तस्सुत्यया तस्सम्बध्यौशिजः सूर्यः and prof. Wilson following him has translated the word as “the adored sun but Griffith has put the misleading foot-note saying—“Like Aushija” perhaps some contemporary priest who is regarded as bringing back the daylight by praiser and sacrifice pp, 5590. How absurd all is ?

In the praise of donors of food and other things :

त्वां हि मन्द्र तममर्कशोकैर्वैवृमहे महि नः श्रोष्यग्ने ।
इन्द्रं न त्वा शवसा देवतां वायुं पृणन्ति राधसा नृतमाः ॥७॥

7. *TRANSLATION* :—O enlightened person ! purify like the fire, as you listen to our great request. We accept the vast ghee as the giver of delight by the purification of food and other means. O the best leaders ! as God gladdens the whole world, so you make Prāna and others happy, with your strength and wealth. We accept you like electricity.

PURPORT :—Those who are the best among men—enlightened persons with good food and other things and are givers of the best bliss are worthy of respect.

NOTES & REMARKS :—(मन्द्रतमम्) अतिशयेनानन्दकरम् मदि-स्तुति-मोदमदस्वप्नकान्तिगतिषु (श्वा०) अत्र मोदार्यः । मोदः आनन्दः । = Giver of the great delight. (अर्कशोकैः) अन्नादीनां शोषनैः । अर्कम्-अर्कमन्नं भवत्यर्चति भूतानि (NKT 5, 1, 4) । = By the purification of the food etc. (देवता) जगदीश्वरः । (ई०) शुचिर-पूतीभावे (दिवा०) । देवो दानाद् वा दीपनाद् वा द्योतनाद् वा । यो देवः सा देवता (NKT 7, 4, 16) दातुतमत्वादिसुक्तवाद देवता जगदीश्वरः । = The Lord of the world.

The attributes of the enlightened persons are told further :

नृ नो अग्नेऽवृकेभिः स्वस्ति वेषि रायः पथिभिः पथ्यहः ।
ता सूरिभ्यो गृणते रांसि सुम्नं मदैम शतहिमाः सुवीराः ॥८॥

8. *TRANSLATION* :—O highly learned leader ! as you lead us to welfare alongwith honest persons who are not thieves, you guard us and fill us with wealth of all kinds by treading upon the path of righteousness, bestow upon the enlightened persons and

devotees of God who glorify Him and admire other good virtues happiness and remove all sins. Let us therefore attain all these good things with you and being good heroes, let us enjoy bliss for hundred years or more.

PURPORT :—O men ! having given up theft, the company of the thieves and dishonest persons, injustice and sinfulness, attain happiness and live up to hundred years.

NOTES & REMARKS :—(अहः) अपराधम् । = Guilt, crime, sin. (सूरिभ्यः) विद्वद्भ्यः । सूरिरिति स्तोत्रनाम (NG 3, 16) For true, enlightened persons are those who are true devotees of God and the enlightened persons. (सुम्नम्) सुखम् । सुम्नमिति सुखनाम (NG 3, 6) । Happiness.

Suktam—5

Seer or Rishi of the Sūktam—Bhāradvāja. Chhandas—Trishtup and Pankti of various kinds. Devatā—Agni. Svaras—Dhaivata and Panchama.

What should men take or accept is told :

हुवे वः सूनं सहस्रो युवानमद्रोघवाचं मतिभिर्यविष्ठम् ।
य इन्वति द्रविणानि प्रचेता विश्ववाराणि पुरुवारो अध्रुक् ॥१॥

1. *TRANSLATION* :—O men! I invoke for your guidance. You are a man who is endowed with exalted knowledge or wisdom, accepted by many, devoid of malice, youthful, most energetic, son of a mighty person and whose speech is free from all kinds of animosity; and who obtains all objects desired by all. You are surrounded by wise men.

PURPORT :—O men ! you should take sermons from only such persons who are impartial, devoid of malice, associating themselves

with wise men, adored by many highly learned persons and youthful (energetic) by the observance of Brahmacharya (continence).

NOTES & REMARKS :—(इन्वति) व्याप्नोति । इति-व्याप्तो (स्वा०) ।= Pervades, obtains. (अप्र०) यो न द्रुहति । अ+द्रुह—जिघांसायाम् (दिवा०) ।= Free from malice. (मतिभिः) मनुष्यैः प्रज्ञाभिर्वा । मतय इति मेघाविनाम (NG 3, 15) ।=With wise men or intellects.

What should men achieve and in whose presence, is told :

त्वे वसूनि पुर्वणीक होतदोषा वस्तोरेरि रे यज्ञियांसः ।
क्षामेव विश्वा भुवन्नानि यस्मिन्त्सं सौभगानि दधिरे पावके ॥२॥

2. **TRANSLATION** :—O king ! you are the master of many armies. O liberal donor ! let us honour you, because under your auspices as purifier like the fire and guardian, the performers of Yajnas urge the people of the whole world to acquire wealth (of all kinds) and all living beings have established their happiness on them on firm ground and by them all their prosperity is upheld.

PURPORT :—It is only when a noble king is there as protector, that the subjects grow every day and in every night and enjoy happiness by acquiring wealth.

NOTES & REMARKS :—(पुर्वणीक) पुरुष्यनेकानि सैन्यानि यस्य तत्सम्बुद्धौ । =The master (or commandar. Ed.) of many armies. (दोषा) रात्रौ । दोषा इति रात्रिनाम (NG 1, 7) वस्तोरित्यह्नाम (NG 1, 9) ।=In day time, and at night.

The aim of achievement by knowledge is described :

त्वं विन्तु प्रदिवः सीद आसु क्रत्वा रथीरभवो वार्याणाम् ।
अत इनोषि विधत्ते चिकित्वो व्यानुषग्जातवेदो वसूनि ॥३॥

3. *TRANSLATION*:—O king ! endowed with abundant wisdom and knowledge as being agreeable, you convey wealth to a noble person who is engaged in doing good deeds and is respector of the enlightened men; and you are the master of chariots and sender of desirable objects among these people by your intellect (one who establishes supply line. Ed.). So be always seated in the middle of good light (of knowledge).

PURPORT :—He alone can become a ruler, who knows politics well.

NOTES & REMARKS :—(विधत्ते) सत्कर्त्तॄ । विवेक परिचरणकर्त्ता (NG 3, 5) । =Respecter of good men and doer of good deeds. (प्रदिवः) प्रकृष्टस्य प्रकाशस्य मध्ये । प्र-दिव्वातोऽर्च्ययमादाय प्रकाशस्येति व्याख्या । द्युतिः-प्रकाशः । द्युत-दीप्तो । =In the middle of the exalted light (of knowledge).

What should men do is told further :

यो नः सनुत्यो अभिदासदग्ने यो अन्तरो मित्रमहो वनुष्यात् ।
तमजरेभिर्वृषभिस्तव स्वैस्तपा तपिष्ठ तपसा तपस्वान् ॥४॥

4. *TRANSLATION* :—O hero of great enduring power ! O man of great friends ! O highly learned leader ! he who attacks or enslaves us secretly pretending to be a good man, burn him with your undecaying sharp and powerful weapons or purify (amend. Ed.) him, so that he may repent for his evil actions. Who ever being an outsider asks for help, give it to a deserved one. You who have led a life of austerity with the observance of Brahmacharya and practice of Prānāyama, observe Tapas (penance. Ed.) and go on doing good deeds.

PURPORT :—O men ! if a man asks you for help, you should render that help to him, in case he deserves it. If a man harms you, punish him duly. Being ascetics, observe always rules of Dharma or righteousness.

NOTES & REMARKS ;—(सनुत्यः) निर्णीतान्तहितेषु सिद्धान्तेषु भवः साधुर्वा ।
=Pretending to be a good man and knower of principles.
(अभिदासात्) अभिप्रियति । अभि+दसु—उपक्षये (दिवा०) ।=Harms, attacks, enslaves. (वनुष्यात्) याचेत । वनु+याचने (तप्ता.) ।=May beg or ask for a help. (तपसा) ब्रह्मचर्यप्राणायामादिकर्मणा ।=With the observance of Brahmacharya and practice of Pranayama etc.

TRANSLATOR'S NOTES :—In the Bhagavad Gita also Yogi Raj Shrikrishna has enumerated Brahmacharya as शारीरतप Physical Tapas (austerity)—देवद्विजगुह्यप्राज्ञः पूजनं शौचमार्जवम् । ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ गीता १७. Prāṇāyama comes under mental Tapas आत्म विनियमः :—Self-control for which Prāṇāyama is a great help.

The aim of achievement of knowledge is further elaborated :

यस्तै यज्ञेन समिधा य उक्थैरर्केभिः सूनो सहसो ददांशत ।
स मर्त्यैर्व्वमृत प्रचेता राया द्युम्नेन श्रवसा वि भाति ॥५॥

5. **TRANSLATION** :—O son of a mighty father ! O immortal (by the nature of soul) ! whoever gives you with the Yajna in the form of the honour, due to an enlightened person, with the words revealing truth or fuel etc. for Yajna or food. This Yajna is performed with respectful words or with admirable articles, shines out in the midst of mortals, like a sage or a man endowed with profound knowledge, with wealth, with full knowledge of good food and glory.

PURPORT :—Those persons who try in this life with admirable virtues and actions, and are endowed with knowledge, glory and wealth, become glorious in the world.

NOTES & REMARKS :—(यज्ञेन) विद्वत्सत्काराख्येन । यज्ञ-देवपूजा सङ्गतिकरणदानेष् । अत्र देवपूजार्थग्रहणम् । विद्वांसो हि देवाः (Stph 3, 7, 3, 7) ।= With the Yajna in the form of the honour shown to the enlightened persons. (द्युम्नेन) यशसा । द्युम्नमिति घननाम (NG 2, 1) । द्युम्नं द्योततेयंशो वा अन्नं वा (NKT 5, 1, 5) ।=With glory or good reputation. (श्रवसा) अन्नेन श्रवणेन वा । श्रवः इति घननाम (NG 2, 10) अत्र विद्याघनग्रहणं यतो हि 'विद्याघनं सर्वघनप्रधानम्' ।=With good food or with knowledge of the Shastras.

What should men do is told :

स तत्कृधीषितस्तूयमग्ने स्पृधो बाधस्व सहसा सहस्वान् ।
यच्छस्यसे द्युभिरक्तो वचोभिस्तज्जुषस्व जरितुर्घोषि मन्म ॥६॥

6. **TRANSLATION** :—O full of splendour like the fire ! you who are admired day and night (on account of your noble virtues and acts), accept with love the declared wisdom of the devotee, expressed in good words. Being endowed with the power of endurance and overcoming the enemies, subdue the armies of the foes, with your might, or urged by us, do the noble deeds quickly.

PURPORT :—Those persons who urged by God or the enlightened men, endeavour day and night for the accomplishment of Dharma (righteousness) Artha (acquisition of wealth) Kama (fulfilment of noble desires) and Moksha (emancipation) having given up all laziness, become very capable and drive away all misery.

NOTES & REMARKS :—(स्पृधः) स्वर्घस्ते यासु ताः सङ्ग्रामसेनाः । स्वर्घ-सङ्घर्षे (स्वा०) ।=The armies of the foes. (मन्म) विज्ञानम् । (मन्म) मन-ज्ञाने (दिवा०) सर्वघातुम्यो मनिन् (उणादिकोषे 4, 145) इति मनिन् प्रत्ययः ।=Good knowledge.

What should men do with whose association is told :

अश्याम तं काममग्ने तवोती अश्याम रयि रयिवः सुवीरम् ।
अश्याम वाजमभि वाजयन्तोऽश्याम द्युम्नमजराजरं ते ॥७॥

7. *TRANSLATION* :—O youthful wealthy and learned king shining like the fire ! under your protection, may we gain this wish, and may we gain riches conveying great heroes. Enlightening others, may we gain good food etc. and may we enjoy eternal glory.

PURPORT :—Men should have the desire that by the association with the enlightened men, we may have the fulfilment of our noble desires, abundant wealth, heroes and ever-lasting glory.

NOTES & REMARKS :—(वाजम्) अन्नादिकम् । वाज इति अन्ननाम (NG 2, 7) ।=Food etc. (वाजयन्तः) विज्ञापयन्तः । वज-गतौ (ष्वा०) गते-स्त्रिष्वर्थेषु ज्ञानार्थमादाय णिच् प्रत्यये विज्ञापयन्त इति व्याख्यानम् ।=Enlightening others. (द्युम्नम्) यशो धनं वा । द्युम्नमिति धननाम (NG 2, 10) । द्युम्नं द्योततेयंशो वा अन्नं वेति (NKT 5, 1, 5) ।—Glory or wealth.

Sūktam—6

Rishi or Seer of the Sūktam—Bhāradvāja. Devatā—Agni.
Chhanda—Trishtup. Svāra—Dhaivata.

How should a man generate noble progeny is told :

प्र नव्यसा सहसः सनुमच्छा यज्ञेन गातुमव इच्छमानः ।
वृश्चद्वनं कृष्णायामं रुशन्तं व्रीती होतारं दिव्यं जिगाति ॥१॥

1. *TRANSLATION* :—O men ! a man who desires to have good land and protection through the Yajna (in the form of association with the enlightened men) with admirable and new dealing, goes to the son of a mighty person. Such a son guides the people on

the path by the observance of 5 Yamas (non-violence, truth etc.) and is destroyer of evils, like an axe to cut the forest trees, liberal donor by his pervasiveness, and endowed with pure dealings.

PURPORT :—O men! you should become powerful by the observance of Brahmacharya and then generate (procreate. Ed.) good children so that they being mighty and endowed with good character and temperament, make you constantly happy.

NOTES & REMARKS :—(यज्ञेन) सङ्गतिमयेन । यज्ञ-देवपूजासङ्गतिकरण-दानेषु (श्वा०) अत्र सङ्गतिकरणार्थः ।=Through Yajna in the form of an association with the enlightened men. (रुशन्तम्) हिंसन्तम् । रुश-हिंसायाम् (तुदा०) ।=Destroying evils. (वीती) वीत्या व्याप्या । वी-गति व्याप्तिप्रजनकान्त्यसनखादानेषु (अदा०) अत्र-व्याप्त्यर्थः ।=By pervasiveness or presence.

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The form of Agni (in the form of electricity) is told :

स श्वितानस्तन्युत् रौचनस्था अजरैर्भिर्नानंदश्चिर्यविष्ठः ।
यः पावकः पुरुतमः पुरुशिं पृथून्यग्निरनुयाति भवेन् ॥२॥

2. **TRANSLATION** :—O men! you should apply Agni (electricity) for the accomplishment of various purposes which is white coloured, very powerful like the most youthful person, purifier, multiformed, loud voiced and undecaying, dwelling in splendour, and on burning (switching to. Ed.) goes to various objects.

PURPORT :—O learned person! if you know the sciences of energy/electricity with all its branches, you can enjoy much happiness.

NOTES & REMARKS :—(तन्युः) विद्युत् ।=Electricity/power/energy. (भवेन्) (भर्जेन्) दहनं कुर्वन् ।=Creating burning. (भवे) हिंसायाम् ।=Destroying, here burning. (रौचनस्थाः) रौचने दीपने तिष्ठति । रुच-दीप्ता (श्वा०) छा-गतिनिवृत्ती (श्वा०) ।=Dwelling in splendour.

The subject of Agni is further dealt :

वि ते विष्णुवातजूतासो अग्ने भामासः शुचे शुचयश्चरन्ति ।
तुविम्रत्तासो दिव्या नवग्वा वना वनन्ति धृषता रुजन्तः ॥३॥

3. *TRANSLATION* :—O pure enlightened leader ! your pure righteous indignations or wraths which are impetuous like the winds, move onward in all directions united with others, and divine of new movement, (the knowledge of or acquiring new sciences). It is they are mighty and destroying the evil minded enemies. They also serve the noble men and noble objects.

PURPORT :—Those men who are pure like electricity, are full of wrath on the wicked. They associate with noble persons, and acquire new sciences, moving from place to place to enlighten others also.

NOTES & REMARKS :—(तुविम्रत्तासः) बहुभिः सह सङ्गताः । प्रस-संचाते (भ्वा०) । तुवीति बहुताम् (NG 3, 1) ।=United with many. (नवग्वाः) नवीनगतयः । वन-संभक्तौ (भ्वा०) ।=Of new movement or acquiring new sciences.

The character of Agni is continued :

ये ते शुक्रासः शुचयः शुचिष्मः क्षां वपन्ति विषितासो अश्वाः ।
अथ भ्रमस्त उर्विया वि भांति यातयमानो अधि सानु पृश्नैः ॥४॥

4. *TRANSLATION* :—O learned king ! full of splendour like the fire, your good instructions to all those who are virile, pure, rapid-going like horses and who till the soil, your movement of (or inspection etc,)giving punishment to the evil doers shines on earth and in the firmament with your multi-formed splendour.

PURPORT :—Men should always keep pure and absolutely truthful enlightened persons with themselves or should associate with them.

NOTES & REMARKS :—(यातयमानः) दण्डं प्रयच्छन् । = Giving punishment. (उर्विया) बहुरूपया दीप्त्या । उर इति बहुनाम (NG 3, 1) । = With splendour of various forms. (पुश्नेः) अन्तरिक्षस्य मध्ये । पुश्निः इति साधारणनाम (NG 1, 4) अन्तरिक्षद्युलोकसाधारणमित्यर्थः । पुश्निः-इयं वै भूमिरस्यां वै स भवति य एवं भवति (Stph 7, 2, 1, 11) पुश्न्या वै मरुतो जाताः वाचो वा अस्या वा पुश्निव्याः (काठक संहिता 1, 11) । = In the middle of the firmament.

How should men behave is told :

अथ जिह्वा पापतीति प्र वृष्णो गोषुयुधो नाशनिः सृजाना ।
शूरस्येव प्रसितिः ज्ञातिरग्नेर्दुर्वर्तुर्भीमो दयते वनानि ॥५॥

5. **TRANSLATION** :—O highly learned person ! the tongue of the mighty person who fights on earth against the wicked does not go in vain, (such a brave person does not use his tongue uselessly). When it is used, it generates zeal and is like the fierce fire which is radiant; and its exalted restraint and destroying power destroy the wicked, like the fire burns the trees and grass of the forests.

PURPORT :—Those men only are considered as powerful who never go astray from the path of Dharma or righteousness and are calm (supportive. Ed.) towards the righteous, but fierce against the wicked like the fire.

NOTES & REMARKS :—(प्रसितिः) प्रकृष्टं बन्धनम् । प्र + पिब्-बन्धने (स्वा०) = Exalted restraint. (क्षतिः) क्षयः । = Destroying power. (दयते) हिनस्ति । दय-दानगतिरक्षणहिंसादानेषु (स्वा०) । अत्र हिंसाशङ्कः । = Destroys.

What should men do and like whom is told :

आ भानुना पार्थिवानि जयांसि महस्तोदस्य धृषता तंतन्ध ।
स बाधस्वाप भया सहोभिः स्पृधो वनुष्यन्वनुषो नि जूर्व ॥६॥

6. **TRANSLATION** :—O highly learned person or ruler !

the way you extend all known great functions or activities of the universe or of the earth, which are worth knowing from all directions, you should treat them with your inspiration, and powerfulness. The same way you hinder or check the fears with your potentiality and destroy (the enemies Ed.) in the battle-fields, delighting your followers with your niceties.

PURPORT :—Here is a simile in the mantra. Those who score over their enemies in the battle-fields like the sun which thrashes the darkness with love and in a friendly manner, they are always honoured and respected. (Translation and purport were not available on manuscript and were rendered by the Editor).

NOTES & REMARKS :— (जयांसि) ज्ञातव्यानि । जयतीति मतिकर्मा (NG 2, 14) । =Worth knowing. (तोदस्य) प्रेरणस्य । =Of impelling power. (स्पृष्टः) सङ्ग्रामान् । स्पृष्ट इति संग्रामनाम (NG 2, 17) स्पृष्ट-संघर्षे (भ्रा०) =Battles.

What should men do is elaborated :

स चित्र चित्रं चितयन्तमस्मे चित्रक्षत्र चित्रतमं वयोधाम् ।
चन्द्रं रयिं पुरुवीरं बृहन्तं चन्द्रं चन्द्राभिर्गुणाते युवस्व ॥७॥

7. **TRANSLATION** :—O king of wonderful merits ! you are active and of sober temperament, whose kingdom or wealth is wondrous. O gladdener of all ! as a highly learned person praises (you. Ed.) alongwith delightful subjects, (it is. Ed.) wealth in the form of delightful gold etc. It is wondrous, marked, most wonderful and life-giving, giver of many heroes and great (by. Ed.) dissimulating knowledge. So you also associate with him.

PURPORT :—Those persons who accept wonderful merits and actions and urge others also to do so and thus make people rich, become wonderfully renowned and glorious.

NOTES & REMARKS :—(चितयन्तम्) ज्ञापयन्तम् । चिती-संज्ञाने (श्वा०) ।
 =Teaching or disseminating knowledge. (चन्द्र) आह्लादकारक ।
 चदि-माल्हादे (श्वा०) चन्द्रमिति हिरण्यनाम (NG 1, 2) । =Source of delight,
 gladdener. (चित्तसत्त) चित्तमदुभूतं क्षत्रं राज्यं धनं वा यस्य । क्षत्रं हि राष्ट्रम् (ऐतरेय
 ब्राह्मणे 7, 22) । =Whose kingdom or wealth is wonderful. (युवस्व)
 संयोजय । =Unite.

Sūktam—7

Seer or Rishi of the Sūktam—Bhāradvāja. Devatā or subject-
 Vaishvānara. Chhandas—Trishtup, Pankti and Jagati of various
 kinds. Svras—Panchama, Dhaivata and Nishāda.

What kind of Agni should be known (studied or learnt. Ed.) by men
 is told :

मूर्धनि दिवो अरतिं पृथिव्या वैश्वानरमृत आ जातमग्निम् ।
 क्विं साम्राजमतिथिं जनानामासन्ना पात्रं जनयन्त देवाः ॥१॥

1. **TRANSLATION** :—O men ! those enlightened men
 who are always happy make that person the sovereign and protector
 who is head or a chief among men who is like the sun that is head
 of heaven, lord of the earth, leader among all men, renowned in
 truth, shining and purifier like the fire, a sage endowed with
 extraordinary wisdom, and venerable like a guest.

PURPORT :—Those men can make all happy who are just
 like God, and illumined with knowledge and humility like the fire and
 being so, they attain sovereignty.

NOTES & REMARKS :—(वैश्वानरम्) विश्वेषु नरेषु नायकम् । वैश्वानरः
 कस्मात् विश्वान् नरान् नयति (NKT 7, 6, 21) । =Leader of all men.
 (आसन्) सन्ति । =Are. (पात्रम्) यः पाति तम् । पा-रक्षणे (श्वा०) । =Protector,
 Guardian.

The same subject of character of Agni is continued :

नाभिं यज्ञानां सदनं रयीणां महामाहावमभि सं नवन्त ।
वैश्वानरं रथ्यमध्वराणां यज्ञस्य केतुं जनयन्त देवाः ॥२॥

2. *TRANSLATION* :—O men ! you should also praise that fire which is manifested and admired by the enlightened men which is the mid-point or centre of the Yajnas (truthful noble acts), great, and conveyer of riches. (That Agni is. Ed.) to be invoked or applied to for various purposes, shining in the world to drive the vehicles, ensign and manifestor of the non-violent sacrifices and all unifying dealing.

PURPORT :—Those persons accomplish their works who know the nature of the Agni (fire/energy/power/electricity) which is all pervading and accomplisher of all works and manufactures various vehicles applying it properly.

NOTES & REMARKS :—(यज्ञानाम्) सत्यक्रियामयानाम् । यज्ञो वै श्रेष्ठतमं कर्म (काठकसंहितायाम् 30, 9) (Stph 1, 7, 1, 5) ।=Of truthful acts. (वैश्वानरम्) विश्वस्मिन् राजमानम् ।=Shining in the world. (अध्वराणाम्) अहिंसनीयानाम् ।=Of the non-violent and inviolable Yajnas.

The necessary virtues of a king are told :

त्वद्भिर्भौ जायते वाज्यग्ने त्वद्वीरासौ अभिमातिषाहः ।
वैश्वानर त्वमस्मासु धेहि वसूनि राजन्तृपृथ्वाय्याणि ॥३॥

3. *TRANSLATION* :—O highly learned king ! you are mighty like the fire, as it is from you as protector that a mighty and quick-going (active) wise man is born (a good ruler or government creates congenial conditions). It is for you (under your protection) that heroes spring up conditional (atmosphere to make people wise. Ed.)

to subdue all haughty foes. Therefore, O leader among all men ! bestow you on us excellent wealth of all kinds, worthy to be longed for.

PURPORT :—*That man alone is fit to be a ruler by whose association even the wicked become good, cowards become brave and miserly fellows become donors.*

NOTES & REMARKS :—(विप्रः) मेधावी । विप्र इति मेधाविनाम (NG 3, 15) ।=A genius, very wise man. (अग्ने) पावकवत्प्रतापिन् विद्वन् ।=A learned mighty person like the fire. (अभिमातिषाहः) ये अभिमात्या-अभिमानेन युक्तान् शत्रून् सहन्ते । आप्मा वा अभिमतिः (तैत्तिरीय सं० 2, 1, 3, 5 काठक 11, 3) अत्राभिमानादीनि पाप्मानि ग्राह्यानि । परु-चक्षुष्ये, चक्षुष्यः शक्तिः द्वाराभिभव इत्यर्थः । काशकृत्स्नघातुपाठे । परु-शक्तौ सामर्थ्ये (3, 17) इति स्पष्टमेव ।=Those who subdue the haughty foes.

Something about the second birth (through initiation) is told :

त्वां विश्वे अमृतं जायमानं शिशुं न देवा अभि सं नवन्ते ।

तव क्रतुंभिरमृतत्वमायन्वैश्वानर यत्पित्रोरर्दीदेः ॥४॥

4. **TRANSLATION** :—O immortal, absolutely truthful enlightened person ! leading all men towards the path of righteousness, all highly learned truthful persons praise you or (acclaim. Ed.) sing for joy as to their infant, when you are born for the second time (through initiation). By your intelligent or wise actions, thoughtful men attain immortality or (final. Ed.) liberation—Moksha. You illumine by the union of Vidya (the knowledge) and Acharya (preceptor) as parents. You are (stand. Ed.) therefore blessed.

PURPORT :—*There is upamalankara or simile used in the mantra. The men who having taken birth from their parents, get second birth at the eighth year onward from the Acharya (preceptor) by receiving education from him become praise-worthy and are able to accomplish धर्म Dharma (righteousness) अर्थ Artha (acquisition of wealth) काम Kāma (fulfilment of noble desires) and मोक्ष emancipation.*

NOTES & REMARKS : (वैश्वानरः) यो विश्वान्नरान् धर्मकार्येषु नयति तत्सम्बुद्धो । वैश्वानरः कस्मात् विश्वान् नरान् नयति (NKT 7, 6, 21) ।=He who leads all men towards righteous acts. (पित्तोः) मातापित्तोरिव विद्याऽऽचार्ययोः । तत्र यद् ब्रह्मजन्मास्य मौजोबन्धनं चित्रितम् । तत्रास्य माता सावित्री, पितात्वाचार्य उच्यते । इति मनुस्मृतौ 2, 1, 70 अस्य द्वितीयजन्मनो वर्णनम् ।=From Vidya (knowledge) and Acharya (preceptor) as from their parents.

TRANSLATOR'S NOTES :- It is not correct on the part of Griffith and other western translators to translate the word देवाः here as elsewhere as all the Gods'. It should be 'highly learned or enlightened persons. (etymologically. Ed.).

What should be the aim of men is told :

वैश्वानर तव तानि व्रतानि महान्यग्ने नकिरा दधर्ष ।
यज्जायमानः पित्रोरुपस्थेऽविन्दः केतुं वयुनेष्वह्नाम् ॥५॥

5. **TRANSLATION :-** O leader in (of) the world ! by the illumination of Vidya (knowledge) and Dharma (righteousness), endowed with illumined soul like the fire, when born out of Vidya and Acharya (knowledge and preceptor) like from the parents, you acquire in day time knowledge of all objects from earth to God (materialism to spiritualism. Ed.) and good intellect, none can resist (bypass. Ed.) those your great vows of Brahmacharya (continence), acquirement of knowledge, speaking of truth and others.

PURPORT :- Men should know clearly that if they take second birth through initiation, all their actions will become successful, i.e. all their efforts will be crowned with success. They will not go in vain.

NOTES & REMARKS :- (वैश्वानर) विश्वस्मिन् विद्याधर्मप्रकाशनेन नायक ।
=Leader in the world by the illumination of Vidya and

Dharma. (व्रतानि) ब्रह्मचर्यविद्याग्रहणसत्यभाषणादीनि । Vows like Brahma-charya (continence), knowledge, speaking truth etc. (अग्ने) पावकवत्प्रकाशात्मन् । = Endowed with illumined soul like the fire.

What should men know is further elaborated :

वैश्वानरस्य विमितानि चक्षसा सानूनि दिवो अमृतस्य केतुना ।
तस्येदु विश्वा भुवनानि मूर्धनि वया इव रुहुः सप्त विस्रुहः ॥६॥

6. *TRANSLATION* :—O men ! you should associate with such a great scholar who shines among all men with knowledge and humility, by whose knowledge all the seven worlds, moving like the birds and created by the Resplendent and Immortal God are measured. And in their (scholars. Ed.) head (brain. Ed.) they (worlds, the knowledge their of. Ed.) are manifested.

PURPORT :—There is simile in the mantra. That enlightened person who knows the worlds created by God and moving like birds and their movement, is admired by all as the head or chief of the great scholars.

NOTES & REMARKS :—(चक्षसा) प्रज्ञानेन । चक्षिङ्-व्यक्तायां वाचि । अयं दर्शनेऽपि । (अदा०) अत्र दर्शनार्थः । दर्शकं-ज्ञानमेव । = By knowledge. (विस्तुतः) विसरन्ति विशेषेण गच्छन्ति । वि+सृ-गतौ (ष्वा०) । = Moving.

What type God is told again :

वि यो रज्जास्यमिमीत सुक्रतुर्वैश्वानरो वि दिवो रौचिना कविः ।
परि यो विश्वा भुवनानि पश्येद्बन्धो गोपा अमृतस्य रक्षिता ॥७॥

7. *TRANSLATION* :—O learned person ! God who is the Supreme Leader of the world, Whose wisdom and actions are all

very good and Omniscient, measures out the resplendent worlds of the sun. It is He, Who has spread out all the worlds on all sides. He is the Inviolable Protector and Preserver of Immortality.

PURPORT :—O men ! all of you should adore that one God only, Who is the creator and Lord of the universe. He alone is the Protector of all.

NOTES & REMARKS :—(रजसि) लोकान् । लोका रजस्यच्यन्ते (NKT 4, 3, 19) । = Worlds. (दिवः) प्रकाशमानस्य सूर्यस्य । दिवु धातोर्बुत्पर्यमादाय व्याख्यानम् । = Of the resplendent sun. (अद्वयः) अहिंसनीयः । = Inviolable.

Sūktam—8

Seer or Rishi of the Sūktam—Bhāradvāja. Devatā—Vaishvānara. Chhandas—Jagati and Trishtup of various kinds. Svaras—Nishāda and Dhaivata.

What should men know and what should they preach are told :

पृक्षस्य वृष्णो अरुषस्य नू सहः प्र नु वोचं विदथा जातवेदसः ।
वैश्वानराय मतिर्नव्यसी शुचिः सोमैव पवते चारुर्गनयै ॥१॥

1. **TRANSLATION** :—O men ! I will tell aloud (proclaim. Ed.) the might of the fire which is connected with all, is sprinkler of happiness, non-violent (useful) and present (existent. Ed.) in all things. Let me also proclaim its science. Let me uphold the intellect of that great illuminator of the whole world, whose most modern intellect is pure like the Soma (moon-creeper) and beautiful.

PURPORT : - Those persons only enjoy bliss whose intellect is purifying like the Soma (moon creeper), unparalleled strength and the science of Agni (fire and electricity).

NOTES & REMARKS :—(पुत्रस्य) सर्वत्र सम्बद्धस्य, सम्पृक्तस्य । पुत्री-सम्पत्तौ (प्रदा०) ।=Connected with all. (अश्वस्य) अहिंसकस्य । अश्व-हिंसायाम् (दिवा०) ।=Non-violent, not harmful. (विदया) विज्ञानानि ।=Knowledge, sciences.

What should men do is told further :

स जायमानः परमे व्योमनि व्रतान्यग्निर्वैतपा अरक्षत ।
व्यन्तरिक्षमिमीत सुक्रतुर्वैश्वानरो महिना नाकमस्पृशत् ॥२॥

2. **TRANSLATION** :—O highly learned persons ! you should know well that Agni born in the highest heaven in the form of the sun, is the protector of good actions and causes water (rains). It is the doer of noble deeds, is shining among all men, and touches the state of liberation (where there is no misery) by its greatness.

PURPORT :—O men ! you should always worship that God, doing good deeds, Who has done a very great benevolent act to us by creating the sun and other worlds.

NOTES & REMARKS :—(व्रतानि) सत्यभाषणादीनि कर्माणि । व्रतमिति कर्मनाम (NG 2, 1) ।=Speaking truth and other good acts. (अन्तरिक्षम्) उदकम् । अन्तरिक्षम् इत्युदकनाम (NG 1, 12) इति महर्षि दयानन्देन ऋ. 3, 34, 10 भाष्ये उदलेखि, यद्यपि वैदिक यन्त्रासयमुद्रिते निघण्टावपि न वृश्यते । अन्तरिक्षशब्दः उदकनामसु संभवतः लिपिकप्रमादवशात् । अत्रेष्टव्यानि निघण्टोर्विविध-संस्करणानि ।=Water. (वैश्वानरः) विश्वेषु नरेषु प्रकाशमानाः ।=Shining among all men.

How the sun acts is told further :

व्यस्तभ्नाद्रोदंसी मित्रो अदभुतोऽन्तर्वावदकृणोज्योतिषा तमः ।
वि चर्मणीव ध्रिषणो अवर्तयद्वैश्वानरो विश्वमधत्त वृषायम् ॥३॥

3. **TRANSLATION** :—O men ! you should know well and properly utilise the sun, (solar energy. Ed.). It is like a wonderful friend, shining among all men (beings including the human ones. Ed.) upholding the heaven and earth like hair in the skin, and dispelling the darkness by its light, and moving in his own circumference. He props or supports the whole mighty world.

PURPORT :—O men ! you should know that this sun created by God upholds all worlds by His power of attraction like the skin upholding the hair, and moves them regularly and moves Himself in His own circumference.

NOTES & REMARKS :—(अन्तर्वावत्) यो अन्तर्भूतं वाति गच्छति । वा-
गतिगन्धनयोः (अ०) अत्र गत्यर्थः । =Which moves with in its circum-
ferenc. (घिषणे) सर्वस्य धारिके । घिषणे इति घावापृषिवी नाम (NG 3, 30) ।
दु-घाज्-धारणपोषणयोः (जुहो०) अत्र धारणार्थः । =Upholdes of all, (heaven
earth).

What is the nature of air and what it does is told :

अपामुपस्थे महिषा अंगृभ्यात् विशो राजानमुप तस्थुर्ऋग्मियम् ।
आ दूतो अग्निमंभरद्विस्वतो वैश्वानरं मातरिश्वां परावतः ॥४॥

4. **TRANSLATION** :—O learned persons ! you should know well that wind which causes sufferings (hardships or natural calamities. Ed.) (when hot or strong in the form of storm), which supports the shining Agni (heat) of the distant sun. The scientists praise it, as the people praise their good king and approach (it. Ed.) lovingly. It goes near the sun, which standing near the Prānas or waters, and great scientists take it (for proper application).

PURPORT :—As the air upholds the splendour even of the distant sun, similarly a good king should uphold his subjects even though they may reside in distant places.

NOTES & REMARKS :—(दूतः) यो दुनोति परित्तापयति सः (दु) दु-उपतापे (स्वा०) ।=Which causes suffering (when very hot or strong). (मातरिश्वा) यो मातस्यन्तरिक्षे शेते सः वायुः ।=The air which moves in the firmament. (महिषाः) महान्तः इति महान्तान् (NG 3, 3) =Great. (अपाम्) प्राणानां जलानां वा । आपो वै प्राणाः (Stph 3, 8, 2, 4, जैमि 3 प्र. 3, 1, 9) ।=Of the Prānas or waters.

What should a king do is told further :

युगेयुगे विद्वध्यं गृणाद्भ्योऽने रयि यशसं धेहि नव्यसीम् ।
पव्येव राजन्नघशंसयजर नीचा नि वृश्च वनिनं न तेजसा ॥५॥

5. **TRANSLATION** :—O king ! shining like the fire and free from the weakness of old age, you smite down with your splendour a thief (or other sinner), like the sun smites down the cloud, or as a hero smites down with thunderbolt-like sharp weapon a wicked fellow. And in every age or every year, you bestow upon the devotees of God wealth, which is glorious and acquired from scientific works and battles, good reputation or food, and new knowledge (linked with. Ed.) action.

PURPORT :—The simile is used in the mantra. As the sun disperses the clouds and as the thunderbolt cuts asunder what is to be broken, so a king should destroy the thieves and other wicked fellows and should bestow upon the righteous persons wealth and prosperity.

NOTES & REMARKS :—(विद्वध्यम्) विद्वेषु सङ्ग्रामविज्ञानादिषु भवम् ।=Acquired from the battles and scientific works. (यशसम्) कीर्तिमन्त्रं वा ।=यश इति अन्ननाम (NG 2, 7) कीर्त्यर्थः सुप्रसिद्धः ।=Glory or food. (पव्येव) वज्रेणैव । पविः इति वज्रनाम (NG 2, 20) ।=As with thunderbolt like sharp weapon. (अघशंसम्) स्तेनम् । अघशंस इति स्तेननाम (NG 3, 2, 4) =Thief (or other sinner).

The ruler's or king's duties are elaborated :

अस्माकमग्ने मधवंत्सु धारयानामि क्षत्रमजरं सुवीर्यम् ।

वयं जयेम शतिनं सद्रसिगां वैश्वानर वाजमग्ने त्वोतिभिः ॥६॥

6. *TRANSLATION* :—O leader of all ! shining like the fire and highly learned king with your protections, let us win in battles an army consisting of a hundred, a thousand or more soldiers. You bestow upon our wealthy chiefs undecaying state (territories. Ed.) or wealth, good strength which is unbending, but which is full of humility.

PURPORT :—If the king and commanders of his armies are righteous, highly learned, just and men of self-control, they can achieve victory everywhere.

NOTES & REMARKS :—(क्षत्रम्) राष्ट्रं धनं वा । क्षत्रं हि राष्ट्रम् (ऐतरेय ब्राह्मणे 7, 227) क्षत्रमिति धननाम (NG 2, 10) ।=State, kingdom or wealth. (वाजम्) सङ्ग्रामम् ।=Battle. (अनामि) अनमनहिम् अथवा नम्येतु ।=Unbending. May be full of humility though unbending or strong.

What should kings and others do is told :

अदब्धेभिस्तवं गोपाभिरिष्टेऽस्माकं पाहि त्रिषधस्थ सूरिन ।

रक्षां च नो ददुषां शर्धो अग्ने वैश्वानर प्र च तारीः स्तवानः ॥७॥

7. *TRANSLATION* :—O king ! shining in a unifying act with knowledge and humility like the sun, illuminating all the three worlds—above below and middle—or like Agni dwelling in three places in the form of fire on earth, lightning in the firmament and sun in the heaven, protect our enlightened devotees with your non-violent protective (guarding. Ed.) powers. Protect also all our kith

and kin, so that the strength of the givers of tributes to you and ours may grow. Being praised by us, (you. Ed.) overcome all enemies with our help.

PURPORT :—As the sun illuminates the worlds above, below and the middle, likewise you, O king ! protect all your subjects, make such laws so that the number of the highly learned persons may ever grow.

NOTES & REMARKS :—(प्रदग्धेभिः) ग्रहिसकैः। दम्नोति वधकर्मा (NG 2, 19) ।=Non-violent. (वैश्वानर) विद्याविनयप्रकाशमान ।=Shining with knowledge and humility. (शर्धः) बलम् । शर्ध इति बलनाम (NG 2, 9) । Strength, might.

TRANSLATOR'S NOTES ;—त्रिविषयस्य may also mean according to Dayanand Sarasvati commentary on Rig. 5.8.8 त्रिभिः प्रजाभृत्यादिभिर्जनैः सहः पक्षपातरहितस्तिष्ठति तत्सम्बुद्धौ । One who remains impartial towards his subjects, servants and his own kith and king.

Griffith's foot-note on the hymn is amusing. He says "The hymn is somewhat obscure; but the general purport appears to be : Agni is the priests' guide and teacher. As the sun-light dispels the darkness, so he enlightens our understandings. "(The Hymns of the Rigveda, translated by Griffith Vol. I Page 563).

As a matter of fact, there is no obscurity in the hymn. The mistake lies with Griffith and other scholars of his type in taking Agni only for material fire and to (assume. Ed.) think that fire is the teacher and guide of the priests. It is quite clear that by Agni here is meant an enlightened leader who as Griffith also says "enlightens our understanding and dispels the darkness" of ignorance. This substantiates the interpretation given by Dayananda Sarasvati.

Sūktam—9

Seer or Rishi of the Sūktam—Bhārādvāja Devatā—
Vaishvānara. Chhandas—Trishtup, Pankti and gagati. Svaras—
Dhaivata, Panchama and Nishāda.

How should the rulers and their subjects deal with one another
is told :

अहंश्च कृष्णमहरर्जुनं च वि वर्तेते रजसी वेद्याभिः ।
वैश्वानरो जायमानो न राजावातिरज्ज्योतिषाग्निस्तमोसि ॥१॥

1. *TRANSLATION* :—O men ! one half of the day (night)
is dark and the other one is bright which is endowed with straight
movements and other qualities. Both day and night move on with
(our. Ed.) knowledge and actions. The fire when kindled with its
lustre overcomes the darkness like the sun illuminating the world.

PURPORT :—There is simile used in the mantra. As day and
night are associated with each other, so the king and his subjects
should be agreeable to each other. As the sun dispels darkness by
(its. Ed.) light, so a king should (also. Ed.) dispel the darkness of
ignorance by the light of Vidya (knowledge) and humility.

NOTES & REMARKS :—(अहः) व्याप्तिशीलम् । अह-व्याप्तो (स्वा०) ।=
Pervading. (अर्जुनम्) ऋजुगत्यादिगुणम् । अर्जुनम् इति रूपनाम (NG 3, 7) ।=
Endowed with straight movement and other qualities.

Whose is the offspring (i.e. The quality of an ideal) are told :

नाहं तन्तुं न वि जानाम्योतुं न यं वयन्ति समरेस्तमानाः ।
कस्य स्विदपुत्र इह वक्त्वानि पुरो वदत्यवरेण पित्रा ॥२॥

2. *TRANSLATION* :—O learned persons ! I do not know either

the warp or woof, I know not the web they weave when moving to the contest or battlefield. Whose pure (ideal, Ed.) son who is giver of happiness shall here speak words that must be spoken (meaning ideal. Ed.) without assistance from the father near him (meaning indepently or without any prompting. Ed.) Such a son is very rare.

PURPORT :—It is difficult for us (ordinary persons) to decide (the parenthood of a man. Ed.), but the principle accepted by the wise is that a boy is (not only Ed.) the son of his parents, but he is (also. Ed.) the son of the Acharya (a preceptor) and Vidya (Knowledge or wisdom). Indeed, they give him second birth through initiation.

NOTES & REMARKS :—(सगरे) सङ्ग्रामे । समर्थे इति संज्ञाया नाम (NG 2, 17) । समर समर्थे शब्दो पर्यायो ।=In the battle or contest. (पुत्रः) पवित्रः सुखप्रदो वा । पूङ्-पवने । त्रैङ्-पालने (श्वा०) ।=Pure or giver of happiness.

Something about the son is more is told :

स इत्तन्तुं स वि जानात्योतुं स वक्त्वान्यूतुथा वंदाति ।
य ई चिकेतदमृतस्य गोपा अवश्चरन्परो अन्येन पश्यन् ॥३॥

3. **TRANSLATION** :—O men ! he understands the warp and woof or the origin and the Protector of the world, who being the the Protector of the Immortal soul goes up and below i.e. every where. He sees with another eye of wisdom and knows or preserves the semen (i. e. Observes Brahmacharya. Ed.). He speaks at proper time the right thing.

PURPORT :—Those persons only are able to know and tell others about the origin of this materials. Ed world, who receive true knowledge and education from the absolutely truthful enlightened persons with Brahmacharya (contenance).

NOTES & REMARKS :—(तन्तुम्) कारणम् ।=Cause, origin.
(ओतुम्) रक्षकम् । (ओतुम्) अव-रक्षणादिषु (इवा०) ।=Protector. (ईम्).
उदकम् इव शुक्रम् । ईम् इति उदकनाम (NG 1, 12) अत्र वीर्यायै ।=Semen like
water.

The body has both, soul and God is told :

अयं होता प्रथमः पश्यतेममिदं ज्योतिरमृतं मर्त्येषु ।

अयं स जज्ञे ध्रुव आ निष्त्तोऽमर्त्यस्तन्वा । वर्धमानः ॥४॥

4. **TRANSLATION** :—O learned men ! behold that First (efficient cause), Giver of Peace and Bliss, Immortable, Immortal Light like the sun among the mortals. That is God. Behold also the another seated in the body and ever-working with it, manifesting (though not born) itself with the body. This is your immortal soul.

PURPORT :—O men ! in this body there are two conscious and eternal spirits called soul and God. One of them called Jeevātmā (soul) is limited in space (size. Ed.), knowledge and power, and it having received the body is manifested, grows, changes, decays and enjoys the fruits of its good or bad actions. The other Paramātāmā (God) is Eternal, Immortable, Omniscient, free from the fruit of actions. In fact, this is what you should know decidedly.

NOTES & REMARKS :—(ज्योतिः) सूर्यं इव स्वप्रकाशं चेतनं परमात्मानम् ।
=Self-refulgent conscious God like the sun. (होता) दाता-ग्रहीता ।
(होता) दृ-दानादनयोः प्रादाने च (बृहो०) ।=Giver of Peace and Bliss and
the fruit of actions of the souls and acceptor of men's true
devotion.

TRANSLATOR'S NOTES :—ज्योतिः is from जृ-दीप्ति । जृतोरिसिन्नादेशश्च

जः (उणादिकोषे 2, 111) इति इतिम् प्रत्ययः आदेशश्च जः This and other mantras clearly show that the Vedas do not support अद्वैतवाद or monism.

What should be known in this body is told :

ध्रुवं ज्योतिर्निहितं दृश्ये कं मानो जर्विष्टं पतयत्स्वन्तः ।

विश्वे देवाः समनसः सकेता एकं ऋतुमभि वि यन्ति साधु ॥ ५॥

5. *TRANSLATION* :—O men ! you should know that there is a Firm (immortable and unwavering) light which is All-Bliss and steady. This is known as Brahma, Supreme Being or God. Based upon that there is the mind swiftest among all things that fly. On the basis of the mind, there are all the senses of one accord, with one intention, manifesting their own objects—eyes ears etc. having mind as their common means and of common knowledge. They go well unobstructed to receive knowledge of the soul.

PURPORT :—O men ! in this body there is one self-refulgent Brahma (God) Who has Absolute existence, consciouness and Bliss. The second is Jeeva or soul. Third is the mind. Fourth are the senses, fifth are the Pranas (vital breaths) and sixth is the body. In this way, all dealings are accomplished. Among them, Goa is the support or axle of all, the soul is the upholder of the body, senses, Prānas and inner senses (mind, intellect etc) and the seat of the soul is body. All about this truth you must know well.

NOTES & REMARKS :—(कम्) सुखस्वरूपम् । कम् इति सुखनाम (NG 3, 6) ।=Embodiment of abiding happiness or bliss. (देवाः) स्वस्वविषयप्रकाशकानि श्रोत्रादीनीन्द्रियाणि । (देवाः) दिव-क्रीडाविजिगीषाव्यवहारयुतिस्तुतिमोदमदस्वप्नकान्तिगतितु (दिवा०) अन्न द्रव्यमादाय व्याख्या द्युतिः-प्रकाशः ।=Senses which manifest their objects. (ऋतुम्) जीवस्य प्रज्ञानम् ।=The knowledge of the soul.

TRANSLATOR'S NOTES :—It is not correct on the part of

Griffith to translate विश्व देवाः here and almost everywhere else as "All Gods". He seems to be obsessed with the erroneous idea of polytheism in the Vedas.

What should be known in the human body is told :

वि मे कर्णा पतयतो वि चक्षुर्वी ! दं ज्योतिर्हिदंय आहितं यत् ।
वि मे मनश्चरति दूरआधीः किं सिद्ध्यामि किमु नृ मनिष्ये ॥६॥

6. TRANSLATION :—O learned persons ! my ears unclose to hear, and my eyes go here and there. The light within my heart also goes here and there. The same is the case with my mind which thinks of the distant objects. What shall I speak under these conditions ? What shall it reflect ? Please tell me all about this.

PURPORT :—O enlightened men ! you instruct me about who am I and what are my means and such other things.

NOTES & REMARKS :—(दूरआधीः) दूरस्थानां पदार्थानां समन्ताच्चिन्तकम् । Thinking about the distant objects. (नृ) सद्यः । अत्र ऋचितुनुषेति दीर्घः । आ व्यचिन्तायाम् ।=Quickly.

Whom men should fear and never indulge in sin is told :

विश्वे देवा अनमस्यन्भियानास्त्वामग्ने तमसि तस्थिवासम् ।
वैश्वानरोऽवतूतयै नोऽमर्त्योऽवतूतयै नः ॥७॥

7. TRANSLATION :—O God—our supreme leader ! all learned persons bow down before you in fear. They are like our very life like the Prānas. You purifying God stand even in the

darkness (depth. Ed.) of matter etc. May you Immortal God, the Illuminator of the whole world be our Protector for our growth, for our harmonious (and integrated. Ed.) development.

PURPORT :—O men ! as the earth and other things have their basis in Prāna and electricity and all beings are afraid of fire, so knowing God as Omnipresent and Indwelling Spirit, enlightened men are ever afraid of committing sins. All people should be afraid of Him (God).

NOTES & REMARKS :—(अनमस्यन्) प्रह्वीभूता भवन्ति ।=To be polite. (भयानाः) भयं प्राप्ताः ।=Terrified. (त्वम्) परमात्मानमिव विशुद्धं प्राणमिव परमात्मानम् ।=To you who are energetic life-giving like God. (तत्स्थिवांसम्) प्रतिष्ठन्तम् ।=Establish. (वैश्वानरः) विश्वस्य संसारस्य प्रकाशकः ।=Illuminator of the whole universe. (अमर्त्यः) मृत्युधमरहितः । One who is immortal.

Sūktam—10

Seer or Rishi of the Sūktam—Bhāradvāja. Devatā—Agni. Chhandas—Trishtup and Brihati of various kinds. Svaras—Panchama, Dhaivata and Madhyama.

What should men do is told :

पुरो वो मन्द्रं दिव्यं सुवृत्तिं प्रयति यज्ञे अग्निमध्वरे दधिध्वम् ।

पुर उक्थेभिः स हि नो विभावा स्वध्वरा करति जातवेदाः ॥१॥

1. **TRANSLATION** :—O men ! in the inviolable Yajna—consisting of combination of various articles, which is to be accomplished with great labour, uphold or install with words worth uttering. Agni in the form of electricity/power/energy etc. is giver of great delight or is admirable. That Agni is pure and makes our paths (achirties. Ed.) pleasant. At the same time, we must adore

that Omniscient God who is the greatest Illuminator and who makes us endowed with non-violence and other essentials of Dharma (righteousness).

PURPORT :—*O men ! as the priests or the performers of the Yajnas enkindle Agni (fire) in the Yajna, place it in front and benefit the world by putting oblations in it, in the same manner, they should always keep God in the bottom of their souls. The priests should put the oblation of mind intellect and other things, and should behold Him (with the internal eyes of wisdom), and (thus Ed.) benefit the world by delivering sermons about Him.*

NOTES & REMARKS :—(मन्द्रम्) आनन्दप्रदं प्रशंसनीयं वा यदि-स्तुतिमोद मदस्वप्नकान्तगतिषु (श्वा०) । = Giver of joy or admirable. (विभावा) विशेषेण प्रकाशकः । वि-भा-दीप्तो (अदा०) । Chief Illuminator. (स्वध्वरा) सुष्ठु अहिंसादि-धर्मयुक्तान् । ध्वरतिहिंसाकर्मा तत्प्रतिषेधः । (NKT 1, 3, 8) । = Endowed with non-violence and other essentials of Dharma (righteousness.) (जातवेदाः) यो जातान् सर्वान् वेत्ति सः । जातवेदाः कस्मात् जातानि वेद (NKT 7, 5, 19) । = God who knows all things.

What should men do is told :

तमुं शुभः पुर्वणीक होतरग्नै अग्निभिर्मनुष इध्रानः ।
स्तोमं यमस्मै ममतैव शूषं घृतं न शुचि मृतयः पवन्ते ॥२॥

2. TRANSLATION :—O learned leader ! distributor of wealth and knowledge etc. among many, resplendent and upholder of good virtues, you purify like the fire; hear the praise of that Agni (fire) which is purified by you and illumine men and other wise men with pure ghee (clarified butter) and strength, like the affectionate regard.

PURPORT :—*All should know that fire is the accomplisher of many works, which proves to be so when applied properly.*

NOTES & REMARKS :—(पूर्वणोक्त) बहूनां सम्भाजक । पुरु इति बहुनाम (NG 3, 1) वन-संभक्तौ (ष्वा०) ।=Distributor among many of various articles. (शूषम्) बलम् । शूषम् इति बलनाम (NG 2, 9) ।=Strength. (मतयः) मनुष्याः—मतयः इति मेधाविनाम (NG 3, 15) ।=Thoughtful or wise men.

The men's duties are elaborated :

प्रीपाय स श्रवंसा मर्त्येषु यो अग्नये ददाशु विप्रं उक्थैः ।
चित्राभिस्तमूतिभिश्चित्रशोचिर्व्रजस्य साता गोमतो दधाति ॥३॥

3. **TRANSLATION** :—O learned men ! a wise man among the human beings is a great devotee of God praising Him exceedingly. Endowed with wonderful light (of knowledge), he enhances Agni (fire) with the oblation of foodgrains and gives with (performs. Ed.) admirable deeds; and with wonderful protective powers, he upholds it during the battle with clouds (raining). This mystery, you should know.

PURPORT :—You should properly utilise that Agni (fire) which has wonderful properties, functions and nature.

NOTES & REMARKS ;—(गोमतः) अतिशयितस्तोता । गोरिति स्तोतृनाम (NG 3, 16) ।=A great devotee of God who glorifies Him exceedingly. (प्रीपाय) वर्धयति । (जो) प्यायी-वृद्धौ (ष्वा०) ।=Multiplies increases. (व्रजस्य) व्रजन्ति घना यस्मिंस्तस्य मेघस्य । व्रज गतो (ष्वा०) ।=Of the cloud.

TRANSLATOR'S NOTES :— This interpretation of गोमतः shows that according to Dayananda Sarasvati the correct reading of the text before him should be गोतमः and not गोमतः. This requires further research.

Again the duties of men are described :

आ यः प्रपौ जायमान उर्वी दूरेदृशा भासा कृष्णाध्वा ।
अथ बहु चित्तम् ऊर्म्यायास्तिरः शोचिषा ददृशे पावकः ॥४॥

4. *TRANSLATION* :—O men ! you should know the properties of that Agni (fire and electricity) which when manifested or kindled fills heaven and earth with far extending splendour, as it has travelled a long way (through its smoke). (or wirelines. Ed.) It dispels the thick darkness of the night by its light. It is seen as the purifying fire.

PURPORT ;—Men must know the science of Agni (both in the form of fire and electricity).

NOTES & REMARKS :—(उर्वी) द्यावापृथिवी । उर्वी इति द्यावापृथिवीनाम् (NG 3, 30) ।=Heaven and earth. (ऊर्म्यायाः) रात्र्याः । ऊर्म्येति रात्रिनाम् (NG 1, 7) ।=Night.

What should men do is told further :

नू नश्चित्रं पुंरुवाजाभिरूती अग्ने रयि मधवंद्ध्यश्च धेहि ।
ये राधंसा श्रवसा चात्यन्यान्त्सुवीर्यैभिश्चाभि सन्ति जनान् ॥५॥

5. *TRANSLATION* :—O absolutely truthful person ! shining like fire with your protections endowed with much knowledge and exertion, confer wonderful wealth upon us and wealthy persons. Those persons get much respect who stand pre-eminent, surpassing others in offering liberal gifts, in (order to promote Ed.) fame and heroic virtues.

PURPORT :—O men ! respect them much who give you knowledge and wealth.

NOTES & REMARKS :—(पुरुवाजामिः) बहुज्ञानपुरुषार्थयुक्तामिः । वाजः-
वज गतो । गतोस्तिष्ठत्यर्थे च ज्ञानार्थग्रहणम् । वाज इति बलनाम (NG 2, 9) तेन पुरुषार्थं
परकोषैः सो बलमूलक एव सम्भवति ।=Endowed with much knowledge
and industriousness. (श्रवसा) अन्नादिना । श्रव इत्यन्ननाम (NG 2, 7) ।=
With food and other things.

What should the enlightened persons do is told :

इमं यज्ञं चनो धा अग्न उशन्यं तं आसानो जुहुते हविष्मान् ।
भरद्वाजेषु दधिषे सुवृक्तिमवीर्वाजस्य गध्यस्य सातौ ॥६॥

6. **TRANSLATION** :—O industrious learned leader ! let every
thing be easy for you who is seated here and desiring the welfare
of all performs this Yajna (in the form of benevolence etc.) and
uphold food and other eatable and proper things. Protect this
worshipper (me. Ed.) in the battle or contest of desirable scientific
knowledge. You have good path among the upholders of food,
knowledge and strength.

PURPORT :—Those who do good to others, get all their good
desires fulfilled.

NOTES & REMARKS :—(चनः) अन्नादिकम् ।=Materials and
other articles. (यज्ञम्) परोपकाराद्यम् । (यज्ञम्) यज-देवपूजासङ्गतिरेकणदानेषु
=Yajna in the form of benevolence or doing good to others.
Respect shown to the enlightened persons, unification, charity—
all these are included in benevolence. (भरद्वाजेषु) ये वाजानन्नादीन् भरन्ति
तेषु । वाज इति अन्ननाम (NG 2, 7) वाज इति बलनाम (NG 2, 6) । (वाजः)
वज-गतो गतोस्तिष्ठत्यर्थे च ग्रहणम् ।=Among those who uphold food and
other things including knowledge and strength. (गध्यस्य)
अभिकाङ्क्षितुं योग्यस्य ।=Desirable.

The duties of the enlightened persons is told further :

वि द्वेषांसीनुहि वर्धयेत्तां मदमं शतहिमाः सुवीराः ॥७॥

7. *TRANSLATION* :—O learned leader ! give up all acts of malice and urge upon others to do so. Increase (our. Ed.) noble speech and food material so that we may enjoy gladness for a hundred years, possessing brave son and other persons.

PURPORT :—The learned men should always do such deeds and should urge upon others to do so, by which all evils may be set aside and intellect, strength and life-span may grow.

NOTES & REMARKS :—(इनुहि) विशेषेण व्याप्नुहि । इण् गती (अवा०) गतेस्तिष्ठत्यर्थेऽवत प्राप्त्यर्थग्रहणम् । प्राप्तिः व्याप्तिः इत्यनर्थान्तरकम् । इलाइति अक्षनाम (NG 2, 7) इला इति वाङ्नाम (NG 2, 11) Pervade well or increase. (इलाम्) वाचम् अन्नं वा । = Good speech or food.

Sūktam—11

Seer or Rishi of the Sūktam—Bhāradvāja. Devatā—Agni. Chhandas—Tristup and Pankti of various kinds. Svaras—Dhaivata and Panchama.

What should the enlightened persons do is told

यजस्व होतरिषितो यजीयानग्ने बाधो मरुतां न प्रयुक्ति ।
आ नो मित्रावरुणा नासंत्या द्यावा होत्राय पृथिवी ववृत्याः ॥१॥

1. *TRANSLATION* :—O liberal donor ! enlightened man purifier like the fire, (and. Ed.) performing the Yajna (non-violent sacrifice) (is. Ed.) well impelled by the wise. Do you invite us with

good deeds like the teachers and preachers who are like Prāna and Udāna and are devoid of all false conduct. They unite for giving and taking (people. Ed.) to heaven (from the. Ed.) earth. Having removed all obstacles put (up. Ed.) by mighty men who are like impetuous winds, you unite all.

PURPORT :—*Those enlightened men who are dear like the Prāna and Udāna, and industrious, are able to make all happy.*

NOTES & REMARKS :—(यजस्व) सङ्गमय । यज-देवपूजासङ्गतिकरणदानेषु (श्वा०) अत्र सङ्गतिकरणार्थग्रहणम् ।=Unite. (मित्रावरुणौ) प्राणोदानाविवाह्यापको-पदेशको । प्राणोदानौ वै मित्रावरुणौ (Stph 1, 8, 3, 12 II 3, 6, 1, 16, 5, 3, 5, 34) ।=Teachers and preachers who are like Prāna and Udāna (two vital airs). (इषितः) प्रेरितः । इष-गतौ (दिवा०) गति-प्रेरणम् । =Impelled, urged. (होत्राय) आदानाय दानाय वा । हु-दानादनयोः आदाने च (जुहो०) अत्र दानादानार्थग्रहणम् ।=For making and giving. (मरुताम्) वायूनामिव मनुष्याणाम् । मरुतः मितराविणो वा मितरोच्चिनो वा मरुद् द्रवन्तीति वा (NKT 11, 2, 14) ।=Mighty men who are like impetuous winds.

The enlightened men's duties are described :

त्वं होता मन्द्रतमो नो अध्रुगन्तर्देवो विदथा मर्त्येषु ।

पावकया जुह्वा वै वहिरासाग्ने यजस्व तन्वंः तव स्वाम् ॥२॥

2. **TRANSLATION** :—O benevolent like the fire! O enlightened person like the Agni (in the form of fire) which is giver of delight and heat health etc, shining within the Yajna united you and us with its purifying flame. The electricity and sun do it with their power; in the same manner, you being free from malice among mortals unite us and our bodies through the performance of Yajna and other noble philanthropic deeds. [Make us always united and engaged in the performance of Yajnas (non-violent sacrifices) and other noble deeds.]

PURPORT :—As Agni (in the form of electricity, fire and sun) does good to the whole world, so the enlightened men gladden the the universe.

NOTES & REMARKS :—(मन्द्रतमः) अतिशयेनानन्दयिता । (मन्द्रतमः) मदि-
स्तुतिमोदमदस्वप्नकान्तितिव । अन्नमोदार्थः । =Giver of much delight. (अग्ने)
अग्निरिव परोपकारिन् । =Benevolent like the fire. (विदधा) विदधे यज्ञे ।
विदधः इति यज्ञनाम (NG 3, 17) । =In the Yajna.

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What and how should the enlightened persons do is told :

धन्यां चिद्धि त्वे धिषणा वष्टि प्र देवाञ्जन्मं गृणते यजध्वै ।
वेपिष्ठो अङ्गिरसां यद् विप्रो मधुच्छन्दो भनन्ति रेभ इष्टौ ॥३॥

3. **TRANSLATION** :—O highly learned person ! your blessed intellect which longs for the enlightened men, that is, they praise to take birth among or like the scholars who are dear like the Prānas (vital breaths). When a very wise man who shakes or terrifies the wicked and is a devotee of God always glorifying Him, utters words of sweet wisdom and freedom in the Yajna, it increases knowledge. All these things let us gladly take.

PURPORT :—Blessed are those persons who by the association with the enlightened persons and with their intellect long for the acquisition of knowledge and preach others about truth.

NOTES & REMARKS :—(धिषणा) प्रज्ञा द्योः पृथिवी वा । विद्या वै धिषणा (तैत्तिरीय संहिता 5, 1, 7, 2 मैत्रायणी सं० 4, 2, 1, काठक सं० 19, 7, अत्र विद्या-धारिका बुद्धिः । =Intellect. (वष्टि) कामयते । वश-कान्तौ (प्र.) कान्तिः-कामना । वेप् कम्पने (भ्वा०) । =Desires, longs for. (वेपिष्ठः) प्रतिशयेन कम्पकः । =Shaker or terrifies. (अङ्गिरसाम्) प्राणानामिव विदुषाम् । प्राणो वा अङ्गिराः (Stph 6, 1, 2, 28, 5, 2, 3, 4) । =Of scholars who are dear to us like long life. (छन्दः) स्वातन्त्र्यम् । छदिर्-ऊर्जने (भ्वा०) पराक्रमवर्द्धकं स्वातन्त्र्यमेव । =

Freedom. (इष्टौ) विज्ञानवर्धके यज्ञे । (इष्टौ) यज-देवपूजासङ्गतिकरणदानेषु ।
 विद्वांसो वै देवाः । विदुषां पूजायैव विद्याप्राप्तिः वृद्धिश्च स्वाध्यायो वै ब्रह्मयज्ञः (Stph
 17, 5, 6, 2) ।=In the Yajna which increases knowledge.

How should the enlightened person do is told further :

अर्दियुतस्वपाको विभावान्ने यजस्व रोदसी उरूची ।
 आयुं न यं नमसा रातहव्या अञ्जन्ति सुप्रयसं पञ्च जनाः ॥४॥

4. *TRANSLATION* :—O learned person ! you are purifier like the fire, Good men like five Prānas who are givers of proper things, manifest (honour) you with good food etc, because you are industrious. You who are not yet perfectly mature but sufficiently bright with knowledge shine like the good life. You unite the wide-spreading heaven and earth i. e. (make proper use of them travelling in the vehicles and aircrafts).

PURPORT :—As five Prānas (vital breaths) uphold the body, so that who are regular in their taking of food, walk and other movements can maintain their bodies for a long time. In the same manner, the teaching or sermons of the enlightened persons make the knowledge long enduring or permanent.

NOTES & REMARKS :—(अञ्जन्ति) सुप्रकटयन्ति । अञ्जु-व्यक्तिप्राक्षणा कान्तिगतिषु (रक्षा०) ।=Manifest well, honour. (सुप्रयसम्) सुष्ठु-प्रयत्नवन्तम् । सु+प्र+यसु-प्रयत्ने (रक्षा०) ।=Industrious. (पञ्च जनाः) पञ्च प्राणा इव वर्तमानाः । पञ्च प्राणाः प्राणापानव्यानोदानसमानाः पञ्च जनाः-गन्धर्वाः पितरो देवाः असुराः रक्षांसीत्यर्थः । चत्वारो वर्णाः निषादः पञ्चमः इत्योपमन्यः (NKT 3, 2, 8) ।=Men who are like five Prānas.

What should men do is again told :

वृज्जे ह यन्नमसा बहिरग्नावयामि सुगृह्यतवती सुवृक्तिः ।
अभ्यान्ति सद्यः सदनं पृथिव्या अश्रायि यज्ञः सूर्ये न चक्षुः ॥५॥

5. *TRANSLATION* :—O highly learned persons ! I put the ghee (clarified butter) in the fire alongwith some food materials and other things as oblations. I obtain the ladle with the drops of ghee as a river full of water to which men go for taking bath. Firm on the seat of earth is based the altar like the eye, turning towards the sun. All must perform such Yajna very well.

PURPORT :—As the performers of the Yajnas put ghee in the fire, so the enlightened persons should put knowledge in other's intellects. (mind Ed.)—As the eye goes towards the sun (sees through the sun light. Ed.) so the oblations put in the fire pervade the firmament.

NOTES & REMARKS :—(वृज्जे) त्यजामि । वृजी-वर्जने(अदा.) ।=Leave, put. (बहिः) घृतम् । बृह-वृद्धौ । वर्धते जनोऽनेन शक्ताविति बहिः घृतम् ।= Ghee (clarified butter created. Ed.) fires. (अयामि) प्राप्नोमि । अय-गतौ (प्वा०) ।=Obtain, achieve.

How should men behave is told :

दशस्या नः पुर्वशीक होतर्देवेभिर्गने अग्निभिरिधानः ।
रायः सूनो सहसो वावसाना अतिं स्रसेम वृजनं नाहं ॥६॥

6. *TRANSLATION* :—O king purifying like the fire ! you have many armies. O son of a mighty person ! shining alongwith the brave persons who are full of splendour like the fire, you are a liberal donor. Bestow upon us riches, so that becoming safe (lit. covered on all sides), we may escape from the evil strength of our foes as well as from sins.

PURPORT :-O men ! as the fire grows by putting the fuel, so you should grow with industriousness. As men give up the adversaries soon, so you should (also, Ed.) give up all unjust conduct and sin quickly.

NOTES & REMARKS :—(दशस्या) दशति ददति येन तद् दशस्तदात्मानमिच्छ । अत्र संहितायामिति दीर्घः । = Give. (अग्निभिः) अग्निवद्वत्मानैर्वीरैः । दासु-दाने भ्वा०) With brave men who are full of splendour like the fire. (वावसानाः) आच्छाद्यमानाः । वस-आच्छादये (अ०) । = Being covered, safe. (वृजनम्) वर्जनीयं बलम् । वृजनमिति बलनाम (NG 2, 9) । = Evil strength.

Sūktam—12

Seer or Rishi of the Sūktam—Bhāradvāja. Devatā- Agni. Chhandas—Trishtup and Pankti. Svaras- Dhaivata and Panchama.

What should men do is told :

मध्ये होतां दुरोगे बर्हिषो राळग्निस्तोदस्य रोदसी यजध्वै ।
अयं स सनुः सहस्र ऋतावा दूरात्सूर्यो न शोचिषा ततान ॥१॥

1. **TRANSLATION** :—O men ! this Agni (fire) is the giver of heat and happiness, and placed in the middle of space at home is resplendent and remover of cold and many diseases caused by it. It unite heaven and earth (through the smoke etc.). So similarly this highly learned who is the son of a mighty person endowed with the power of endurance, and who always seeks truth, spreads the light of knowledge like the sun with his light, and dispels all darkness.

PURPORT :—These active persons who are illuminators of all good works like the sun, are capable to remove the happiness of all.

NOTES & REMARKS :—(दुरोगे) गृहे । दुरोगे इति गृहनाम (NG 3, 4) ।

At home. (बहिः) अवकाशस्थे । बहिः इति अन्तरिक्षनाम (NG 1, 3) = Of the space or firmament. (तोदस्य) व्यथायाः । तुद-व्यथने (तुदा०) यज-देवपूजा-संगतिकरणदानेषु-अत्र संगतिकरणार्थः । = Of the pain or disease etc. (यजध्वं) यष्टु-संगन्तुम् । = To unite.

The men's duties are highlighted :

आ यस्मिन्त्वे स्वपाके यजत्र यक्षद्राजन्तुसर्वतातेव नु द्यौः ।
त्रिषधस्थस्ततरुषो न जंहो हव्या मयानि मानुषा यजध्वै ॥२॥

2. TRANSLATION :—O king ! you are worthy of association. In you who are not yet perfectly mature in knowledge (but desire to do so), the light (knowledge. Ed.) of electricity etc. is united like the Yajna which is the cause of the advancement of all Like the air present on earth, firmament and the solar world which is remover of many diseases while blowing on in pure places, perform Yajna for uniting the riches that are worth taking and giving, urging others also to emulate the same.

PURPORT :—Where the king is mighty like the sun, resides all happiness.

NOTES & REMARKS :—(द्यौः) विद्युदादिप्रकाशः । दिवु घातोद्युत्पथमादाय व्याख्यानम् । = The light of electricity etc. (सर्वतातेव) सर्वेषां वर्धको यज्ञ इव । सर्व + तन्-विस्तारे (तन्त) सर्वे तनाति विस्तारयति सर्वेषां शक्तिं वर्धयतीति यज्ञः सर्वतात । = Like the Yajna which is the cause of advancement of all. (जंहः) सद्यो गन्ता । = Fast goer.

The qualities of an ideal are told :

तेजिष्ठा सस्यारतिर्वनेराट् तोदो अध्वन्न वृधसानो अद्यौत् ।
अद्रोघो न द्रविता चेतति तमन्नमर्त्योऽवत्र ओषधीषु ॥३॥

3. TRANSLATION :—O men ! the inspiring achievements

of the king who is full of splendour like the fire, blazes most splendid like the fire in the finest rays of the sun. His achievement shines waking on the way like a pain (in stomach etc.) growing on the movement. He himself being immortal (by the nature of the soul) active and invincible gives the knowledge about the Soma and other plants.

PURPORT :—*That man alone can get all his desires fulfilled and is blessed, where (his. Ed.) nature and prompting is full of splendour or inspiring. Such a man being devoid of malice, can alleviate the miseries of others as a medicine removes diseases.*

NOTES & REMARKS :—(द्विविता) गन्ता । द्रु-गती (श्वा.) गति प्रापणयोः । गतेष्विद्वयैर्वत्त प्राप्त्ययं ग्रहणम् ।=Going from place to place, active. (अरतिः) प्राप्तिः ।=Achievement. (अवर्तः) अतिवारणीयः । वृक्ष-आवरणे (चुरा०) Invincible.

How should the enlightened persons deal is told :

सास्माकैर्भिरेतरी न शूषैरग्निं धृवे दम् आ जातवेदाः ।
द्रवन्नो वन्वन् कृत्वा नावोस्रः पितेव जारयार्थि यज्ञैः ॥४॥

4. **TRANSLATION** :—O men! that king is to be served by us who is like the father, taking good food, and preserving the strength of the body (that attains old age only in the course of time), who is rapid-going like a horse and who serves the cows with his good actions. In the same manner, a man who knows the nature of all objects and who shines like the fire living in his admirable house comes to our aid in undesirable dealing or (in distress at proper time. Ed.).

PURPORT :—*As in a praiseworthy (ideal. Ed.) home, a man dwells happily, in the same manner, under the rule of a king who is nourisher of the subjects, people live happily. As a man who has obtained*

self-control by the use of his good intellect guards the orphans on having attained kingdom. In the same manner, the enlightened men should protect the (people. Ed.) by preaching truth.

NOTES & REMARKS ;—(जारयायि) जारं जरावस्थां दातुं शीलं यस्य तच्छरीरम् ।=Body which has to obtain old age in course of time. (शूषैः) बलादिभिः । शूषमिति बलनाम (NG 2, 9) ।=With strength and vigour. (एतरी) प्राप्तये । (एतरी) इण्. गतो । एत गतेस्तिध्वेषु प्राप्स्यथग्रहणम् ।=In an attainable or desirable dealing.

The nature of electricity/energy is told :

अथ स्मास्य पनयन्ति भासो वृथा यत्तन्नदनुयाति पृथ्वीम् ।
सद्यो यः स्यन्दो विषितो ध्वयिानृणो न तायुरति धन्वा राट् ॥५॥

5. TRANSLATION :—O learned persons ! scientists praise (take maximum use of. Ed.) the properties of electricity/energy when pervading melting and shaking secretly present like a useless (hidden. Ed.) thief. It makes subtle the glow and goes to the earth quickly. Having known it well and having acquired the knowledge of this science, a glorious or renowned archer (armed man. Ed.) knows the elements of the Dhanurveda (military science).

PURPORT :- O highly learned persons ! if you know the science of electricity, produce it by rubbing with machines and harness for men with it. Then it becomes very impetuous and it shakes all. If it is put in a glass cover and men are kept away separately, then it goes to the earth quickly. This pervading all is very admirable by using it. With its proper use, the king can conquer his enemies quickly and become prosperous.

NOTES & REMARKS :—(विषितः) व्याप्तः । विष्णु-व्याप्तौ (जु०) ।=Pervading. (ध्वयान्) अतिशयेन कम्पकः ध्रुव-कम्पने (स्वा०) ।=That which shakes much. (तायुः) स्तेनः । तायुरिति स्तेननाम (NG 3, 24) ।=Like thief.

An ideal man is described :

स त्वं नो अर्वन्निदाया विश्वेभिरग्ने अग्निभिरिधानः ।
वेषि रायो वि यासि दुच्छुना मदम शतहिमाः सुवीराः ॥६॥

6. *TRANSLATION* :—O king ! you are full of splendour like the fire and moving all quickly like the horse (-power. Ed.) as shining with the various forms of electricity and other objects. Thus you conquer your adversaries who censure (defame. Ed.) you unjustly and take away their riches. Subduing dog-like wicked armies, therefore let us enjoy delight for hundred years being brave heroes.

PURPORT :—Men should accomplish all works by the proper application of Agni (fire and electricity etc.) and other things, and should punish the unjust people and make them calm (disciplined. Ed.). In this way, by doing righteous and just works, all may live for hundred years.

NOTES & REMARKS :—(अवन्) अश्वेव शीघ्रं गमयन् । अर्व-गतौ । = Moving swiftly like a horse. (वेषि) व्याप्नोषि । वी-गतिव्याप्तिप्रजन कात्यसनखादनेषु । अत्र व्याप्यर्थः । = Pervade.

Sūktam--13

Seer or Rishi of the Sūktam—Bhāradvāja. Devatā—Agni. Chhandas—Pankti and Trishtup of various kinds. Svaras—Panchama and Dhaivata.

In what way, a king can be good is told :

त्वद्विश्वा सुभग सौभगान्यग्ये वि यन्ति वृनिनो न वयाः ।
श्रुष्टी रयिर्वाजो वृत्रतूयं दिवो वृष्टिरीड्यो रीतिरूपाम् ॥१॥

1. *TRANSLATION* :—O prosperous and auspicious king ! you are full of splendour like the fire, like the birds of the forest. The men obtain all riches and prosperity from you. Like the flow of water from the firmament, the admirable wealth which enables men to go from place to place for (trading and self-sufficiency in. Ed.) food materials are obtained from you in the battles. Therefore, you are worthy of respect.

PURPORT :—There is simile in the mantra. As the sun gladdens the whole world by raining down water from the firmament, so the king should constantly gladden and feed all, by increasing the prosperity by just industriousness (right conduct. Ed.).

NOTES & REMARKS :—(वयाः)पक्षिणः । = Birds. (वृक्षतूय्ये) वृक्षस्य मेघस्य हननं यत्, तद् वद् वर्तमाने संग्रामे । वृक्ष इति मेघनाम (NG 1, 10) तूरी-गतिस्वरण-हिसनयो (दिवा०) अत्र हिसनार्यः । वृक्षतूय्ये इति संग्रामनाम (NG 2, 17) । = In the battle where enemies are killed like the clouds. (श्रुष्टी) क्षिप्रम् । अत्र संहितायामिति दीर्घः । = Obtain quickly.

How should the enlightened men behave is told :

त्वं भर्गो न आहि रत्नमिषे परिज्मेव क्षयसि दुस्मवर्चाः ।
अग्ने मित्रो न बृहत् श्रुतस्यासि क्षता वामस्य देव भूरैः ॥२॥

2. *TRANSLATION* :—O liberal donor ! enlightened persons are purifying like the fire. You are worthy of respect as you as a friend are the discriminator (between the untruth and. Ed.) admirable great truth. Therefore you dwell, like circumambient air with wonderous splendour, and being endowed with admirable wealth, enable us to obtain the charming wealth.

PURPORT :—Those enlightened persons who (rightly. Ed.) uphold the beauty of wealth and prosperity like the Prāna, should deal with all in a friendly manner and should make all happy.

NOTES & REMARKS :—(इषे) प्राप्तुम् । इष-गतौ (दिवा०) गतेस्त्रिव्यञ्जने प्राप्तर्यग्रहणम् ।=To obtain. (वामस्य) प्रशस्यस्य । वाम इति प्रशस्यनाम (NG 3, 8) ।=Of the admirable. (दस्मवर्चाः) दस्ममुपक्षयितं निवासितं वर्चो दीप्तिर्येन सः । वर्च-दीप्तौ (भ्वा.) दमु-उपक्षये (दि०) क्षि-निवासगतयोः ।=Full of splendour.

How should the enlightened men behave is told :

स सत्पतिः शवंसा हन्ति वृत्रमग्ने विप्रो वि पुरोर्भेति वाजम् ।
यं त्वं प्रचेत ऋतजात राया सजोषा नप्त्रापां हिनोषि ॥३॥

3. **TRANSLATION** :—O enlightened leader! you are renowned on account of truth. As the sun protector of waters slays the cloud by its might and upholds the food or knowledge of a dealer or student. So you being endowed with love and the spirit of service, enable to grow with the proper application of electricity grows on all sides.

PURPORT :—Those geniuses who illuminate knowledge like the sun and dispel all ignorance enjoy unparalleled happiness.

NOTES & REMARKS :—(पणे) व्यवहृतः । पण-व्यवहारे स्तुतौ च (भ्वा.) अत्र व्यवहारायग्रहणम् ।=Of a dealer. (वाजम्) अन्न विज्ञानं वा । वाज इत्यन्ननाम (NG 2, 7) वज-गतेस्त्रिव्यञ्जने ज्ञानार्यग्रहणम् ।=Food or knowledge. (हिनोषि) वर्धयसि । हि-गतौ (भ्वा.) वृद्धौ च (स्वा.) ।=Multiplies, enables to grow.

What should men do is told further :

यस्ते सूनो सहसो गीर्भिरुच्यैर्यज्ञैर्मतो निशिति वेद्यानं ।
विश्वं स देव प्रति वारमग्ने धृत्ते धान्यं पत्यते वसुधैः ॥४॥

4. **TRANSLATION** :—O son of the mighty father! O

enlightened person purifying like the fire, the mortal who approaches and honours you with the most admirable Vedic mantras within the Yajnas, consisting of the honour shown to the scholars, association and charity and with the construction of an altar, gives profound delight. He enjoys all precious things with the Yajnas performed with good wealth, gains wealth of corn and becomes the lord (owner. Ed.) of the treasures. You should associate with such a noble person.

PURPORT :—O men ! you should develop your physical and spiritual power with perfect Brahmacharya (continence) and then should (procreate and bring up Ed.) good children.

NOTES & REMARKS :—(यज्ञैः) विद्वत्सत्कारादिभिः । (यज्ञैः) यज्ञ-देव-पूजासंगतिकरणदानेषु । = By the Yajnas consisting of the honour shown to the enlightened persons, association with them and charity. (उक्तैः) वक्तुमर्हन्ति दितव्यं वेदवचनेः उक्तैः । वच-परिभाषणे (अदा.) पातु सु दिवि रिचिसिचिभ्यः स्यक् (उणादिकोषे 2, 7) । = With the admirable and worth knowing Vedic mantras. (वेद्या) सुखप्राप्तिकया । (वेद्या) विद्वत्-लाभे । लाभः प्राप्तिः । सुखं प्रापयतीति वेदिः । = With an altar that leads to happiness.

The men's duties are further continued :

ता नृभ्य आ सौश्रवसा सुवीराग्ने सूनो सहसः पुण्यसे धाः ।
कृणोषि यच्छवसा भूरि पश्वो वयो वृकायारये जसुरये ॥५॥

5. **TRANSLATION** :—O son of a mighty person ! shining like the fire, as you are nourished by strength, uphold for men those powers (for. Ed.) the accomplished famous scholars endowed with heroic progeny. You give long life even to animals and punishment to the violent wolf-like enemy. Therefore, you are just.

PURPORT :—That king who drives away all thieves and other wicked persons and makes the people strong, is well-wisher of all.

NOTES & REMARKS :—(जसुरये) हिंसाय । जसु-हिंसायाम् (चुरा०) ।
 =For a violent person. (सोश्रवसा) सुश्रवसा विदुषा विवृत्ताति । श्रवः
 प्रशंसामिति निरुक्ते (NKT 4, 4, 24) श्रव इच्छमानः प्रशंसामिच्छमानः (NKT
 9, 1, 10) । =Accomplished by an enlightened person of good
 reputation.

The ideal duties are elaborated :

वृद्धा सूनो सहसो नो विहाया अग्ने तोकं तनयं वाजि नो दाः ।
 विश्वाभिर्गीर्भिरभि पूतिमंश्यां मदम शतहिमाः सुवीराः ॥६॥

6. **TRANSLATION** :—O son of a mighty person ! O learned person ! you are purifier like the fire, and preacher of truth and benevolence, vouchsafe us with your all speeches an offspring full of vigour. You are increaser of a man having abundant food and thus extender of happiness, so that I may fulfil my noble desires and may (have. Ed) brave sons and followers (to. Ed.) gladden us through a hundred years.

PURPORT :—O enlightened persons ! it is your duty to make the sons and daughters of householders happy by giving them good education and preaching truth, so that they may be long-lived and may do the same for other's welfare.

NOTES & REMARKS ;—(वृद्धा) सत्यहितोपदेष्टा । =Preacher of truth and benevolence. (विहायाः) महान् । विहायेति महन्नाम (NG 3, 3) । =Great. (तोकम्) वर्धकम् । =Increaser. (तनयम्) सुखविस्तारकमपत्यम् । तनु-विस्तारे (त०) वद-व्यक्तायां वाजि (ष्वा०) । =A son who is extender of happiness.

Sūktam—14

Seer or Rishi of the Sūktam—Bhāradvāja. Devatā—Agni. Chhandas—Ushnik, Trishtup, Anushtup and Atijagati of various kinds. Savaras—Rishabha, Gāndhāra and Nishāda.

What should men do is told :

अग्ना यो मर्त्यो दुवो धियं जुजोष धीतिभिः ।
भसन्नु ष प्र पूर्य इषं वुरीतावसे ॥१॥

1. *TRANSLATION* :—That man is very fortunate who serves fire with his fingers and other parts of the body alongwith his intellect and work, shines in the world as trained by the old enlightened and accepts good food or knowledge. He quickly becomes distinguished as the first among men.

PURPORT :—Those persons who give up laziness and other evils and are engaged in doing good works with labour, get all desired happiness.

NOTES & REMARKS :—(दुवः) परिचरणम् । दुवस्यति परिचरणकर्मा (NG 3,5) ।=Service. (धीतिभिः) अङ्गुल्याद्यवयवैः । धीतयः इत्यङ्गुलिनाम् (NG 2, 5) =With fingers and other organs. (भसत्) प्रकाशते । भस-भत्संनदीप्योः (जु०) अत्र दीप्यर्थः । दीप्तिः प्रकाशः । =Very shining.

What should the men do is further told :

अग्निरिद्धि प्रचेता अग्निर्वेधस्तम् ऋषिः ।
अग्निं होतारमीळते यज्ञेषु मनुषो विशः ॥२॥

2. *TRANSLATION* :—O men! you should also glorify that God who is the upholder and giver of all, whom an enlightened man likes the electricity, who is the giver of knowledge to others and is a seer i.e. the knower of the meanings of the mantras and the

the greatest scholar or wiseman. To him other thoughtful persons glorify in Sandhya (meditation & prayer) and other noble works.

PURPORT :—You should know for certain that God alone should be glorified, reflected upon, meditated upon, and adored by you and none else.

NOTES & REMARKS :—(वेद्यस्तमः) विद्वत्तमः । वेद्या इति मेधाविनाम (NG 3, 5) ।=The greatest scholar. (ऋषिः) मन्त्रार्थवेत्ता । ऋषयो मन्त्र-द्रष्टारः । ऋषिदर्शनात् स्तोमान् ददर्शति औपमन्यवः (NKT 2, 3, 11) ।=The knower of the meanings of the mantras. (यज्ञेषु) सन्ध्योपासनादिषु सत्कर्मसु ।=Sandhya (meditation and prayer) to God and other noble works.

TRANSLATOR'S NOTES :—In this mantra, Agni has been called as प्रचेताः वेद्यस्तमः and ऋषिः, which Prof. Wilson has translated as 'most wise' and 'a holy sage'. Griffith has translated these words as "Passing wise and a Seer". How are these epithets applicable to the material fire and yet many of and these Western translators have taken Agni to mean mere fire. Dayananda Sarasvati is therefore right in taking Agni here for a wise and enlightened leader, as shown above.

What the men should do is told :

नाना ह्यग्नेऽवसे स्पर्धन्ते रायों अर्यः ।

तूँन्तो दस्युमायवो त्रैतः सीक्षन्तो अव्रतम् ॥३॥

3. **TRANSLATION** :—O learned leader! the master of wealth should respect those several persons who punish the wicked man who is devoid of righteous acts, and by their noble deeds desire to overcome him and compete with one another for protection, while doing so.

PURPORT :—Those men become prosperous who always try to remove the wicked persons.

NOTES & REMARKS :—(तूवंन्तः) हिंसन्तः । तुर्वी-हिंसायाम् (श्वा०) ।= Punishing, slaying. (सीञन्तः) सोढुमिच्छन्तः । षह-शक्तौ सागर्थ्ये (ताशकृत्स्नधातु-पाठे 3, 17) ।=Desiring to put up with or subdue. (अर्थ्यः) स्वामी । अयं इतीश्वरनाम । (NG 2, 22) (अर्थः स्वामिवैश्ययोः इति पाणिनीये Ed.)=Master.

What does a good man is told further :

**अग्निरुत्सामृतीषहं वीरं ददाति सत्पतिम् ।
यस्य त्रसन्ति शर्वसः संचक्षि शत्रवो भिया ॥४॥**

4. **TRANSLATION** :—O men ! Agni (the mighty leader) from whose might his enemies tremble with fear no sooner they look upon him, bestows a hero who is divider of good actions (according to the different aptitudes and capabilities of the persons concerned), subduer of the enemies who take away others' articles by force and the protector of the righteous person.

PURPORT :—From those learned persons who being Brahma-
charis and men of self-control, do not waste their energy of body and
soul, the foes (either. Ed.) flee away or come under your control.

NOTES & REMARKS :—(अग्निः) महाबलिष्ठो वीरपुरुषः । अग्निः
कस्मादग्रणीर्भवति (NKT 7, 4, 15) ।=A very powerful brave person.
(श्रुतीषहम्) ये श्रुतीन् परपदाद्यंप्रापकाछन्नून्शहते । अत्र संहितायामिति दीर्घः श्रु-गति
प्रापणयाः ।=He who subdues those foes who take away other's
articles by force. (संचक्षि) समक्षे । अत्र दर्शनार्थः ।=In front of.

What should men do is told further :

**अग्निर्हि विद्यनां निदो देवो मर्तेमुरुष्यति ।
सहावा यस्यावृतो रयिर्वाजेष्ववृतः ॥५॥**

5. **TRANSLATION** :—O men ! a sage is purifier like the

fire even though not accepted (or inspite of all opposition. Ed.) by all. Shining on account of virtues and putting up with all difficulties, he serves a man (mankind. Ed.). You should know him. Keep far away those who are your reproachers by the help of a man whose wealth (in fighting. Ed.) in battles is not covered (open to public sight. Ed.) but is manifest.

PURPORT i—Men should know the properties of electricity/energy which creates all things by knowing which many weapons like the Agneyastra/firearm etc. are manufactured. You must carry on research about that electricity.

NOTES & REMARKS :—(उरुष्यति) सेवते । उरुष्यति:-रक्षाकर्मा । सेवा रक्षा-द्वारेव भवति । (NKT 5, 4, 23) ।=Serves. (अग्निः) पावक इव पवित्रोपचितो मुनिः ।=A muni (hermit) who is pure and purifier like the fire. (अवृतः) अनाच्छदितः । वृक्-आवरणे (चूरा०) ।=Not covered or hidden manifest. (अवृतः) अस्वीकृतः । वृक्-वरणे (स्वा०) ।=Not accepted by all.

What should the enlightened men do every day is told further :

अच्छा नो मित्रमहो देव देवानग्ने वोचः सुमीत रोदस्योः ।
वीहि स्वस्ति सुंक्षिति दिवो नृन्दिषो अंहांसि दुरिता तरेम
ता तरेम तवावसा तरेम ॥६॥

6. **TRANSLATION** :—O Giver of happiness! worthy of adoration by all friends, shining like purifying fire, you cultivate good intellect or give knowledge about the Agni (fire and electricity etc.) and earth to the learned persons. Attain that delight in which the whole earth looks good. Enlighten those men who desire to acquire knowledge about physics and other sciences. By your protection, may we swim or overcome across all foes, all sins, all evils, defects of bad association and wicked dealings. May we overcome all these evils through your protection over us.

PURPORT :—O highly learned persons! what knowledge you acquire, give it to others correctly. Caste aside the evils and vices

of men by preaching truth. Always keep yourselves away from all unrighteous dealings. Being pure by the association of the noble persons and by labour, rise above all miseries and enjoy happiness.

NOTES & REMARKS :—(मित्रमहः) मित्रैः पूजनीयः । मह-पूजायाम् (श्वा०) ।
= Worthy of adoration by the friends. (रोदस्योः) अग्निपृथिव्योः । =
Of the Agni (fire, electricity etc.) and the earth. (दिवः) कामयमानान् ।
दिव-क्रोडागविजिगीषाव्यवहारद्युतिस्तुतिमोदमदस्वप्नकान्तिगतिषु । अत्र कान्त्यर्थग्रहणम् ।
कान्तिः कामना । = Desirous of acquiring knowledge. (वीहि) व्याप्नुहि ।
वी-गतिव्याप्तिप्रजनकान्त्यसनखादनेषु । अत्र व्याप्त्यर्थग्रहणम् । = Pervade, attain.

Sūktam—15

Seer or Rishi of the Sūktam—Bhārdvāja or Veeta Havya. Devatā Agni. Chhandas—Jagati, Trishtup, Shakvari, Pankti, Brihati and Anushtup of various kinds. Svaras—Nishāda, Panchama, Dhaivata and Gāndhāra.

What should men know is told :

इमम् पु त्रो अतिथिमुपबुधं विश्वासां विशां पतिमृज्जसे गिरा ।
वेतीदिवो जनुषा कच्चिदा शुचिर्ज्योक् चिदत्ति गर्भो यदच्युतम् ॥१॥

1. **TRANSLATION :—**O highly learned person ! as you please this Guru or preceptor who is the protector of all people, who is venerable like a guest, and asks his pupils at the dawn, to sit within himself i.e. like embryo keeps the pupils in his Asharama and creates in them the knowledge of all objects as in day time, and who being pure enjoys the imperishable soul or God, who ever knows all this also becomes an enlightened person.

PURPORT :—O men ! as a guest is venerable, so a knower

of physics and other sciences also is worthy of respect. Those who know the properties of electricity that is within all, enjoy desirable happiness.

NOTES & REMARKS :—(ऋजसे) प्रसाध्नोषि । ऋजतिः प्रसाधनकर्म (NKT 6, 4, 21) ।=Accomplish, here please. (दिवः) दिवसस्य पदार्थबोधस्य । दिवु घातोद्युत्यर्थमादाय गतेस्तिष्ठवर्थेषु ।=Of the knowledge of all objects of the day.

What should men do is told further :

मित्रं न यं सुधितं भृगवो दधुर्वनस्पतावीड्यंमूर्ध्वशोचिषम् ।
स त्वं सुप्रीतो वीतहव्ये अद्भुत प्रशस्तिभिर्मह्यसे दिवेदिवे ॥२॥

2. TRANSLATION :—O you, who are wonderfully great, whom enlightened men of mature knowledge establish in the sun (regard him as the sun of knowledge illuminating all sciences), you are firm, admirable and purifier like the fire whose flames go upward. By the praiseworthy righteous acts being very much delighted, you are honoured every day by a person who has pervaded all acceptable things or virtues.

PURPORT :—O men ! as a friend accomplishes works, so Agni (fire or electricity) when applied correctly accomplishes many works.

NOTES & REMARKS :—(भृगवः) विद्वांसो मनुष्याः (भृगवा) प्रथिमुदिभ्रस्जो सम्प्रसारणं सलोपश्च (उणादिकोषे 1, 28) इति भ्रस्ज पाके इति घातोभृगु शब्दसिद्धिः तस्मात् परिववविज्ञानाः विद्वांसः ।=Enlightened men. (वीतहव्ये) वीतं व्याप्तं हव्यं ग्रहीतव्यं वस्तु येन तस्मिन् । वी-गतिव्याप्तिप्रजनकान्यसनखादनेषु । अत्र व्याप्त्यर्थः ।=In a man who has accepted a thing worth taking. (वनस्पती) वनानां किरणानां पालके सूर्ये । वनमिति रश्मिनाम (NG 1, 15) पा रक्षणे ।=Rays of the sun.

How should men be is told :

स त्वं दत्तस्यावृको वृधो भूर्यः परस्यान्तरस्य षतरुः ।

रायः सूनो सहसो मर्त्येष्वहोर्दिर्यच्छ वीतहव्याय

सप्रथो भरद्वाजाय सप्रथ

॥३॥

3. *TRANSLATION* :—O son of the mighty person ! you are the honest multiplier of the wealth, you are the master of the wealth which is exalted, is different from wealth earned by unfair means and which take across all troubles. You are famous among mortals, are the giver to a man who has attained what was to be attained and to the upholder of knowledge. Being endowed with vast knowledge and wisdom, bestow a good and comfortable home to dwell.

PURPORT :— If men develop their power (physical, mental and spiritual), why should they not be wealthy and prosperous.

NOTES & REMARKS :—(अवृकः) अरुत्येनः । वृक इति सोमनाम (NG 3, 24) रुत्येनः-चोरः । रुत्येनः संस्त्यामं संहतं पापकम् अस्मिन् प्रयास्या हभदिभ्यः इनच् (उणादिकोषे 2, 40) रुत्येनः रुत्येन इति नैरुक्ताः (NKT 3, 4, 20) वृक इति रुत्येननाम । = Not a thief, an honest man. (छदिः) गृहम् । = Home. (वीतहव्याय) प्राप्त-प्राप्तव्याय । वी-गतिव्याप्तिप्रजनकान्त्यसनखादनेषु (अदा०) गतेस्तिष्ठवर्थेष्वन्न प्राप्त्यर्थ-ग्रहणम् । हु-दानादनयोः आदाने च (जुहो०) । = For a man who has attained what was to be achieved. (भरद्वाजाय) धृतविज्ञानाय । (वाजा) वज-गतो (भवा०) गतेस्तिष्ठवर्थेष्वन्न ज्ञानार्थग्रहणम् । भृज धारणपोषणयोः (जुहो०) अन्न धारणार्थकः । = For a man who has uphold true knowledge or wisdom.

TRANSLATOR'S NOTES :—It is wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take भरद्वाज and हव्यवृत्ति as Proper Nouns instead of taking their derivative meanings as given above, as it is against the fundamental principles of the Vedic Terminology. आख्याप्रवचात्, परन्तु श्रुति सामान्यमात्रम् (मीमांसा संहिता) ।

What should men do is again told :

द्युतानं वो अतिथिं स्वर्णरमणिं होतारं मनुष्यः स्वध्वरम् ।
विप्रं न द्युतवचसं सुवृक्तिभिर्हव्यवाहमरतिं देवमृञ्जसे ॥४॥

4. *TRANSLATION* :—O highly learned person ! let us honour you who respect and please a leader who is illuminator or truthful, is venerable like a guest who leads to happiness, who purified like the fire in which Yajnas(non-violent sacrifices)are performed and which is begger of men's oblations, good acts, revealer of words expressing truth, conveyor of what is to be upheld, bestower of joy and shining like a glorious genius.

PURPORT :—As an enlightened man is able to accomplish noble deeds properly, so the Agni (fire or electricity) when utilised properly can accomplish all dealings.

NOTES & REMARKS :—(द्युतवचसम्) द्योतकवचनस्य प्रकाशकम् । द्युक्षम् द्यौरिति प्रकाशः क्षियतिमिव सति यास्मिन् तत् महर्षिः दयानन्दः (यजु. 3, 31 भाष्ये) ।= Illuminator or revealer of words expressing truth. (अरतिम्) प्रापकम् । अरतिः ऋ-गतिप्रपणयोः (श्वा०) अत्र प्रापणार्थः हर्षप्रापकः ।=Conveyor. (सुवृक्तिभिः) सुष्ठु व्रजन्ति याभिः क्रियाभिस्ताभिस्सहितम् ।=By acts by which men go well—on the path of righteousness.

What should men manifest is told :

पावकया यश्चितयन्त्या कृपा क्षामन् रुरुच उषसो न भानुना ।
तूर्वन् यामन्नेतशस्य नू रणा आ यो घृणो न तंतृषाणो अजरः ॥५॥

5. *TRANSLATION* :—O men ! that enlightened leader is to be served who shines upon the earth by his purifying and enlightening grace, who is untouched by old age and comes as one athirst in heat (thirsty for acquiring more and more knowledge), who shines like the rider of the horse whipping himself when necessary on the way to the battlefield.

PURPORT :—O men ! as the rays of the sun illuminate the dawn, in the same manner, the enlightened persons should illumine the hearts of all.

NOTES & REMARKS :—(एतस्य) अश्वस्य । एतस्यः इत्यश्वनाम (NG 1. 14) ।=Of the horse. (तूर्वन्) हिंसन् । तूर्वी-हिंसायाम् (श्वा.) ।=Whipping up, inflicting punishment. (यामन्) यन्ति यस्मिन्स्मिन्मार्गे ।=On the road. (ज्ञामन्) पृथिव्याम् । जमा इति पृथिवीनाम (NG 1, 1) ।=On earth.

What should men do is told further :

अग्निमग्निवः समिधा दुवस्यत प्रियंप्रियं वो अतिथिं गृणीषणि ।
उप वो गीर्भिरमृतं विवासत देवो देवेषु वनंते हि वार्यं ।
देवो देवेषु वनंते हि नो दुवः ॥६॥

6. **TRANSLATION** :—O men ! in every admirable dealing, serve him, (the Yajaman), you serve him well who kindles fire with fuel and who serves well your beloved and desirable guest, who shining with divine virtues by truthful and sweet words admires your acceptable dealing which is like nectar; he who being a liberal donor among the enlightened father-like persons accepts our service.

PURPORT :—O men ! unite or apply for various purposes Agni (fire) like an enlightened leader, so that you may be able to accomplish your noble desired works.

NOTES & REMARKS :—(दुवस्यत) परिचरत । दुवस्यति-परिचरणकर्मा (NG 3, 5) ।=Serve. (विवासत) परिचरत । विवासतीति परिचरणकर्मा (NG 3, 5) ।=Serve. (देवेषुदेवः) दिव्यगुणेषु द्योतमानः ।=Shining on account of the divine virtues. (देवेषु) पितृषु विद्वत्सु । विद्वत्सो हि देवाः (Stph 3, 7, 3, 10) । देवा वा एते पितरः (कौषीतकी ब्राह्मणे 5, 6, गोपथब्राह्मणे 2, 1, 24) ।=Among the father-like enlightened persons.

TRANSLATOR'S NOTES :—It is very wrong on the part of Griffith to translate देवेषु देवः as 'A God among the Gods or God-mid-Gods, though Prof. Wilson's translation of देवेषु देवः as 'a God among gods' is not correct as not understood the significance of the word देव properly, Yet it is not so bad and mischievous as Griffith's. Rishi Dayananda Sarasvati's interpretation is based upon the authority of the Brahmanas (ancient commentaries of the Vedas) as quoted above.

What should men do again is told further :

समिद्धमग्निं समिधा गिरा गृणो शुचिं पावकं पुरो अश्वरे ध्रुवम् ।
विप्रं होतारं पुरुवारमदुहं कविं सुम्नैरिमहे जातवेदसम् ॥७॥

7. TRANSLATION :—O men ! I praise an enlightened person who shines and purifies like the fire kindled well with fuel, who is steadfast in non-violent sacrifices, pure, purifier, liberal donor, respected by many scholars, void of malice, wise with knowledge and humility and highly learned. We implore him like a sage full of perfect knowledge with the desire of attaining happiness. So you should also implore him for knowledge and wisdom.

PURPORT :—O men ! you should pray to the enlightened persons who are illuminators of truth for imparting knowledge and having acquired it, give it to others.

NOTES & REMARKS :—(अश्वरे) अहिंसामये यज्ञे । अश्वर इति यज्ञनाम (NG 3, 17) ।=In non-violent sacrifice (ईमहे) याच्यामहे । ईमहे याच्याकर्मा (NG 3, 19) ।=Implore, beg. (पुरुवारम्) पुरुषिर्वहुभिर्विद्वद्भिः सत्कृतम् । पुरु इति बहुनाम (NG3, 1) । वृज् वरेण । वरणं स्वीकरणम् सत्करणम् ।=Respected by many great scholars.

TRANSLATOR'S NOTES :—In this mantra the epithets used for Agni like विप्रम्, कविम्, जातवेदसम् which Prof. Wilson translates

as the wise, the farseeing (far sighted. Ed.), and who knows all that exists and which Griffith translates as wise, the holy singer, benevolent etc. It clearly denotes that here the word does not stand for fire but for a wise leader and yet they suppose that this all is the glorification of fire. Dayananda Sarasvati's interpretation is quite straightforward and simple.

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Who is to be adored by men is told :

त्वां दूतमग्ने अमृतं युगेयुगे हव्यवाहं दधिरे प्रायुभीड्यम् ।
देवासंश्च मतसंश्च जागृविं विभुं विश्वपतिं नमसा नि वेदिरे ॥८॥

8. *TRANSLATION* :—O self—effulgent God ! like the fire, in every age all enlightened Yogis and other ordinary mortals adore you with reverence—You who are Immortal, Conveyor or Provider of all acceptable objects, Protector, Adorable, the Lord of the people, Ever—watchful, Omnipresent and Destroyer of all miseries. They meditate upon you and have communion with you.

PURPORT :—O men ! you should every day adore that one God only who is Omnipresent, Dispenser of justice, and Kind and who deserves all thanks.

NOTES & REMARKS :—(हव्यवाहम्) यो हव्यान्यादातुमर्हाणि वहति तम् । हु-दानादनयोः आदाने च (बुहो०) अन्न आदानार्थं हेणम् । वह-प्रापणे । = Who conveys or provides all acceptable articles. (दूतम्) यो दुःखानि दूनोति दूरीकरोति तम् । (दूतः) (दु) उपतापे (स्वा०) । = Who removes all miseries.

TRANSLATOR'S NOTES :—The epithets for Agni used in the mantra like ईड्यम् जागृविम् विभुम् विश्वपतिम् which Prof. Wilson has translated as 'Adorable, Vigilant, Pervading and Protector of mankind', and Griffith as Adorable, even watchful, Omnipresent and Lord of household clearly show that by Agni here the Omnipresent, Adorable, and Lord of the world is meant and not fire, yet the western

translators have mostly taken fire to be the meaning though these never be applicable in the case of the fire. Dayananda Sarasvati's interpretation applicable to God on the basis of the above epithets is quite correct (and understandable Ed.)

How does God act and how is he to be adored is told :

विभूषन्नग्न उभयाँ अनु व्रता दतो देवानां रजसी समीपसे ।
यत्तं धीतिं सुमतिमावृणीमहेऽर्धं स्मा नस्त्रिवरूथः शिवो भव ॥६॥

9. *TRANSLATION* :—O Burner or Destroyer of all miseries like the fire ! as you being the remover of all evils or defects the enlightened persons or conveyor of the Dharma (righteousness) Artha (wealth) kama or fulfilment of all noble desires and moksha (emancipation) and adorning all noble deeds and both the enlightened and ordinary persons pervade the universe when we accept meditation on you and you gracious care. Be to us the most auspicious Protector pervading all the high, middle and low regions as your abodes.

PURPORT :—God alone should be adored for ever by all who leads to emancipation easily to those persons who obey the commands of the Creator of the world, make their own attributes, functions and temperament according to Him. He enlightens them about all sciences like a messenger.

NOTES & REMARKS :—(रजसी) द्यावापृथिव्यो । रजसीति द्यावापृथिव्यो ।= The heaven and earth. (दूतः) यो दोषान् दूनीति दूरीकरोति घमार्थमोक्षान् प्रापयति वा । दु-गतौ (भ्वा०) गतेस्त्रिवरूथेन प्राप्त्यर्थं ग्रहणम् वरुधम् इति गृह्णाम (NG 3, 4) ।=He who removes all defects or leads to righteousness wealth and emancipation. (धीतिम्) धारणां धियं वा ।=Concentration (meditation) or gracious care, (good intellect). (त्रिवरूथः) त्रीण्युत्तममध्यमनिकुण्डानि वरुथा, गृहाणीव निवासस्थानानि यस्य सः ।=He who

has the best, middle and low places as his dwelling places.
(निवरूपः त्रिषु भूम्यन्तरिक्षेषु-गृहाणि यस्य सः इति महर्षिदयानन्दः यजुर्वेदे 27, 55
भाष्ये ।=That means Omnipresent.

God's knowledge and communion with Him are absolutely necessary is told :

तं सुप्रतीकं सुदृशं स्वञ्चम विद्वांसो विदुष्टरं सपेम ।
स यच्चद् विश्वा वयुनानि विद्वान् प्र हव्यमग्निरमृतैषु वोचत् ॥१०॥

10. TRANSLATION :—O men! let us condemn those ignorant persons who do not know and adore that Great God, Who has His symbols everywhere or is the Doer of noble deeds, worthy of being seen to the wise leading to liberation with the practice of Yoga and who knows and shows all things, But let that enlightened person who shining like the fire, tell the immortal souls the knowledge received which is worth giving and enlighten us also about all things.

PURPORT :—Woe to those persons who do not know God and don't obey His commands in practical life, but blessep are those who adore Him. Let us worship or have communion with that one God Who gives us all knowledge through the Vedas.

NOTES & REMARKS :—(सुदृशम्) योगाभ्यासेन द्रष्टुं योग्यं सुष्ठु दर्शकं वा ।= He who is worth seeing with the practices of Yoga or who shows all well. (हव्यम्) दातुमर्हं विज्ञानम् । (हव्यम्) हु-दानादनयोः आदाने च अत्र दानार्थग्रहणम् ।=Knowledge which is worth giving. (स्वञ्चम्) यः सुष्ठु अंचति जानाति प्रापयति वा तम् । (स्वञ्चम्) सु+अञ्चु गतिपूजनयोः (म्बा०) ।= Who knows thoroughly or leads to bliss.

The way God acts and He is adored is continued :

तमग्ने पास्युत तं पिपर्षि यस्तु आनन्दं क्वयै शूर धीतिम् ।

यज्ञस्य वा निशितिं वोदिति वा तमित्पृणान्नि शवसोत राया ॥११॥

11. *TRANSLATION* :—O Fearless Destroyer of the wicked and all evils ! O Dispeller of the darkness of ignorance ! you cherish, and protect or fill with noble virtues, that far-sighted enlightened person who obeys to your commands. You give him the power of concentration. You unite him with the inception (commencement) and accomplishment of the Yajna (non-violent sacrifice or philanthropic act). You endow him with power and wealth. Therefore you are Adorable.

PURPORT :—Those who adore God sincerely, He protects them from all side, inspires them to have righteous virtues, actions and temperament and endowed them with physical and spiritual power, leading them at last the emancipation.

NOTES & REMARKS :—(अग्ने) अविद्यान्धकारविनाशक । =Dispeller of the darkness of ignorance. (शूर) निर्भयदुष्टदोषाविनाशक । (शूर) शु-हितायाम् (त्वया) । =Fearless Destroyer of the wicked and all evils. (निशितम्) नितरां तीक्ष्णताम् । नि+शो तनूकरणे (दिवा०) । =Sharpness or accomplishment.

Why should God be adored is told further :

त्वमग्ने वनुष्यतो नि पाहि त्वमुं नः सहसावन्नवद्यात् ।

सं त्वा ध्वस्मन्वदभ्येतु पाथः स रयिः स्पृहयाय्यः सहस्रो । १२॥

12. *TRANSLATION* :—O Almighty God ! You are Bestower of good virtues and protect us who implore you. Preserve us from all wickedness or censurable conduct. Endowed with that desirable

and thousand-fold wealth and food (even though perishable material), that comes to us from all sides by Your grace, let us always adore You. Let us have constant communion with you.

PURPORT :—O men ! Regard that Lord of the world only as your Protector, and Giver of all wealth, and Adorable God Who when implored righteously and sincerely. Keeps us away from all unrighteous conduct and leads to Dharma or righteousness. He gives also happiness of this world even though it is not ever-lasting.

NOTES & REMARKS :—(बनुष्यतः) याचमानान् । वनु-याचने (तना०) ।= Imploring, begging. (अवद्यात) निग्राह्यचरणात् । अवद्यावमाद्य मावं रेफाः कुत्सिते । उणादिकोषे 5, 5) इत्यवद्य शब्दो नियातितः वदितुम् अयोग्यम् । नञ् पूर्वकात् वद-व्यक्तावां वाचि इति घातोः यत् प्रत्ययः ।=From reprehensible or excensurable conduct. (ध्वस्मन्वत्) ध्वंसवन्=Perishable.

The same subject of adoration to God is continued :

अग्निर्होता गृहपतिः स राजा विश्वा वेद जनिमा ज्ञातवेदाः ।
देवानामुत यो मर्त्यानां यजिष्ठः स प्र यजतामृतावां ॥१३॥

13. **TRANSLATION** :—O highly learned persons ! God Who is Illuminator and Upholder of all, the Director of the whole universe as a man is of his home, Dispenser of justice, is the Omniscient Supreme Being. Being the distinguisher between truth and untruth, and the Grestest Unifier. He knows all births (taking form from the origin-Ed.) of the divine things or enlightened, as well as ordinary mortals. May He unite us with happiness peace and bliss. Let Him be our sovereign, so we resolve. You should also resolve like wise.

PURPORT :—O men ! you should know that God who knows the actions of the souls of the whole universe, and knowing them thoroughly awards their fruit (and Ed.) is only True King or Sovereign.

NOTES & REMARKS :—(जातवेदाः) यो जातान्सर्वान् वेत्ति सः। जातवेदाः कस्मात् जातानि वेद। (NKT 7, 5, 19) =He who knows all born beings and things., Omniscient. (यजिष्ठः) अतिशयेन यष्टा संगमयिता वा। यज-देवपूजासंगतिकरणदानेषु (श्वा०) अत्र संगतिकरणार्थः। =The greatest Unifier. (ऋतावा) सत्यासत्ययोर्विभाजकः। ऋतमिति सत्यनाम (NG 3, 10) वन-संभक्तौ (श्वा०) =Distinguisher between truth and untruth.

TRANSLATOR'S NOTES :—The epithets and expressions like जातवेदाः and विश्वा वेदजनिमा जातवेदाः which Prof. Wilson translates as 'He who knows all, that is, knows all existing beings, and Griffith as 'jataveda' knows all generations, clearly indicate that Omniscient God is here meant by जातवेदा अग्निः and not unanimate fire. And yet these western translators erroneously think that fire is meant here and worshipped. How strange ! Griffith quotes and Ludwig says विश्वा वेद जनिमा जातवेदाः knows all generation'. Etymology of jatavedah, which is correct but is it applicable to material fire ?

How that God acts is told further :

अग्ने यद्य विशो अश्वरस्य होतुः पावकशोचे वेष्टुं हि यज्वां ।
ऋता यजासि महिना वि यद्भूहेव्या वह यविष्ठ या ते अद्य ॥१४॥

14. **TRANSLATION** ;—O Pure Illuminator ! O Unifier or Distributor ! O liberal, donor and O Remover of the miseries of all your subjects ! You are Unifier and unite all non-violent acts in the Yajna that leads to real happiness. You are all-pervading by your greatness. Therefore convey to us today, (every day) all articles worth-giving.

PURPORT :—O men ! that one God is to be adored by all, who unifies all this universe and being Omnipresent, commands all to observe non-violence and other rules of righteousness.

NOTES & REMARKS ;—(पावकशोचे) पवित्रप्रकाशक । शोचिरिति ज्वलतो नामधेयम् । (NG 1, 17) शोचति ज्वलतिकर्मा । (NG 1, 16) तस्यात् शोचिः प्रकाशः । = Pure Illuminator. (ऋता) ऋते सत्यसुखप्रापके यज्ञे । ऋतमित्यस्य नाम (NG 3, 1) । ऋत सत्यं वा यज्ञं वा (NKT 4, 3, 20) तस्मात् सत्यसुखप्रापके यज्ञे इति व्याख्यायु मिश्रणमिश्रणयोः (प्रदाः) अतोभयार्थग्रहणम् । = In the Yajna which leads to true happiness. (यविष्ठ) अतिशयेन संगमयिता विभाजको वा । = Great unifier or distributor.

What should men do is told further :

अभि प्रयांसि सुधितानि हि ख्यो नि त्वां दधीत रोदसी यजंथ्यै ।
अवा नो मघवन्वाजसातावग्ने विश्वानि दुरिता
तरेम ता तरेम तवावसा तरेम

॥१५॥

15. **TRANSLATION** ;—O God, Lord of all admirable wealth and most splendid ! You have provided us with foodgrains and other desirable articles for our sustenance which gratify us well. You reveal (through the Vedas) the knowledge of various sciences. You uphold the heaven and earth for proper unification or utilisation. Protect us in battle (of all kinds), so that relying upon. You, we may safely pass over all sins that cause us suffering. Under your protection, we may swim across the ocean of misery. We may give up all evils or defects.

PURPORT :—O men ! by taking refuge in that God only Who provides us with the articles of food and drink beneficent for our life and who reveals truth to us as the Indwelling spirit, go beyond all miseries.

NOTES & REMARKS :—(प्रयांसि) कमनीयान्वादीनि वस्तूनि (प्रयांसि) । प्रयः इत्यन्ननाम (NG 2, 7) प्रीञ्-तर्पणे कान्तो च (प्रवा) कान्तिः-कामता । अन्न कान्त्यर्थं ग्रहणम् । Desirable articles like foodgrains and others. (वाजसातो) संग्रामे । वाजसातो इति संग्रामनाम (NG 2, 17) । = In the battle (internal and external) (दुरिता) दुःखस्य प्रापकानि पापानि । दुर + इण गतो-गतेस्तिव्यर्थेवत्र प्राप्त्यर्थं ग्रहणम् कृत्वा व्याख्यानम् । = Sins that cause us miseries.

What should men do is told further :

अग्ने विश्वेभिः स्वनीक देवैरूणावन्तं प्रथमः सीत योनिम् ।
कुलायिनं घृतवन्तं सवित्रे यज्ञं नय यजमानाय साधु ॥१६॥

16. *TRANSLATION* :—O highly learned king who has many good armies you who are foremost and famous being seated in your home or office which is decked with wooden and other cloth with all enlightened persons or heroes perform well the Yajna (the act of unification) for the pleasure of God the creator of the world and the Yajamana who is well-versed in the science of uniting people and making various articles in proper proportion.

PURPORT :—O enlightened men, and officers of the State ! being seated in the home provided with all requisite articles abundant and Ghee etc. (that is Ed.). Chambers of justice (courts) with the help of the enlightened persons administer justice. Lead all men towards the path of justice, so that all may become benevolent treading the good path (of righteousness).

NOTES & REMARKS :—(स्वनीक) शोभनान्यनीकानि सैन्यानि यस्य तत्सम्बद्धौ । अनीकम् अन प्राणने (अदा०) इति घातौः अनिदृष्टिभ्यो किञ्च (उणा 4, 17) वषिपूषिभ्याम् ईकन् इति ईकन् प्रत्ययस्य अनुवृत्तिः अनिति जीवयतीति अनीकं सैन्यम् = Having many armies. (कुलायिनम्) गृहादि सामग्रीयुक्तम् । = Provided with all the domestic (house hold. Ed.) articles. (प्रथमः) प्रख्यातः (प्रथमः) प्रथम इति मुञ्चनाम प्रतपोभवति (NKT 2, 6, 22) । = Foremost or famous.

From what substances or places should (power/energy Ed.) electricity be derived (hairessed. Ed.) is told :

इममु त्पमथर्ववदग्निं मन्यन्ति वेधसः ।

यमङ्कूयन्तमानयन्नमूरं श्याव्याभ्यः ॥१७॥

17. *TRANSLATION* :—O men ! you should also produce

electricity by the rubbing process and accomplish many purposes by it as the wise scientists produce it by the process of intelligent rubbing (combustion, Ed.) as denoted in the Atharva Veda. This Agni (electricity) has many marks (forms, Ed.) for its manifestation when especially generated or manifested by the processes carried out at nights (any time Ed.) by wise men (technical men or energy scientists. Ed.).

PURPORT :—*Those highly learned scientists who can generate electricity by particular methods of rubbing from the earth, firmament sky water, (like hydro-electricity. Ed.) and sun etc, can accomplish many works.*

NOTES & REMARKS :—(अग्निम्) विद्युत् । = Electricity. (अङ्कूयन्तम्) यस्मिन्नङ्कूनि प्रसिद्धानि चिह्नानि प्राप्नुवन्ति । अत्र संहितायाम् इति दीर्घः । = Famous. (श्यावाभ्यः) श्यावीषु रात्रिषु भवाभ्यः क्रियाभ्यः (NG 7, 17) । = In the night. श्यावीति रात्रि नाम (NG 1, 7).

TRANSLATOR'S NOTES :—अकि-लक्षणे (म्वा०) अङ्कू लक्षणे इति चुरादौ । This mantra is very remarkable for throwing hints about some sources of electricity.

What benefits should men take out of the articles of creation is told :

जनिष्व देवर्षीतये सर्वतांता स्वस्तये ।

आ देवान् वक्ष्यमृतां ऋतावृधौ यज्ञं देवेषु पिस्पृशः ॥१८॥

18. **TRANSLATION** :—O highly learned person ! for the attainment of divine virtues for the welfare or happiness of all, bring immortal divine qualities or enjoyments which augment truthful conduct in this Yajna which bestows happiness on all, and belongs to (part of Ed.) technology. Let this Yajna which gives joy, touch the hearts of the enlightened persons and by this create happiness everywhere.

PURPORT :—*The enlightened persons should create happiness of various kinds for themselves and others by obtaining divine enjoyments from the articles of the world through right knowledge.*

NOTES & REMARKS :—(देववीतये) दिव्यगुणप्राप्तये । बी-गतिव्याप्तिप्रजन कान्त्यसन खादनेषु (अ०) अत्र गतेस्त्रिवर्षेषु प्राप्त्यर्थग्रहणम् ।=For the attainment of the divine virtues. (सर्वताता) सर्वसुखकरे शिल्पमये यज्ञे ।=In the Yajna consisting of technology which gives happiness. (देवान्) दिव्यान् गुणान् भोगान् वा । तन्-विस्तारे ।=Divine virtues of enjoyments.

How should the householders endeavour is told :

वयमुं त्वां गृहपते जनानामग्ने अकर्म समिधा बृहन्तम् ।
अस्थूरि नो गार्हपत्यानि सन्तु तिग्मेन नस्तेजसा सं शिशाधि ॥१६॥

19. **TRANSLATION** :—O master of the house, who are purifier like the fire! we among men with kindled fuel, make the fire mighty. Let not our householder (be out of Ed.) gear and vehicles be found defective. Let them be perfectly alright. Sharpen us with your penetrating splendour and unlighten us well.

PURPORT :—O householder! you should give up all laziness and having made progress in knowledge of physics and other sciences, teach other students also, so that happiness of all kinds may increase. (boost. Ed.)

NOTES & REMARKS :—(अस्थूरि) अस्थिरं यानम् ।=Not strong vehicle. (सम् शिशाधि) सम्यक्तया शिक्षय । सम्+शासु अनुशिष्टौ अथवा यणानुक्तम् । शो-तनू करणे इत्यस्य रूप छान्दस । तदः सम्यक् तीक्ष्णी कुरु इत्यर्थः ।=Enlighten us well.

Sūktam—16

Seer or the Rishi of the Sūktam—Bhāradvāja. Devatā—Agni. Chhandas—Ushnik, Gāyatri, Trishtup, Pankti and Anushtup of various kinds. Svaras—Rishabha, Shadja, Panchama and Gāndhara.

What should an enlightened person do is told :

त्वमग्ने यज्ञानां होता विश्वेषां हितः । देवेभिर्मानुषे जनै ॥१॥

1. *TRANSLATION* :—O God ! as You are the giver of all Yajnas (unifying noble acts) and are benevolent to all, therefore be impeller (inspirer) of all thoughtful persons alongwith the enlightened men.

PURPORT :—O highly learned persons ! as God is the Benevolent to all, Giver of all happiness and worthy of being known by the association of the enlightened men, so you should also be.

NOTES & REMARKS :—(यज्ञानाम्) सङ्गन्तव्यानां व्यवहाराणाम् । य घातोः सङ्गतिकरणार्थमादाय व्याख्या । = Of the noble dealings. (अग्ने) जगदीश्वर । अग्निः कस्मादग्रणीर्भवति (NKT 7, 4, 15) सर्वाग्रणीः = Supreme leader = अग्निः प्रजापतिः (काठक संहिता 22, 7, 10) अग्निरेव ब्रह्म (Gopatha 1, 5, 15 Sph 10, 4, 1, 5) । = God, the Lord of the world.

What should an enlightened person do is told further :

स नो मन्द्राभिरध्वरे जिह्वाभिर्यजा महः ।

आ देवान्वन्ति यक्षि च ॥२॥

2. *TRANSLATION* :—O highly learned leader ! unite us with the words or speech endowed with true knowledge and humility which cause bliss in this righteous dealing which must be done. Bring here the great and venerable enlightened persons and unite us with all the divine virtues.

PURPORT :—The enlightened persons should always preach to all for acquiring knowledge, so that all may be endowed with divine virtues.

NOTES & REMARKS :—(मन्द्राभिः) आनन्दकारिकाभिः । मन्द्राभिः, मदि-
स्तुतिमोदमदस्वप्न कान्ति गतिषु (ध्वा.) अन्न मोदार्थः ।=Creating bliss. (जिह्वाभिः)
विद्याविनययुक्ताभिर्वाग्भिः । जिह्वेति वाङ्मात्रम् (NG 1, 11)।=Words or speech
endowed with true knowledge and humility.

Who is proper or suitable to deliver sermons or preach is told :

वेत्था हि वैद्यो अर्ध्वनः पृथश्च देवाञ्जसा । अग्नें यज्ञेषु सुक्रतो ॥३॥

3. **TRANSLATION** :—O enlightened wise leader ! endowed with good intellect or doer of good deeds, you know well and quickly in all dealings consisting of (or related to. Ed.) the propagation of Vidya (knowledge) and Dharma (righteousness and duties) the paths and ways. Therefore enlighten us about them.

PURPORT :—In this world only those who know the paths leading to the attainment of Dharma (righteousness and duty) Artha (wealth) Kama (fulfilment of noble desires) and emancipation should preach to others and not other ignorant persons.

NOTES & REMARKS :—(वैद्यः) मेधाविन् । वेद्या इति मेधाविनाम् (NG 3, 15) ।=O genius, very wise. (अजसा) स्वच्छन्देन वेगवत्त्वेन अजसा-
इति स्वीकारे च (अव्ययार्थे) ।=Freely going.

What should men do is told further :

त्वामाले अर्धं द्विता भरतो वाजिभिः शुनम् । ईजे यज्ञेषु यज्ञियम् ॥४॥

4. **TRANSLATION** :—O enlightened person ! as I admire you who are fit to perform Yajnas (of all kinds) in the acts of noble association and being upholder and sustainer in two ways of the

teacher and the taught, the preacher and the preached or audience, with knowledge etc., I unite men with happiness. So you should also unite them well.

PURPORT ;—It is the duty of the enlightened persons to acquire knowledge and advance (promote) its cause by giving it to others.

NOTES & REMARKS :—(द्विता) द्वयोरध्यापकाभ्येन्नोरुशकोपदेपदेश्ययोमविः । = The teachers and the taught and the preacher and the preached or audience. (भरतः) धर्ता-पोषकः । (डु) भृज्-धारणपोषणयोः (जु०) = Upholder and supporter.

Whom should men honour is told :

त्वामिमा वार्यो पुरु दिवोदासाय सुन्वते । भरद्वाजाय दाशुषे ॥५॥

5. **TRANSLATION** :—O highly learned person ! you give these many acceptable articles to a person who is himself giver of good and desirable thing, who is extractor of the juice of Soma and other nourishing plants and who is upholder of various sciences and their propagator. Therefore, you are worthy of respect.

PURPORT :—Men should respect only those who are preachers of truth and knowledge, and not the others.

NOTES & REMARKS ;—(दिवोदासाय) कमनीयस्य पदार्थस्य दात्रे । (दिवोदासाय) दिवु घातोः कान्त्यर्थमादाय व्याख्या । कान्तिः कामना । दासु-दाने (भ्वा०) = For the giver of a desirable thing. (भरद्वाजाय) धृतविज्ञानाय (भरद्वाजाय) (डु) भृज्-धारणपोषणयोः (जु०) अत्र धारणार्थं ग्रहणम् । = Upholder of various sciences.

TRANSLATOR'S NOTES ;—It is not correct on the part of Sayanacharya to take the word भरतः used in the fourth mantra and

दिवोदास and भरद्वाज used in the fifth's the names of particular king and sages saying 'भरतः दीप्यन्तिरेतत्संज्ञको राजा' (म० 4) दिवोदासाख्याय राज्ञे भरद्वाजाय ऋषये (म० 5) and thus mislead Prof. Wilson, Griffith and other translators who have simply said in the footnotes :—Bharata Sayana considers Bharata here to be the Rja, the son of Dushyanta—Prof. Wilson Vol. III P. 264 "Bharata; according to Sayana the king of that name, son of Dushyanta and Sakuntala, (Griffith—The Hymns of Rigveda Vol. I. P. 571). It is against the fundamental Principles of the Vedic Terminology accepted by Sayanacharya himself in his interpretation to the commentary on the Rigveda while strongly supporting the eternity of the Vedas. How can the Vedas be regarded as eternal, if they refer to Bharata a the son of Dushyanta born millions of years after the beginning of creations.

What should the enlightened persons do is again told :

त्वं दूतो अमर्त्य आ वंहा दैव्यं जनम् । शृण्वन्विप्रस्य सुष्ठुतिम् ॥६॥

6. *TRANSLATION* :—O enlightened persons! you are different in nature from ordinary mortals and are enlightener of the message of the knowledge of all objects like a messenger. Bring here a distinguished scholar trained by absolutely truthful and enlightened persons, listening the praise of a genius or extraordinarily wise man.

PURPORT :—O examiner! it is your duty to examine the pupils well quite impartially and make them great scholars.

NOTES & REMARKS :—(अमर्त्यः) साधारणमनुष्यस्वभावविरुद्धः । एकं वै देवाः व्रतं चरन्ति यत्सत्यम् (Stph. 14, 1, 1, 33) सत्यं वै देवाः अमृतं मनुष्याः (Stph 1, 1, 1, 4) मनुष्यः तस्माद् देवानां स्वभावसाधारणाः मृतवादि स्वभावविरुद्धः
=Against or different from the nature of ordinary mortals.

(दूतः) सर्वपदार्थविद्यासमाचारप्रज्ञापकः । दु-गती (स्वा०) गतेस्त्रिचर्च्यैव ज्ञानार्थग्रहणं कृत्वा व्याख्या । = Enlightener of the knowledge of all things like a messenger.

What should men do is told :

त्वाग्ने स्वाध्या० मर्तासो देववीतये । यज्ञेषु देवमीळते ॥७॥

7. TRANSLATION :—O enlightened person endowed with true knowledge and humility ! as men of meditative nature admire you in the Yajnas (consisting of the study, teaching and preaching) for the attainment of the divine virtues, so let us also praise you.

PURPORT :—The students should serve the enlightened persons for acquiring knowledge. All should know that as among the objects of the creation, Agni (in the form of fire and electricity) is praised on account of its attributes, so among men these righteous enlightened persons are most admirable.

NOTES & REMARKS :—(स्वाध्यः) य सुष्ठु समन्ताद्ध्ययन्ति । सु + आ + ध्ये. चिन्तायाम् (स्वा०) । Those who meditate well on all sides. (यज्ञेषु) अध्यापनाध्यायनोपदेशाख्येषु व्यवहारेषु । (यज्ञेषु) व्यवहारेषु । यज्ञ-देवपूजासङ्गतिकरणदानेषु (स्वा०) । विद्यादानम् अध्यापनमुपदेशनं च विद्वद्भिः सङ्गतिकरण द्वारेण अध्ययनं संभवति नान्यथा पञ्चमहायज्ञेषु प्रथमो ब्रह्मयज्ञः सर्वं स्वाध्यायो वै ब्रह्मयज्ञः (Stph 17, 5, 6, 2) अध्यापनं ब्रह्मयज्ञः इति मनुः (3, 70) स्वेकीये धर्मशास्त्रे । = In the dealings of the study, teaching and preaching.

How should the teachers and the taught deal with one another is told :

तव प्र यद्वि संदृशं मुत क्रतुं सुदानवः । विश्वे जुषन्त कामिनः ॥८॥

8. TRANSLATION :—O enlightened person ! all those good

donors who desiring to acquire knowledge to see you well and to have your good intellect or actions, give them and oblige.

PURPORT :—O highly learned persons ! as the persons desiring to acquire knowledge long for you, similarly you should also desire (to have) the students.

NOTES & REMARKS :—(यक्षि) यज-सङ्गमय । यज घातोस्तिष्ठव्येषु सङ्गति-करणार्थमादाय व्याख्या । = Unite.

How should a king deal with his subjects is told :

त्वं होता मनुर्हितो वह्निरासा विदुष्टरः । अग्ने यक्षि दिवो विशः ॥६॥

9. TRANSLATION :—O highly learned king ! you are a liberal donor like the purifying fire, benevolent to men and a very great scholar. Therefore, by your mouth (speech or address) by giving good teachings to men, unite the subjects with happiness as they desire it.

PURPORT :—O subjects (people) ! as your king loves you and desires to give happiness for you, so you should also long for him and should bestow happiness upon him constantly.

NOTES & REMARKS :—(मनुर्हितः) मनुष्याणां हितकारी ये विद्वांसस्ते मतवः (Stph 8, 3, 3, 18) = Benevolent to men. (दिवः) कामयमानाः । दिवु घातीः कान्त्यर्थमादाय व्याख्या । = Desiring.

What should men do is told again :

अग्ने आ याहि वीतये गृणानो हव्यदातये ।

नि होता सत्सि बर्हिषि

॥१०॥

10. *TRANSLATION* :—O highly learned person ! you (occupy) be seated in a good assembly, for the attainment of knowledge and other good virtues and for giving what is worth giving. Therefore, glorifying God and being a liberal donor come to us.

PURPORT :—Where great scholars desire to promote knowledge, there all enjoy happiness.

NOTES & REMARKS :—(बहिषि) उत्तमायां सभायाम् । बहिष इति महानाम (NG 3, 3) तस्माद् महति सभास्थाने । बृह-बृद्धौ इति घातोः ।=In a good assembly. (हव्यदातये) दातव्यदानाय । दृ-दानादनयोः आदाने च (जु०) भक्ष दानार्थ-मादाय भ्याख्यानम् ।=For giving what is worth giving.



What should men do mutually towards one another is told :

तं त्वां समिद्धिरङ्गिरो घृतेन वर्धयामसि । बृहच्छोचा यविष्ठ्य ॥११॥

11. *TRANSLATION* :—O very young (energetic) person ! you are like lightning augment the fire with fuel and Ghee (clarified butter), so we increase your power by giving you good knowledge and inspiring thoughts and shine well with wisdom.

PURPORT :—Those king and others who increase the (striking) power of brave persons with good education and honour, like the performers of the Yajna, augment the fire with Ghee (clarified butter), they always achieve victory.

NOTES & REMARKS :—(अङ्गिरः) विद्युदिव वर्तमान । अङ्गिरा उहनिः Sph. Brahmana. अग्नेरेव रूपं विद्युत् । Who are like electricity. (समिद्धिः) सम्यक् प्रदीपकः । सम्+इन्धी-दीप्तौ (रुधा०) । 2. (समिद्धिः) ।=With fuel which enkindle fire. (समिद्धिः) =With inspiring thoughts.



How should men deal with one another is told :

स नः पृथु श्रवाय्यमच्छां देव विवाससि । बृहदग्ने सुवीर्यम् ॥१२॥

12. *TRANSLATION* :—O giver of true knowledge ! O accomplisher of noble works like the fire, as you give us well great knowledge which is worth hearing and is a great power, you are worthy of respect.

PURPORT :—Those who do good to the persons, must be respected by them.

NOTES & REMARKS :—(विवाससि) परिचरसि । विवाससि परिचरणकम् (NG 3, 5) ।=Serve (by giving good knowledge and power).

The sources of power or energy are described :

त्वामग्ने पुष्करादध्यथर्वा निरमन्यत । मूधनो विश्वस्य वाघतः ॥१३॥

13. *TRANSLATION* :—O learned person ! as wise scientists derive (generate or tap) electricity from the firmament which is like the forehead of the whole world, so I a non-violent person kindle you (fill you with knowledge).

PURPORT :—O learned persons ! as the scientists who are well versed in the science of physics, (harness) take electricity from the sun and other objects (resources) and thereby accomplish their works; so you should also do.

NOTES & REMARKS :—(पुष्करात्) अन्तरिक्षात् । धोः पुष्करवर्णम् (Stph 6, 4, 1, 9) ।=From firmament. (अथर्वा) अहिंसकः । यवं-हिंसायाम् (काशवृत्त घातुपाठे भ्वा० 204) ।=Non-violent. (वाघतः) मेघाविनः । वाघत इति मेघाविनाम् (NG 3, 15) ।=Wise men.

What should the enlightened persons do is told :

तमु त्वा दध्यवृषिः पुत्र ईधे अथर्वणाः । वृत्रहणं पुरन्दरम् ॥१४॥

14. *TRANSLATION* :—O learned king ! the son of a non-violent person who approaches many upholders of knowledge and is the knower of the mantras of the Vedas, kindles you with knowledge like the sun—the destroyer of the cities of the cloud, so do you enlighten me.

PURPORT :—O enlightened persons ! as God has created this resplendent sun which is benevolent to all, so you should make all people enlightened with knowledge.

NOTES & REMARKS ;—(दध्यवृ) वोऽधारकान् विबुधोऽवति प्राप्नोति सः । दध्यवृ (दृ) धाम्-धारणपोषणयोः (जु०) धृ धारणाथः । धं वु गतिपूजनयोः (ध्या०) प्रवृ गतेस्तिष्ठव्यर्थेषु गति प्राप्त्यर्थग्रहणम् ।=He who approaches the upholders (of knowledge). (पुरन्दरम्) यो मेघस्य पुराणि दुणाति ।=The sun who tears away or is destroyer of the cities of the cloud.

What should men do is told further :

तमु त्वा पाथ्यो वृषा समीधे दस्युहन्तमम् । धनञ्जयं रघोरगो ॥१५॥

15. *TRANSLATION* :—O men ! as a virile person full of splendour like the sun which causes rains and is knower of the right path, kindles or inspires you who are the best among the destroyers of the wicked persons and who are conquerors of wealth in every battle, so I do. You should also kindle me in your hearts asking for my help.

PURPORT :—O men ! if you fight in the battle after acquiring the knowledge of electricity, then I who am giver of abundant wealth to you, make you victorious by the aid of the electrical and other powerful arms.

NOTES & REMARKS :—(युषा) वर्षकस्तूर्यं इव बीज्यंसेचकः । एष वै युषा हरिर्दिव्य दूर्यः तपति (Stph Brahmana 14, 3, 1, 26)=A virile person like the sun that causes rain.

What should men do is told further :

एष्टु षु ब्रवाणि तेऽग्नं इत्येतरा गिरः । एभिर्वैर्धास इन्दुभिः ॥१६॥

16. **TRANSLATION** :—O enlightened person ! shining like the fire, come with the knowledge for proper use of the Soma creeper and other plants or the rays of the moon which increase your power. And in this way, I will tell you about the new words (of advice). Listen to them.

PURPORT :—Let us have those good scholars who having acquired the knowledge of all sciences desire that they should impart this knowledge to others.

NOTES & REMARKS :—(इन्दुभिः) बीज्यतामिरचन्द्राकिरणैर्वा । एषमालो वै सोमो राजा इन्दुः (Jaiminyopanishad 1, 90)=By the use of the moon creeper and other nourishing creepers and herbs or the rays of the moon. (इतराः) नवीचीनाः । =New.

Where should men have their mind (concentrate.) is told :

यत्र कं च ते मनो दध्मं दधस उत्तरम् । तत्रा सदैः कृण्वसे ॥१७॥

17. **TRANSLATION** :—O highly learned person ! wherever your mind upholds exalted power, keep or engage it there. Tell me where is it ?

PURPORT :—O men ! your mind when engaged in the meditation upon God, the Lord of the world or in the practice of Yoga, becomes pure (or sinless) it is able to accomplish great works. Engage yourselves in doing that noble work.

NOTES & REMARKS :—(वक्षम्) बलम् । वक्ष इति वक्षनाम् (NG 2, 9)
=Power, energy. (सदः) सीदन्ति यस्मिंस्तत् । वक्ष-विशरणवत्यवसाधानेषु (म्वा०)
=A seat, place of meditation.

How can man's desires be fulfilled is told :

नहि ते पूर्तमक्षिपद्भुवन्नेमानां वसो । अथा दुर्वो वनवसे ॥१८॥

18. **TRANSLATION** :—O giver of shelter or supporter of others ! none can throw away him who gives food and other things to the needy or deserving persons, none can overcome them. Accept our services.

PURPORT :—The noble desires of those persons are fulfilled (by God's grace) and they are not obstructed who always observe the rules of truthful conduct.

NOTES & REMARKS :—(नेमानाम्) अन्नानाम् । नेम इत्यन्ननाम् (NG 2, 7) ।=Of food material. (दुवः) परिचरणम् । दुवस्यति परिचरणकम् (NG 3, 5) ।=Accept. (वनवसे) सम्भज । वन-संभक्तौ (म्वा०) ।=Service.

The character of Agni is told :

आग्निरंगाग्निं भारतो वृत्रहा पुरुचेतनः । दिवौदासस्य सत्पतिः ॥१९॥

19. **TRANSLATION** :—O highly learned persons ! let us serve that great enlightened leader who is the good protector or the giver of light (of knowledge and truth), upholder or supporter, destroyer of all sins, and who has under his instruction (command) or guidance, many good persons, full of splendour like Agni (fire or sun).

PURPORT :—As the soul in this body can do many works (wonders.) with the help of many means-senses, mind and intellect, etc. so an enlightened person can also accomplish all works.

NOTES & REMARKS ;—(दिवोदासस्य) प्रकाशदातुः । दिवः प्रकाशस्य । दिवु-
क्रीडाविजिगीषाद्युति स्तुतिमोदसदस्वप्नकान्तिगतिषु । अतः धृत्यर्थग्रहणम् । युतिः प्रकाश=

Of the giver of light (of knowledge or truth). (भारतः) धर्ता पोषको वा । दातु-दाने (द्वा०)=Upholder or supporter.

TRANSLATOR'S NOTES :—It is wrong (not reasonable) on the part of Sayanacharya to take the word as the name of a particular king and say दिवोदासस्य एतत् सज्जस्य राज्ञः. It is against the fundamental (etymological) principles of the Vedic terminology as earlier pointed out and explained by him in his preliminary Introduction to his Commentary on the Rigveda. This self-contradiction does not behove a scholar like Sayanacharya. Prof. Wilson and Griffith have committed the same mistake. But while as Sayanacharya has explained भारतः as हविषा धर्ता Bearer of oblations, Griffith has taken it to mean "The especial protector of the Bharata which is worse than Sayanacharya or Wilson's अपोयदेवेष (अग्निः) देवेभ्यो हव्यं भरति तस्माद् भारतः (जैमिनोपः 3-62) । So Dayananda Sarasvati's interpretation is quite correct and supported by the authority of the Jaiminiyopanishad Brahmana.

The character of Agni is further developed :

स हि विश्वाति पार्थिवा रुग्णि दाशन्महित्वना । वन्वन्नवातो अस्तृतः ॥२०॥

20. **TRANSLATION** :—The fire without wind and un-assailed bestows all earthly (material) riches by its greatness when utilised properly.

PURPORT.—O men ! why should not you serve or utilise that Agni (fire or electricity) which gives much happiness ?

NOTES & REMARKS :—(अस्तुतः) ग्रहिसितः । अ५ स्तु-हिंसायाम् । = Unassailed. (दाशत्) ददाति । दाशु-दाने । = Gives. (वन्वन्) सम्पन्नम् । वन-संपन्नो (इवा०) = Serving or being used properly.

What should men do is told :

स प्रेतनवन्नर्वीयसाग्नै बुद्धेन संयतां । बृहत्तन्थ भानुना ॥२१॥

21. **TRANSLATION** :—O enlightened person ! purifier like the fire ! as the sun overspreads light with rays as of old, in the same manner, with quite new and well controlled wealth (or good reputation) spread over us light of knowledge and happiness.

PURPORT :—Those who are glorious like the sun, attain every new glory.

NOTES & REMARKS :—(बुद्धेन) धनेन यशसा वा । बुद्धिमिति धनवास (NG 2, 10) बुद्धिमिति पदनाम (NG 4, 2) येन नरः सर्वत्र प्रतिष्ठां लभते तद् बुद्धेन यशः लभता बुद्धेनः प्रोत्तरेयशोऽवा धनंवेति (NKT 5, 1, 5) = With wealth or good reputation.

How should men behave is told :

प्र वः सखायो अग्नये स्तोमं युज्ञं च धृष्णुया ।
अर्चे गायं च वेधसे

॥२२॥

22. **TRANSLATION** :—O friends ! honour him who accomplishes your praise and Yajna (truthful conduct). O highly learned person ! firmly honour the genius or extra-ordinarily wise man who is a purifier like the fire and praise him, who deals with you as a friend.

PURPORT :—As the sun is the accomplisher of the attainment of the fruit of the Yajna, so are the absolutely truthful enlightened righteous and benevolent persons. Men should deal with others in the world, bearing this always in mind.

NOTES & REMARKS :—(घृण्णुया) दृढत्वेन । (जि) बुधा-प्रागल्भ्ये (स्वा०) प्रागल्भ्यम्-बुद्धता । =Firmly.

The nature of Agni is told further :

स हि यो मानुषा युगा सीदद्भोता कविक्रतुः । दूतश्च हव्यवाहनः ॥२३॥

23. **TRANSLATION** :—Agni (fire) which is the bearer of the oblations and is like a messenger (conveying smoke and fragrance of the oblation to distant places), is seated in every age. Like a great scholar, it is accomplisher of great works.

PURPORT :—Agni (fire) which is accomplisher of many works like a righteous highly learned person, should be used for accomplishing various purposes by the enlightened men.

NOTES & REMARKS :—(कविक्रतुः) महान् विद्वान् । कविः—क्रान्तवर्धनः कवतेर्वा (NKT 12, 2, 14) कवीनां विदुषां क्रतुः प्रज्ञा कर्म वा यस्य सः इति महविः ब्याजन्ब सरस्वती (ऋ. 3, 27, 12) भाष्ये क्रतुरिति कर्मनाथ (NG 3, 9) =Great scholar.

What should men do again is told :

ता राजाना शुचिं व्रतादित्यान्मारुतं गृणाम् । वसो यक्षीह रोदसी ॥२४॥

24. **TRANSLATION** :—O men ! establishing others in good virtues, unite here in this world teachers and preachers who are

friendly and who shine on account of knowledge, whose acts are pure, twelve months, band of thoughtful heroic men and various objects of the (heaven and earth).

PURPORT :—*Those men enjoy happiness who by serving the teachers and preachers acquire the science of physics.*

NOTES & REMARKS :—(आदित्यान्) द्वादश मासान् । कतम् आदित्य इति द्वादश मासाः संवत्सर इति होवाच । एत आदित्याः । एते हीदं सर्वमादधनाः यन्ति ते यदिदं सर्वम् आददाना यन्ति तस्माद् आदित्या इति (Sth. Brahmana 11, 6, 3, 8 जैमिनीयोपनिषद् 2, 77) = Twelve months.

The dealing or association with good men is never invain is told :

वस्वी ते अग्ने संदृष्टिरिष्यते । मर्त्याय । ऊर्जो नपाद्मृतस्य ॥२५॥

25. TRANSLATION :—O enlightened person ! you are purifier like the fire, your good look which is connected with the knowledge of the earth and other Vasus (places of habitation) is increaser of the strong and active person who desires to have good food or true knowledge and who is immortal (by the nature of his soul).

PURPORT :—*O men! always respect the person whose vision of knowledge is never vain (absolutely useless) and by learning from whom, men become good scholars.*

NOTE S& REMARKS :—(इष्यते) इषमन्नं विज्ञानं वा कामयमानाय । इषम् इत्यन्ननाम (NG 2, 7) इष-गती (दि०) गतेस्तिष्ठत्यर्थे ज्ञानार्थग्रहणमत्र = For a man desiring good food or scientific knowledge. (वस्वी) पृथिव्यादिव-सुसम्बन्धिनी । कतमे वसव इति । अग्निश्च पृथिवी च वायुश्चान्तरिक्षं चादित्यश्च द्यौश्च चन्द्रमाश्च नक्षत्राणि चैते वसवः । एते हीदं सर्वं वासयन्ते तेयविद सर्वं वासयन्ते तस्माद् वसव इति (Sth 17, 6, 3, 6 जैमिनीयो. 2, 77) = Belonging to the earth and other vasus- places of habitation.

What should an enlightened person do is told further :

क्रत्वा दा अस्तु श्रेष्ठोऽद्य त्वां वृन्वन्तसुरेकणाः ।
भर्तुं आनाश सुवृक्तिम् ॥२६॥

26. *TRANSLATION* :— May the man, possessing good wealth who with his intellect and acts, in case of misery and who is very much endowed with righteous virtues, actions and temperament and who serves you, enjoys happiness and may you impart knowledge to him.

PURPORT :—Those persons only should be considered very good, who give good knowledge to the people.

NOTES & REMARKS :—(सुरेकणः) शोभनं रेकणः घनं यस्य सः । रेकण इति घननाम (NG 2, 10)=He who is possessor of good wealth i.e. earned honestly and by fair means. (सुवृक्तिम्) सुष्ठु व्रजन्ति दुःखानि येन ।=The acts by which men get over miseries.॥

What should men do is told further :

ते तै अग्ने त्वोतां ईषयन्तो विश्वमायुः ।
तरन्तो अर्यो अरातीर्वृन्वन्तो अर्यो अरातीः ॥२७॥

27. *TRANSLATION* :—O man shining with knowledge like the fire, you should as your master commands you, let those be your kith and kin who protected by you, desiring good food, strong and active all their lives, dividing the miserly adversaries achieve victory. May you be their master.

PURPORT :—Let those persons be appointed as incharge of all works, who by the observance of Brahmacharya (abstinence) are free from diseases and long lived.

NOTES & REMARKS :—(अरातीः) न विद्यते रातिर्दानयेषु तान् कृपयान्

विरोधिनः । अ + रा दाने (अदा०) = Miserly adversaries. (अन्वन्तः) विमन्तः ।
वन संभक्तो (भ्वा०) Dividing. (अर्थः) स्वामी । अर्थः इति ईश्वरनाम (NG 2, 22)
Master, lord.

What should a king do is told further :

अग्निस्तिग्मेन शोचिषा यासद्विश्वं न्यत्रिणाम् ।
अग्निर्नो वनते रयिम् ॥२८॥

28. *TRANSLATION* :—O king ! as fire burns every thing that is lying near, by its sharp blaze, so appoint him as the head of the military (defence), department who casts down all wicked enemies and bestowes wealth upon us.

PURPORT :—A king should take the opinion of the people also when appointing officers, by doing so there will be no occasion for disturbance or discontentment.

NOTES & REMARKS :—(अग्निम्) शत्रुम् । अग्निर्नो वै रक्षीति । आप्मानोऽग्निः (षड्विंश ब्राह्मणे 3, 1) । रक्षीति वै प्राप्मानिणा (ऐतरेय ब्राह्मणे 2, 2) = Sinful enemy. (शोचिषा) ज्योतिषा । शोचिरिति ज्वलतोनाम (NG 1, 17) = By blaze or lustre.

What should king do is told :

सुवीरं रयिमा भरु जातवेदो विचर्षणे । जहि रक्षीसि सुकृतो ॥२९॥

29. *TRANSLATION* :—O king ! you are endowed with knowledge and strength. O full of splendour ! bring us from all sides, riches with heroes. O most wise and doer good deeds ! slay you the wicked persons.

PURPORT :—A king should always protect with wealth, the

righteous, highly learned and brave persons born in Kshatriya (warriors) family and should subdue the wicked.

NOTES & REMARKS :—(जातवेदः) जातप्रज्ञानबल । जातवेदाः कस्मात् जातानि वेदेति जातवेदाः (NKT 7, 5, 19) = Possessor of knowledge and strength. (विचर्षणे) तेजस्विन् । विश्वचर्षणिः-पश्यतिकर्मा तस्माद् विचर्षणिः विशेषेण प्रष्टव्यः तेजस्वी यथा शरीरं मे विचर्षणम् (तेतिरीयोपनिषदि इत्यादौ (NKT 3, 11))
= Full of splendour.

TRANSLATOR'S NOTES :—It is note-worthy that the epithet जातवेदाः has been used for Agni in the mantra which Prof. Wilson has translated as 'all-beholder' and Griffith as 'most wise' and yet they think, it is to the inanimate fire that the prayer is addressed.
'How strange and absurd.

What should a king and an enlightened person do is told :

त्वं नः पाशं हंसो जातवेदो अघायतः । रक्षां णो ब्रह्मणस्कवे ॥३०॥

30. **TRANSLATION :**—O highly learned lecturer of the Veda, preserve (protect) us from the person who desires to do a sinful act and the sin or the unrighteous conduct.

PURPORT :—O king or enlightened person ! keep us away from an un-righteous conduct and the person doing the unrighteous acts and thus increase our happiness.

NOTES & REMARKS :—(ब्रह्मणस्कवे) वेदस्य वक्ताः वेदो वे ब्रह्म (जैमिनीयोपनिषद् ब्राह्मणे 4, 11, 4) कु-शब्दे (अदा०) तस्मात् कविः-वक्ता (अंहः) अमेहुंश्च (उणादिकोषे 4, 213) = Lecturer or preacher of the Veda. (अंहसः) अघर्माचरणान् । अय-गती । अह गतेः प्राप्त्यर्थं ग्रहणम् कृत्वा अमन्ति प्राप्तुवन्ति दुःखं येन तत् अंहः पापान् आपमेव अघर्माचरणम् = From unrighteous act.

What should a judge do is told :

यो नो अग्ने दुरेव आ मर्तो वधाय दाशति । तस्मान्नः पाहंहंसः ॥३१॥

31. *TRANSLATION* :—O dispenser of justice! the malevolent mortal who gives us to or falsely accuses of wicked action in order to kill us, save us from that un-righteous conduct.

PURPORT :—O administrator of justice! those who bring false accusations of crime against us, inflict upon them the severe punishment.

NOTES & REMARKS :—(अग्ने) न्यायाधीश । अग्निः-अग्नि गतो-गतेस्त्विष्वधेषु प्राप्स्यममादाय न्यायं प्रापयतीत्यग्निन्यायाधीशः । = Dispenser of justice (दुरेवः) दुष्टाचरणम् । दुरे+एव:-इया गतो । इण् शीर्ष्या वन् (उणादिकोषे 1, 152) इतिवन् प्रत्ययः दुष्ट गमनम् दुष्टाचरणम् = Wicked conduct.

What should a king do is told further :

त्वं तं देव जिह्वया परिं बाधस्व दुष्कुतम् ।
मर्तो यो नो जिघांसति ॥३२॥

32. *TRANSLATION* :—O highly learned administrator of justice! punish severely that evil-doer with your tongue (by pronouncing judgement) who desires to kill us.

PURPORT :—O learned judge or king! inflict quickly severe punishment on him who giving up justice with partiality or prejudice, observes unrighteousness.

What should a king do is again told :

भरद्वाजाय सप्रथः शर्म यच्छ सहन्त्य । अग्ने वरैरयं वसु ॥३३॥

33. *TRANSLATION* :—O donor of peaceful nature! you who are renowned, grant a man who upholds true knowledge and food materials, a good shelter and desirable weath.

PURPORT :—*O good householder ! give donation to a man who deserves it well, being a righteous person.*

NOTES & REMARKS :—(भरद्वाजाय) धृतविज्ञानाऽन्ताय । वाज इत्यन्नाम (NG 2, 7) वज्रगती गतेष्विन्द्रवर्षेषु ज्ञानार्थग्रहणं कृत्वा वाजपदेन विज्ञानार्थग्रहणम् । = Who is upholder of true knowledge and food materials. (सप्रथः) प्रख्याता सह वर्तमानः । प्रथ-प्रख्याने (म्वा०) प्रख्यातं प्रसिद्धिः प्रख्यातः प्रसिद्धो वा = Famous renowned.

The same subject is continued :

अग्निर्वृत्राणि जङ्घनदं द्रविणस्युर्विपन्यया ।

समिद्धः शुक्र आहुतः

॥३४॥

34. TRANSLATION :—*O industrious learned person, as rapid-going electricity when used properly causes the acquisition of wealth, (prosperity), so you being desirous of acquiring riches and respecting worthy person, industriously gain wealth.*

PURPORT :—*Those who are constantly industrious, eradicate poverty.*

NOTES & REMARKS :—(वृत्राणि) वृत्रमिति धननाम (NG 2, 10) । = Riches. (विपन्यया) विशिष्टोद्यमेन । वि + प-व्यवहारे स्तुतो च (म्वा०) अत्र व्यवहारार्थ-मादाय व्याख्या । विशिष्टः परिश्रमपूर्वको व्यवहारः । = With great labour, industriously.

What is character of God is told again :

गमै मातुः पितुष्पिता विदिद्युतानो अक्षरै । सीदन्तृतस्य योनिमा ॥३५॥

35. TRANSLATION :—*O highly learned persons ! know that God to be the Father of the whole world, Who being seated in the*

immortal soul and in His own imperishable nature and pervading the home of truth (absolutely true) is the Father of the mother-earth and father-like sun and is resplendent within all.

PURPORT :—O men ! you should all adore that one God who is the Father of the fathers and Illuminator of the luminaries.

NOTES & REMARKS :—(अक्षरे) अविनाशित स्वस्वये कारणे जीवे वा । न क्षरतीति अक्षरम् । क्षर-संचलने (स्वा०) = In his (God's) own imperishable nature or in the soul.

What should men do is told further :

ब्रह्म प्रजावदा भर जातवेदो विचर्षणे । अग्ने यहीदयद्विवि ॥३६॥

36. **TRANSLATION** :—O wealthy, extra-ordinary householder ! shining like the fire, bring to us good wealth or food which is acquired with the knowledge of that which light illuminates in heaven and in other places, and which is accompanied by heroic progeny.

PURPORT :—O men ! you should multiply wealth and food materials by the knowledge of that lustre which is in the fire, in the sun and in electricity.

NOTES & REMARKS :—(ब्रह्म) धनमन्तं वा । ब्रह्म इति धननाम (NG 2, 10) ब्रह्म इति अन्ननाम (NG 2, 7) = Wealth or food. (विचर्षणे) विचक्षण = Extra-ordinary. (अग्नि) अग्निरिव गृहस्थ । = O householder who are like the fire.

What kind of speech should be used by men is told :

उप त्वा रगवसदंशं प्रयस्वन्तः सहस्कृत । अग्ने ससृज्यद्रे गिरः ॥३७॥

37. **TRANSLATION** :—O enlightened person ! purifier like

the fire, as we being industrious use good speeches for our purposes, so let us always manifest such true and sweet words for you also whose look is lovely and who do things with energy.

PURPORT :—Men should know that as they like pleasant speech to be used for their delight, so they should use that for others also.

NOTES & REMARKS :—(प्रयस्वन्तः) प्रयतमानाः । प्र-+यसु-प्रयस्ते (दिवा०) ।
=Endeavouring, industrious. (रणवसन्द्शम्) रमणीयसद्शम् । सद् इति
बलनाम (NG 2, 9) सह-शक्तौ (काशवुस्वधातुपाठे 3, 17)=Of charming
appearance, of one whose looks are lovely.

What should men attain is told :

उप च्छायामिव घृणोरगन्म शर्म ते वयम् । अग्ने हिरण्यसंहशः ॥३८॥

38. **TRANSLATION** :—O enlightened person ! you are shining with knowledge like the fire, you being endowed with splendour or glittering like gold, we come to your home for shelter as we come to the shade to escape heat of the sun.

PURPORT :—O highly learned person ! we come to your home, as from the heat of the sun to the shade, as your home is suitable and pleasant in all seasons.

NOTES & REMARKS :—(घृणेः) प्रदीप्तात्सूर्यात् । घृ-क्षरणदीप्तयोः (बृहो०)=
From brilliant sun. (शर्म) गृहम् । शर्म इति गृहनाम (NG 3, 4)=Home,
shelter.

What should men do is again told :

य उग्र इव शर्यहा तिग्मशृङ्गो न वंसंगः । अग्ने पुरो कुरोजिथ ॥३६॥

39. *TRANSLATION* :—O king ! shining like the fire, we honour you as you are of righteous dealing. slayer of the wicked persons who must be slayed, full of splendour like the sun whose rays are sharp like the horns of a bull and break the might of the foes being fierce to them.

PURPORT :—Those kings and officers of the State conquer their enemies who are full of splendour like the sun.

NOTES & REMARKS !—(शर्यहा) हन्तश्महन्ता । (शर्यः) शू-द्विसायाम् (बह्वा) =The slayer of those who should be killed. (वंसंगः) यो वंसं सम्मजनीयं शर्यहा इव गच्छति सः । वन संभक्तौ (स्वा•)=Whose dealing or conduct is righteous. (तिग्मशृङ्ग) तिग्मानि तीन्नाणि शृङ्गाणीव किरणा यस्य सूर्यस्यैवः । =The sun whose rays are sharp like the horns (of a bull)

What same subject is continued :

आ यं हस्ते न खादिनं शिशुं ज्ञातं न बिभ्रति ।
विशामग्निं स्वध्वरम्

॥४०॥

40. *TRANSLATION* :—Those who bear agni (fire) protector of men, in which good non-violent sacrifices are performed, as they bear some eatable in their hands or a new born infant is borne in the arms, become blessed by them, as their noble desires are fulfilled by its proper and methodical use.

PURPORT :—Those persons who know the science of fire, thoroughly, like the infant in the lap, become the protectors and nourishers of the people.

NOTES & REMARKS :—(खादितम्) खादितुं भक्षयितुं शीलम् खाद-भक्षणे (भ्वा०) = Eatable.

What should men attain is told :

प्र देवं देववीतये भरता वसुवित्तमम् ।

आ स्वे योनौ नि षीदतु ॥४१॥

41. TRANSLATION :—O highly learned person ! for the attainment of divine virtues, establish Agni (fire or electricity) which is giver of much happiness and heat and conveyor of abundant wealth (when used methodically) in your home, so that a man may sit happily.

PURPORT :—O men ! you should acquire the knowledge of Agni (in the form of fire and electricity) and other objects for the attainment of divine virtues.

NOTES & REMARKS :—(देववीतये) दिव्यगुणप्राप्तये । वी-पति व्याप्ति प्रपन्न कान्त्यसम् खादनेषु (भ्वा०) भक्ष गतेस्त्रिवर्षेषु प्राप्त्यर्थं ग्रहणम् । = For the attainment of the divine virtues. (देवम्) दातारम् । देवो दानाद् वा दीपनाद् वा ज्योतनाद् वा बुभुक्षानोपवर्तते वा (NKT 7, 4, 16) = Giver of happiness and heat.

TRANSLATOR'S NOTES :—The mantra is also applicable to a great scientist who knows how to acquire wealth by the proper and methodical use of the Agni (fire and electricity) विद्वांसो हि देवाः (Stph. Brahmana 3, 7, 3, 10) ।

Good householders should be honoured by the learned persons is told :

आ ज्ञातं ज्ञातवेंदसि प्रियं शिंशीतातिथिम् ।

स्योन आ गृहपतिम्

॥४२॥

42. *TRANSLATION* :—O learned persons! honour a householder who is well known among the knowers of various sciences and is venerable like a dear guest. Honour him to your home.

PURPORT :—Those who enkindle (use pervasive electricity), everywhere achieve victory.

NOTES & REMARKS :—(जातवेदसि) जातविद्भिः । = In the circle of the highly learned persons. (शिंशीत) तीक्ष्णीकुरुत । = Sharpen, here—honour or encourage.

The same subject is continued :

अग्नें युद्ध्वा हि ये तवाश्वासो देव साधवः । अरं बहन्ति मन्यवें ॥४३॥

43. *TRANSLATION* :—O great technologist! giver of the divine happiness, harness speed and other qualities which are of good movement and which can accomplish many works in the vehicles when used by a man of righteous indignation or worth.

PURPORT :—Those scientists who apply Agni (fire and electricity) and other things in the vehicles are able to fulfil their desires.

NOTES & REMARKS :—(अग्ने) शिल्पविद्याविद्विद्वन् । अग्नि-गतौ (श्वा०) गतेस्त्रिष्वयैष्वन्न ज्ञानार्थं ग्रहणम् = A highly learned person, knower of the science and technology. (अश्वासः) वेगादयो गुणाः । अश्वासः युक्त्व इत्यादि प्रसङ्गं वशाच्छिल्प विद्याविद्ग्रहणम् । अशूङ् केषांसत्कारः कर्त्तव्य इत्याह = Speed and other qualities.

Who should be honoured by men is told :

अच्छां नो याह्या वहाभि प्रयांसि वीतये । आ देवान्सोमपीतये ॥४४॥

44. *TRANSLATION* :—O highly learned person ! come to us, to drink the draught of Soma juice, obtain from all sides the most desirable or dearest articles. Approach the enlightened person, for the attainment of knowledge.

PURPORT :—Men should invite the enlightened person to show them respect.

NOTES & REMARKS :—(प्रयांसि) प्रियतमानि । प्रीत्-तपणे कान्तौ च (प्रया०) कान्तिः कामना प्रयः इति उदकनाम (NG 1, 12) प्रयः इति अन्ननाम (NG 2, 7)=The most desirable or dearest articles. So प्रयांसि includes good water, food and other desirable things. (वीतये) ज्ञानाय । = For the attainment of knowledge.

What should men do is again told :

उदग्ने भारत द्युमदजस्रगो दर्विद्युत् । शोचा वि भाह्वजर ॥४५॥

45. *TRANSLATION* :—O upholder of noble virtues ! enlightened person free from the defects of old age, (energetic) and un-decaying, you illuminate constantly. Therefore shine forth and glean with the light of knowledge.

PURPORT :—As the sun shines and illumines constantly in the world, so the enlightened persons should illuminate all, in truthful conduct.

NOTES & REMARKS :—(भारत) धर्तः । (भारत) भुज्-धारणपोषणयोः (जु) अत्र धारणार्थः=O upholder (of noble virtues).

TRANSLATOR'S NOTES :—Even Sayanacharya has explained

भारत for Agni as हविषांभरतः which Wilson has translated as 'the bearer of oblations' 'but Griffith has very erroneously translated it as 'O Agni of the Bharatas'. taking भारत as proper noun for the descendants of a king named Bharat. This is wrong as it is against the fundamental principles of the Vedic terminology as pointed out several times before.

What should be adored by men is told :

वीती यो देवं मर्तो दुवस्येदग्निर्मळीताध्वरे हविष्मान् ।
होतारं सत्ययज्ञं रोदस्योरुत्तानहस्तो नमसाऽऽविवासेत् ॥४६॥

46. TRANSLATION :—O enlightened persons ! the mortal, who with the desire of attaining peace and bliss, being a liberal donor worships in the Yoga, consisting of Ahinsa-non-violence, truth and other virtues, self refulgent God, who is most desirable, uniting people with truth (through the Vedas), Giver of true happiness and pervading the heaven and earth, with uplifted or folded hands and with reverence, so you should also do.

FURPORT :—O men ! you should also ever worship that God whom the Yogis adore or meditate upon.

NOTES & REMARKS :—(दुवस्येत्) सेवेत् । दुवस्यति परिचरण कर्मा (NKT 3, 5) परिचरणं सेवा ।=Serve or adore. (ध्वरे) वहिसादिसत्ताचे योगे । (ध्वरे) ध्वरति हिंसा कर्मा । तत्प्रतिषेधाः—योगस्य प्रथमाङ्ग वमाः अहिंसा-सत्याख्य ब्रह्मचर्यं परिग्रहा यमः (योग दर्शने) =In the Yoga consisting of अहिंसा or non-violence, truth and Brahmacharya etc. (सत्ययज्ञम्) यस्तस्य यजतिसङ्गमेयति तम् यज्ञ-देवपूजासङ्गति करणदानेषु (ध्वा०) अन्नसङ्गति करणार्थः= Who unites with the truth (through the Vedas). (वीती) कामनया । (वीती) वी-गतिव्याप्ति प्रजन कान्त्यसन खादनेषु (अ०) कान्तिः-कामना ।= With desire.

The same subject is continued :

आ ते अग्न अचा हविर्हृदा तष्टं भरामसि ।

ते ते भवन्तुक्ष्णं ऋषमासौ वशा उत ॥४७॥

47. *TRANSLATION* :—O God the Supreme leader ! we meditate upon your Divine nature in our purified heart with the Rigveda and other Vedas. By your grace, let all our kith and kin be showerers of peace, very good and desirous of the welfare of all.

PURPORT :—Those who obey the commands of God with earnest heart, become exalted.

NOTES & REMARKS :—(हविः) अन्तःकरणम् । (हविः) हृ-राधादनयोः वादाने च (बुद्धिः) दीयते परमात्मानं प्रति इति हविः शुद्धान्तःकरणम् । = Heart, mind, intellect, ego. (उक्ष्णः) सेचकाः । उक्ष्ण सेचने (ष्वाः) = Showerers of peace. (ऋषमासः) उत्तमाः । = Very good. (वशाः) कामयमानाः । वक्ष-कान्तौ (यः) कान्तिः-कामना । = Desiring the welfare of all.

Something about God is told :

अग्निं देवासो अग्रियमिन्धते वृत्रहन्तमम् ।

येना वसून्प्राभृता तृळहा रक्षोसि वाजिना ॥४८॥

48. *TRANSLATION* :—O men ! as highly learned persons enkindle the fire, first in soul, slayer or dispeller of darkness and by its help, enkindle (earn) quickly or scientifically acquired wealth of various kinds and crush down the wicked persons, so having destroyed all evils and defects, they illuminate (reveal) God, so you should also do.

PURPORT :—As the priests kindle the fire in the alter, pour oblations and benefit the world, so the Yogi/Sanyasis illuminate God in the hearts of all and destroy their evils.

NOTES & REMARKS :—(तुह्-ला) हिंसितानि । तुह्-हिंसायाम् (रघा०)= Destroyed, crushed. (वाजिना) वेगेन विज्ञानेन वा । वाज इति बलनाम (NG 2, 9) वज्र-गतौ गतेस्त्रिव्यर्थेष्वन्न ज्ञानार्थं ग्रहणम् पापा वै वृत्रः (Stph 11, 1, 5, 7) पापा वै तमः (तैत्ति सं० 5, 1, 8, 6 कठ संहितापाद 31, 1)=Quickly or scientifically.

Sūktam—17

Seer or Rishi of the Sūktam—Bharadvaja. Devatā—Indra. Chhandas—Trishtup, Pankti and Ushnik of various kinds. Svaras—Dhaivata, Panchama and Rishabha.

What should men do is further told :

पिबा सोममभि यमुग्रं तर्दं ऊर्वं गव्यं महिं शृणान इन्द्र ।
वि यो धृष्णो वर्धिशो वज्रहस्तु विश्वा वृत्रमभित्रिया शवोभिः ॥१॥

1. **TRANSLATION** :—O holder of the weapons! bold, desirous of acquiring wealth and prosperity, you smite with the might, every hostile being as the sun destroys the cloud. O full of splendour! praising great products of milk, slay the person who deserves to be slayed, drink some juice of the invigorating herbs like the Soma (moon-creeper).

PURPORT :—Those men who accept good persons who having removed the wicked with Brahmacharya, knowledge and noble deeds destroy enemies.

NOTES & REMARKS :—(ऊर्वं) हिंस्यम् । ऊर्वो-हिंसार्थः (रघा०)=He who deserves to be killed, (शवोभिः) बलैः । शव इति बलनाम (NG 2, 9) । =With might. (वृत्रम्) मेघम् । वृत्र इति मेघनाम (NG 1, 10) । =Cloud । By oversight the meaning of तर्दः is omitted in the sanskrit commentary. It is derived from तुदिर-हिंसा मादरयोः (रघा०) अत्रिति स्यर्थः ।

The same subject of men's duties is continued :

स ई पाहि य ऋजीषी तरुत्रो यः शिप्रवान् वृषभो यो मतीनाम् ।
यो गौत्रभिद्वंजमृद्यो हरिष्ठाः स इन्द्र चित्राँ अभि तन्धि वाजान् ॥२॥

2. *TRANSLATION* :—O destroyer of the wicked ! you are of straightforward and upright nature and have risen above all miseries, and protect the thing which you have obtained. You are of beauteous jaws and nose, mighty among men, wielder of the thunderbolt-like sharp weapons, piercer of the band of the wicked and destroyer of the evils and miseries. You smite down the violent men even though they may be endowed with marvellous strength.

PURPORT :—O king ! honour the men who are protectors of people and destroyers of the wicked.

NOTES & REMARKS :—(ऋजीषी) सरल स्वभावः । ऋज गतिस्थानार्जनो-
पार्जनेषु (म्वा०) = Men of straight forward and upright nature.
(तरुत्रः) सर्वदुःखादुत्तीर्णः । तु-प्लवनसन्तरणयोः (म्वा०) अत्र तरणाच्च । = He who has
risen above all miseries. (वाजान्) हिंसकान् । वाज इति बलनाम (NG 2, 9)
अत्र बले हिंसकाय दुष्टान् = Violent.

What should men do is further told :

एवा पाहि प्रतथा मन्दंतु त्वा श्रुधि ब्रह्म वावृधस्वोत गीर्भिः ।
आविः सूर्यै कृणुहि पीपिहीषो जहि शत्रूरभि गा इन्द्र तन्धि ॥३॥

3. *TRANSLATION* :—O destroyer of the wicked ! like the ancient people, (you) protect the Vedas and hear the Vedas which delight you by giving good admirable teachings and grow harmoniously thereby. By your speech (you) reveal the nature of God who is the Divine Sun-Illuminator and Dispeller of all darkness. Eat good food and drink pure water. Destroy the foes. Destroy or give up all evils and vices, and acquire good lands.

PURPORT :—*Those persons become popular in the world who worship God with true (sincere) faith and test the students after teaching them well.*

NOTES & REMARKS — (तुम्धि) हिन्धि । तुद्भि-हिंसायाम् (रुषा०) = Destroy, slay. (सूर्य्यम्) परमेश्वरम् । = God, the Divine Sun. (इषः) जलम् । इषम् इति धन्नाश (NG 2, 7) = Food. (मदन्तु) प्रशंसतु । मदि-स्तुदिमोद-मदस्वप्नकान्तिगतिषु (भ्वा०) स्तुति मोदार्थः = May admire.

The duties of men are stated further :

ते त्वा मदी बृहदिन्द्र स्वधाव इमे पीता उक्षयन्त द्युमन्तम् ।
महामनूनं तवसं विभूर्ति मत्सरासौ जह्वन्त प्रसाहम् ॥४॥

4. **TRANSLATION** :—O (possessor of abundant food) king ! these gladdening drops of Soma when quaffed shall augment you in your mighty splendour. Let these cheering drops delight you greatly, who are great, perfect, strong, powerful, prosperous and all subduing or forbearing having many noble desires in your mind. Let them honour you.

PURPORT :—*Those good men whom the kings honour should please them.*

NOTES & REMARKS :—(स्वधावः) स्वधावह्वन्नं विद्यते यस्य तत् सम्बुद्धौ । = He who is the possessor of abundant food materials. (द्युमन्तम्) बहु कामयुक्तम् । (द्युमन्तम्) दिव्यघातोः कान्त्यर्थमादाय बहुकामयुक्तम् इति व्याख्या । = Having many noble desires about doing good to others.

The duties of men are described :

येभिः सूर्य्यमृषसं मन्दसानोऽवांसयोऽप हृहहानि दद्रेत् ।
महामर्दि परि गा इन्द्र सन्तं नुत्था अच्युतं सदसस्पति स्वात् ॥५॥

5. *TRANSLATION* :—O prosperous king ! desiring the welfare of all, you arrange inhabitation of the people like the sun and the dawn (vigorous and charming) on the land and cast down even firmly. With these means, you urge established wicked people, even an unshakable or imperishable person like a great cloud to do beneficial acts under the instructions of the Assembly in the interest of the public at large.

PURPORT :—He is the best king who destroys the wicked and rules over his subjects through the assembly of the best people.

NOTES & REMARKS :—(मन्दसानः) कामयमानाः । मदि-स्तुतिमोदमदस्वप्न-कान्तियतिषु (भवा०) अत्र कान्त्यर्थः । कान्तिः-कामना=Desiring (the welfare of all). (अद्रिम्) मेघम् । अद्रिरिति मेघनाम (NG 1, 10)=Cloud. (दद्रत्) दृणीहि । दृ-विदारणे (त्रया०) =Smite down.

What should men do is further told :

तव क्रत्वा तव तद्दसनाभिरामासु पक्वं शच्या नि दीधः ।
 और्दुरं उस्त्रियाभ्यो वि दृहोदूर्वाद गा असृजो अङ्गिरस्वान् ॥६॥

6. *TRANSLATION* :—O highly learned persons ! by your wisdom and your actions, may we attain mature and well cultured scientific knowledge among the people (yet immature). You uphold this knowledge with your wisdom or with your subjects. Let us honour you, who have opened the doors of the house for the rays of the sun, save the lands from the violence of the malvolent persons and being endowed with great energy of the Prānas (vital breaths), make all (people) firm.

PURPORT :—Those men who having received education from the enlightened persons, show due respect to all, shine like the sun after obtaining kingdom.

NOTES & REMARKS :— (उल्लियाभ्यः) किरणैः । उल्लाः इति रश्मिनाम (NG 1, 5) उल्ला एव उल्लियाः । यद्यपि निघण्टुरनेन्द संस्करणेषु उल्लिया इति गोनामसु पठितं स्तथापि प्राचीनसंस्करणेषु उल्लियाः इत्यादि रश्मिनामसु पठितं आसीदितुमीयते । = With the rays. (वंसनाभिः) कर्मभिः । दंसः इति कर्मनाम (NG 2, 1) दंस एव दंसना । = With actions. (शब्द) प्रज्ञया प्रज्ञया वा । शचीति प्रज्ञानाम (NG 3, 9) महर्षि-दयानन्दभाष्यानुसारं शचीति प्रज्ञानामपि । = With wisdom or with the subjects. (ऊर्वात्) हिंसात् । = From violence. (अङ्गिरस्वान्) अङ्गिरसो बहु-विद्याः प्राणा विद्यन्ते यस्मिन् । = Endowed with great vitality.

The theme of men's duties is further developed :

प्रप्राथ त्वां महि दंसो व्युर्वीमुप द्यामृष्वो बृहदिन्द्र स्तभायः ।
अधारयो रोदसी देवपुत्रे प्रत्ने मातरां यही श्रुतस्य ॥७॥

7. **TRANSLATION** :—O sun-like king ! causer of prosperity, the sun does a marvellous act by filling the vast earth and the heaven with its light. It being very great, upholds great worlds, so you should fill all with the light of knowledge. As the sun upholds the old earth add heaven which are born of true cause-matter, and are like the children of the enlightened men, and are like mothers, so you should also uphold all.

PURPORT :—O men ! as the sun upholds the worlds and supports all like the father, so you should also behave.

NOTES & REMARKS —:(भाम्) भूमिम् । आ इति पृथिवीनाम (NG 1, 1) । = Earth. (यही) महर्षो । यही इति महर्ष्याम (NG 3, 3) = Great. (मृष्वः) महान् । मृष्व इति महर्ष्याम (NG 3, 3) = Great saint.

Who is adorable for men is further told :

अथ त्वा विश्वे पुर इन्द्र देवा एकं तवसं दधिरे भराय ।
अदेवो यदभ्यौर्हिष्ट देवान्त्स्वर्षाता वृणत इन्द्रमत्र ॥८॥

8. *TRANSLATION* :—O lord of the world ! giver of great wealth, all enlightened persons take shelter in you and holding you in front, because you are One and Almighty, and you uphold them with true knowledge. That ignorant person devoid of the light of wisdom and divider or mitigator of happiness who enters into wrong logic with the very enlightened men, can never acquire true knowledge. Those who choose God as their Adorable Lord, enjoy perfect bliss.

PURPORT :—Those persons who adore God only, get great wealth and prosperity. That person who being devoid of knowledge enters into useless discussion with the enlightened men, can not gain any thing, (knowledge).

NOTES & REMARKS :—(तवसम्) बलादिवर्धकम् । तव इति बलनाम (NG 2, 9)=Increaser of the strength and wisdom. (बौहिष्ट) वितर्कयति । ऊरु-वितर्क (भ्वा०)=Argues wrongly. (स्वर्षाता) मुखानां विभाजकः । स्वः+वणः संमत्तो (भ्वा०) (वृ) =Divider of happiness. (भराय) पालनाय । भुक्-धारणपोषणयोः (जु०) अन्न पोषणार्थः ।=For feeding, for nourishment.

The same subject of men's duties is dealt :

अथ द्यौश्चित्ते अप सा नु वज्राद् द्वितानमदिभ्यसा स्वस्य मन्योः ।
अत्रि यदिन्द्रो _भ्योर्हसानं नि चिद्विश्वायुः श्रयथे जघानं ॥९॥

9. *TRANSLATION* :—O men ! when the sun smites down the wandering cloud and makes it to sleep (so to say), in the same manner, O prosperous king ! when you, who are like the life of all people,

you smite down a wicked enemy, your subjects desiring their meal bow down before you in two ways. First before the might of your thunderbolt-like sharp and powerful weapons and second, before your wrath against the unrighteous and unjust persons.

PURPORT:—*O men ! you should deal with one another like the sun and the cloud and support or cherish one another.*

NOTES & REMARKS —(विश्वायुः) समग्रायुः । आयुः इति मनुस्वनाम (NG 3. 3) = The life or supporter of all people. (द्यौः) कामयमानाः (द्यौः) दिव-पातोः कान्त्यर्थमाशय व्याख्या । कान्ति-कामना = Desiring their moral. (ग्रहिम्) मेघम् । = The cloud.

How should the officers of the State deal is told :

अथ त्वष्टा ते म॒ह उ॒ग्र ब॒र्जं स॒हस्र॑भृष्टिं ववृ॒तच्छु॑ताश्रिम् ।
नि॒का॒म॒म॒र॒म॒ण॒सं येन॑ न॒वन्त॑म॒र्हि सं पि॑ण॒गृ॒जी॒षिन् ॥१०॥

10. **TRANSLATION:**—*O impetuous and upright hero ! I put into your hand a thunderbold-like powerful weapon which is crusher of thousands of the wicked persons, which protects hundreds of good persons and which is, therefore, desired but is not liked by the foes. You are mighty and prompt and pierce your enemies, crush the boastful, but now bowing before you out of fear, foe as the sun crushes the cloud. Let us also wield such strong arm.*

PURPORT:—*O brave persons ! you should also wield weapons, as the knowers of the science of archery do.*

NOTES & REMARKS :—(त्वष्टा) छेदकः । त्वक्ष-तम् करणे (भ्या०) त्वष्टा तूर्णमश्नुते इति नैवक्तः । त्विर्वैर्वासात् दीप्तिकर्मणाः त्वक्षतेर्वा स्यात् करोति कर्मणः (NKT 8, 2, 15) = Piercer or destroyer of enemies. (सहस्रभृष्टिम्) सहस्राणां भृजके छेदकम् । = Piercer of thousands of foes. (शताश्रिम्) यः

शतान्याश्रयति तम् ।=Which supports or saves hundreds of good persons. (ऋजोषिन्) ऋजोषि सरलत्वं यस्यास्ति तत्सम्बद्धो ।=O man of up-right or straight-forward nature.

The men's duties are elaborated :

वर्धन्यं विश्वे मरुतः सजोषाः पचच्छतं महिषाँ इन्द्र तुभ्यम् ।
पूषा विष्णुस्त्रीणि सराँसि धावन्वृत्रहणं मदिरमंशुमस्मै ॥११॥

11. **TRANSLATION** :—O king ! you are full of splendour like the sun. May all men love and serve one another and strengthen you. You should know (study) the electricity which is giver of nourishment and pervasive. It pervades firmament, earth and heaven all the three worlds, when running (in motion). You being active or running should slay your enemy as the sun smites down the cloud. You should know and be grateful to the person who gives you hundreds of big stuffs and who cooks for the benefit of others giving them the delightful and foe-destroying Soma juice also.

PURPORT :—As the people strengthen the king and the State, helping in its development by all legitimate means, so the king also should make them grow more and more.

NOTES & REMARKS :—(महिषान्) महतः । महिष इति महत्ताम् (NG 3, 3)=Great. (विष्णुः) व्यापको विद्युद्रूपः ।=Pervading electricity.

TRANSLATOR'S NOTES :—It is erraneous, rather so mischievous, when Prof. Wilson and Griffith translated the second stanza as 'May Pushan and Vishnu dress for you a hundred buffaloes' (Wilson) and 'He dressed a hundred buffaloes, O Indra, for you'. (Griffith). Rishi Dayananda Sarasvati on the basis of the Vedic Lexicon Nighantu 3, 3 said that महिष means महान् i.e. great.

Is it even conceivable that a hundred buffaloes can be dressed for any one however mighty he may be ? What those great one hundred things are—is a matter of research.

What should the king and others do is told :

आ क्षोढो माहिं वृतं नदीनां परिष्ठितमसृज ऊर्मिमपाम् ।
तासामनु प्रवत इन्द्र पन्थां प्राद्व्यो नीचीरपसः समुद्रम् ॥१२॥

12. *TRANSLATION* :—O sun-like king ! as the sun sets free the rushing waves of waters of the floods greatly swelled encompassed and obstructed. It turns their deep slope, courses downwards, towards the firmament or ocean, so you should direct your army and subjects rightly making them happy and crush down your foes.

PURPORT :—Those kings and officers of the States who are full of splendour like the sun, can protect their people and crush down all enemies.

NOTES & REMARKS :—(लोदः) उदकम् । क्षोव इत्युदकनाम (NG 1, 12) (इन्द्र) सूर्य इव राजन् । अथ यः स इन्द्रोऽसौ स आदित्यः (Stph 8, 5, 3, 2) अथ इन्द्रः सूर्य इवो प्रतापी तेजस्वी च राजा = O king who is full of splendour like the sun. (प्राद्व्यः) आद्वयति नयति । अद्व-गत याचने च (भ्वा०) = Takes.

How should the kings and their subjects deal with one another is told :

एवा ता विश्वां चकृवांसमिन्द्रं महामुग्रमर्जुर्यं सहोदाम् ।
सुवीरं त्वा स्वायुधं सुबज्रमा ब्रह्म नव्यमवसे ववृत्यात् ॥१३॥

13. *TRANSLATION* :—O king ! who is very prosperous or destroyer of enemies, that man who deals with you (approaches you)

and who makes all necessary arrangements, are great. They are full of splendour, young (not old), giver of strength, surrounded by many good heroes; expert in wielding good weapons or well armed hero, able to use thunderbolt like powerful arms, for protection and justice, can multiply great wealth or good materials.

PURPORT :—All should always strengthen the hands of a king who is protector of the subjects like their own father and who is expert in the science of archery, politics and military science.

NOTES & REMARKS :—(इन्द्रम्) परमेश्वर्यवन्तं शत्रुविदारकं वा । इदि-परमेश्वर्ये (श्वा०) इन्द्रम् शत्रूणां दारयिता वा द्रवयिता वेति (NKT 7, 10, 1, 8)= Endowed with much wealth of destroyer of the enemies. (ब्रह्म) महत् धनम् अन्नं वा । ब्रह्म इति धननाम (NG 2, 10) ब्रह्म इति अन्ननाम (NG 2, 7)=Great wealth or food.

What should a king do is further elaborated :

स नो वाजायु श्रवस इषे च राये धेहि द्युमतं इन्द्र विप्रान् ।

भरद्वाजे नृवतं इन्द्र सूरिन्द्रिवि च स्मैधि पायै न इन्द्र ॥१४॥

14. **TRANSLATION** :—O (king) Indra conveyor of Great prosperity! uphold us who are endowed with the light of the knowledge, who are wise highly learned persons for speed or scientific knowledge, for hearing (the complaints of the people) and for good wealth. O Indra—eliminator of miseries and poverty, uphold us who are surrounded by admirable men and are full of knowledge in the dealing that sustains or protects the State and in the desirable light of justice. O Indra—increaser of the wealth of knowledge, be our increaser (helper) in the dealing that takes men away from miseries and obstacles.

PURPORT :—It is the duty of the king to make the State advanced by appointing men who are well-versed in all sciences, righteous, born in noble families and loyal in-charge of all departments.

NOTES & REMARKS :—(भरद्वाजे) राजस्य पोषके पालके वा व्यवहारे ।= In the dealing of supporting or protecting the state. (दिवि कमनीये न्यायप्रकाशे) ।=In the desirable light of justice.

TRANSLATOR'S NOTES :—नाजः-वज गतो गतेस्त्रयोऽर्थाः ज्ञानं गमनं प्राप्तिश्च । A State requires good knowledge, good movement and attainment of happiness and peace. (इ-भुज) धारणपोषणयोः (जुहो०) वाज इत्यन्नाम NG 2, 7) वाज इति बलनाम (NG 2, 9) । The progress of a State depends on food and strength also. दिवु-क्रीडा विजिगीषा व्यवहारद्युतिस्तुतिमोदमद-स्वप्न कान्तिगतिषु । धज द्युतिकान्त्यर्थं सादाय व्याख्या । द्युतिः—प्रकाशः । कान्तिः—कामना ।

The same subject of men's duties is continued :

अया वाजं देवर्हितं सनेम मर्देम श्रुतर्हिमाः सुवीराः ॥१५॥

15. **TRANSLATION** ;—O king ! with this your good policy, may we live a hundred winters (years) blessed with good heroes (sons and followers etc.) attaining and distributing true scientific and other knowledge which is beneficial to all enlightened persons and may we enjoy bliss throughout.

PURPORT :—A king should appoint good heroes for the protection of the State with humility and associate with enlightened persons.

NOTES & REMARKS :—(वाजम्) वज-गतौ (ध्वा०) गतेस्त्रिवचनेन ज्ञानार्थग्रहणम् ।=Scientific and other good knowledge. (सनेम) विमर्जेम ।=Distribute.

Sūktam— 18

Seer or Rishi of the Sūktam— Bhāradvāja. Devatā—Indra. Chhandas—Trishtup, Pankti and Ushnik of various kinds. Svaras—Dhaivata, Panchama and Rishabha.

What should a king do is further told :

तमुं षुद्धि यो अभिभूत्योजा वृन्वन्नवातः पुरुहूत इन्द्रः ।
अर्वाळहमुग्रं सहमानमाभिर्गीर्भिर्वैर्ध वृषभं चर्षणीनाम् ॥१॥

1. *TRANSLATION* :— O king ! praise him whose might is all-surpassing in defeating the foes, uninjured, much admired, just distributor of all things and the destroyer of miseries. Glorify him who is never-vanquished, the strong one and who can put up with the impetus of the foes. He is the best among men, and the mighty victor, magnify him with these words and grow more and more.

PURPORT :—O king ! you should always admire who is praiseworthy, reproach him, who deserves censure, honour the person, who is venerable and punish him who deserves punishment.

NOTES & REMARKS :—(अभिभूत्योजाः) अभिभूतये शत्रूणां पराभवाभोजः पराक्रमो यस्य सः ।=Whose might is for vanquishing the foes. (अर्वातः) अहिंसितः । वाग्यति गन्धनयोः (म्वा०) गन्धनम्-हिंसनम् ।=Uninjured. (चर्षणीनाम्) मनुष्याणाम् चर्षणायः इति मनुष्यनामसु (NG 2, 3)=Of men.

The same subject of duties of a ruler is dealt :

स युध्मः सत्वा खजकृत्समद्रा तुविम्रन्नो नन्दनुमाँ ऋजीषी ।
बृहद्रेणुश्च्यवनो मानुषीणामेकः कृष्टीनामभवत्सहावा ॥२॥

2. *TRANSLATION* :—O king ! you should appoint him for the protection (security or defence) of State, who is a good warrior, mighty heroic fighter in battles, eater of good delicious and nourish-

shing food, great lover of all good men, (and) loudly roaring, man of upright nature. He whirls the dust on high (inwards) (in fighting the enemy) active and overthrower, forbearer of the attacks made by (defender from) men of different directions and great destroyer of his foes, even single handed.

PURPORT :—A king should appoint an officer after testing him very well, so that the happiness of the people may increase.

NOTES & REMARKS :—(खजकृत्) यः खजं सङ्ग्रामं करोति खज इति सङ्ग्रामनाम (NG 1, 17) ।=Heroic fighter. (तुविम्रक्षः) बहुस्नेहः । तुवि इति बहुनाम (NG 3, 1) म्रक्ष-संघाते (म्वा०) सङ्घातकार्यं स्नेहेनैव संभवति नान्यथा ।=Great lover, men of loving nature. (नदनुमान्) नदनवो बहवः शब्दा विश्रुत यस्मिंसः । (पद) नद-भाषार्थं (काशकृत्स्न घातुपाठे 9,188)=Loudly roaring.

What should a king do is told :

त्वं ह नु त्यददमायो दस्युरैकः कृष्टीरवनोराय्याय ।
अस्ति स्विन्नु वीर्यं तत्तं इन्द्र न सिन्दस्ति तदंतुथा वि वीचः ॥३॥

3. **TRANSLATION** :—O king ! you tame or subdue the wicked thieves; protect the people or an Arya—righteous and learned person. Is this or is it not your heroic act ? O king ! declare (your action) at the proper season (time). Let us also do like this.

PURPORT :—This is the greatest duty of the king to remove or eliminate all wicked thieves and protect the people.

NOTES & REMARKS :—(कृष्टीः) मनुष्याम् । कृष्टयः इति मनुष्यनाम (NG 2,3) ।=Men. (दस्यून) दुष्टान चोरान दस्युः दसु-उपक्षये (दिवा०) शुभकर्मनाशकः ।=Wicked thieves.

How should a king be is further told :

सदिद्धि तै तुविज्ञातस्य मन्ये सहः सहिष्ठ तुरतस्तुरस्य ।
उग्रमुग्रस्य तवसस्तवीयोऽरधस्य रघुतुरो बभूव ॥४॥

4. *TRANSLATION* :—O the mightiest king ! I deem strength of yours, which is renowned and true. O most potent ! you are prompt and the conquering victor. You are the destroyer of the person who is malevolent even towards the non-violent.

PURPORT :—All men should believe in the virtue, actions and temperament of the persons as they are, and not otherwise.

NOTES & REMARKS :—(अरधस्य) अहिंसकस्य । = Of the non-violent. (रघुतुरः) हिंसकहिंसकः । रघ-हिंसासंसख्योः (भ्वा०) । अत्र हिंसार्थः । तुरो-गतिस्वरण हिंसनयोः (दिवा०) अत्र हिंसार्थः-तुर-स्वरणे (जुहो०) । = Destroyer of the violent.

How should men deal with one another is told :

तन्नः मृत्नं सुख्यमस्तु युष्मे इत्था वदद्भिर्वलमङ्गिरोभिः ।
हन्नच्युतच्युदस्मेषयन्तमृणोः पुरो वि दुरो अस्य विश्वाः ॥५॥

5. *TRANSLATION* :—O just king and officers of the state ! let there be our ancient bond of friendship with you. Let there be our friendship with those persons also, who say like this. As the sun who is firm and smites the cloud with the help of the winds, in the same manner, o destroyer of miseries ! accomplish the works of the person who comes to you. As the sun illumines the doors of this world, so you should open all the cities (of the state.)

PURPORT :—Men should always have friendship with good people as far as it is possible to do. Then they should endeavour to

see that this friendship is not lost. As the sun illuminates all, so the king should illuminate the whole state with justice.

NOTES & REMARKS :—(प्रज्झिरोभिः) वायुभिः । ये वै देवानामङ्गिरसस्ते ब्राह्मणस्य प्रत्येनसः अग्निर्वायुवीग बृहस्पतिः (काण्डक संहिता 8,4) अल्ल वायोऽग्रहणम् ।
= With winds. (बलम्) मेघम् । बल इति मेघनाम (NG 1,10) = Cloud.
(इषयन्तम्) प्राप्नुवन्तम् गच्छन्तं वा इष गतो (दिवा०) गतोन्निष्पत्त्यं गतिं प्राप्स्यन्तग्रहणम् ।
ऋणु-गती (तना०) । = Going or approaching.

What should a king do is told further :

स हि धीभिर्हव्यो अस्त्युग्र ईशानकृन्महति वृत्रतूर्ये ।
स लोकसाता तनये स वज्री वितन्तसाय्यो अभवत्सुमत्सु ॥६॥

6. **TRANSLATION** :—O king ! you should ordain in such a manner, that he (the official appointed by you) may become acceptable to all on account of his wisdom and good deeds. He may be inspirer (exhortor) or making all industrious in great battles. Being full of splendour, let him be begetter of good childred and giver of good training to them. Let him extend his activities exceedingly at the time of the battles, being a wielder of thunderbolt-like powerful weapons.

PURPORT :—The king should make all his officers of the State competent to discharge their duties properly, so that he may always achieve victory.

NOTES & REMARKS :—(ईशानकृत्) यः ईशानानीशानशीलान् पुरुषाग्निः करोति तान् । = He who makes all industrious. (वृत्रतूर्ये) सङ्ग्रामे । वृत्र-तूर्ये इति संग्रामनाम (NG 2,17) । = In the battle. (वितन्तसाय्यः) भुक्तं विस्तारणीयः । वि-तन्त-विस्तारे तन्त । = Extending his activities exceedingly.

What should a king do is further told :

स मज्जमना जनिम मानुषाणाममत्येन नाम्नाति प्र सस्रे ।
स धुम्नेन स शर्वस्रोत राया स वीर्येण नृतमः समोकाः ॥७॥

7. *TRANSLATION* :—O king ! you should ordain in such a manner that this Public Servant surpasses other men in his might, in his wealth or good reputation, in extraordinary strength, in riches and in valour. Let his name live for ever. Let him become the best among men, living in the same place with others lovingly.

PURPORT :—A king should endeavour in such a manner that all his subjects and officers may obtain good reputation, name, fame, strength, wealth, glory and valour.

NOTES & REMARKS :—(धुम्नेन) धनेन यशसा वा । धुम्नमिति वलनाम् (NG 2, 10) धुम्न धोततेर्यसोवा धम्नवा (NKT)=With wealth or reputation. (मज्जमना) बलेन । मज्जमना इति बलनाम् (NG 2,9) । =With might. (शर्वसा) विशिष्टेन बलेन । शर्व इति बलनाम् (NG 2,9) । =With extraordinary strength.

How should men deal with another is further told :

स यो न मुहे न मिथू जनो भूत्सुमन्तुनामा चुमुरि धुनि च ।
वृणक्पिमुं शम्बरं शुष्णमिन्द्रः पुरा च्यौत्नाय शययाय न चित् ॥८॥

8. *TRANSLATION* :—O highly learned person ! as the sun dissipates a cloud that eats away the crop,, is pervasive, thunderer, harmful for the crop, and coverer of happiness, so a good king who destroys a wicked person who eats away or misappropriates others property, is selfish (filling up his own belly), who roars and exploits others so that his subjects may go freely from one place to another and may sleep well without anxiety or worries and who does not

come under delusion, nor resorts to falsehood in dealing with one another is worthy of respect. He bears a name that may be well-remembered.

PURPORT :—As the sun creates the cloud and causes it to rain down but is not bound by such act, in the same manner, good men do not get deluded and attached by doing righteous deeds and dealing with good men, but (they) enjoy happiness.

NOTES & REMARKS :—(चुमुदिम् अतारम् ।=Eater of other's property. (धुनिम्) ध्वनितारम् ।=Roaring. (प्रिद्रुम्) व्यापनशीलम् ।=Pervasive. (शम्बरम्) शं सुखं वृणोति येन तं मेघम्=The cloud which causes happiness.

TRANSLATOR'S NOTES :—It is wrong on the part of Sayanacharya, Prof. Wilson and Griffith to take Chimurim and Dhunim as proper names.

What should officers of the State do is further told :

उदावता त्वक्षसा पन्यसा च वृत्रहत्यायु रथमिन्द्र तिष्ठ ।
धिष्व वज्रं हस्त आ दक्षिणात्राभि प्र मन्द पुरुदत्र मायाः ॥६॥

9. **TRANSLATION** :—O liberal donor, king! ascend your car with upward movement, with sharpening weapons, and with pure dealing, smite down to your wicked foes in battle. In your right hand hold fast your powerful arms and missiles. Having received good intellect or noble advice, admire the wise and the heroes.

PURPORT :—Those persons achieve victory who acquire well the knowledge of all sciences and possess good intellect and go to the battle being equipped with powerful arms and missiles.

NOTES & REMARKS :—(उदावता) ऊर्ध्वगमनेन । उत् + वा + प्रथ (धा०)

अवघातो दनेकार्थेणवम गत्यर्थं ग्रहणम् अव-रक्षण-गतिकान्ति प्रोतिवृद्धिषु ।=By upward movement. (त्वक्षसा) सूक्ष्मीकरणेन । त्वक्ष-तमकरणे (म्वा०) ।=By sharpening the weapons. (पन्यसा) शुद्धेन व्यवहारेण पग-व्यवहारे स्तुतो च (म्वा०) व्यवहाराब्धः ।
=With pure dealing. (पुरुदत्त) बहुदानकृत् ।=Liberal donor, Bounteous, generous. (बृहत्याय) संग्रामाय वृत्र तूर्ये इति संग्रामनाम (NG 2,17) तूरी-गतिस्वरणहिसनयोः (दिवा०) तस्मात् तूर्यं हत्वा शब्दो पर्यायवाचको । पाप्मा वै वृत्रः सयत्नः (stph 8,5,1,6) वृत्रं खलुवा एष हन्ति यः संग्रामं जयति (मैत्रायणिसं 2,2,10) ।
=For the battle.

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What should a king do is further told :

अग्निर्न शुष्कं वनमिन्द्र हेती रत्नो नि ध्वज्यशर्निर्न भीमा ।
गम्भीरयं ऋष्वया यो क्रोडाध्वानयद् दुरिता दम्भयच्च ॥१०॥

10. TRANSLATION :—O king (destroyer of wickedness) ! as the fire burns the dry forest, so burn the Rakshasas (demons). Your army is fierce like the lightning, with that great and deep army, smite down all enemies, shake them and destroy all wicked conduct. As you burn all Rakshasas (demons), you are invincible.

PURPORT :—O king and officers of the State ! as the fire burns all forest (whether dry or wet), in the same manner, with well-trained and great army, frighten your foes and burn the most wicked enemies.

NOTES & REMARKS :—(हेतिः) वज्रः हितिर्हन्तेः (NKT 6,1,3) तस्माद् हननसाधनं शस्त्रम् ।=Thunderbolt like powerful weapon. (दम्भयत्) दम्भयति हिंसयति । दम्भोति वधकर्मा (NG 2,19) ।=Destroys. (अध्वानयत्) ध्वनयति ।=Shakes.

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What should a king do is further told :

आ सहस्रं पृथिभिरिन्द्र राया तुर्विद्युम्न तुविवाजैर्भिरर्वाक् ।
याहि सूनो सहयो यस्य नृ चिददेव ईशं पुरुहूत योतों ॥११॥

11. TRANSLATION :—O glorious king invoked by many, son

of the mighty father ! come here by good paths alongwith wealth, with quickness, to thousands of people. Come to him also who being a doer of both good and bad acts has some unenlightened person as his master or guide. (Bring him to the right path).

PURPORT :—O king ! protect or nourish your subjects like their father, with the path of knowledge and humility, be glorious and decide rightly distinguishing between truth and untruth.

NOTES & REMARKS :—(पुविद्युम्न) बहुप्रशंस । पुवि इति बहुनाम (NG 3,1) धुमनं धोततेयंशो वाग्मं वा (NKT 5,1,5) ।=Glorious, I have good reputation. (योतोः) मिश्रिताऽमिश्रितकृतः यु-मिश्रणमिश्रणयोः (अदा०) ।=Doer of good and bad—mixed acts.

Who becomes a man devoid of enemies —is told :

प्र तुविद्युम्नस्य स्थविरस्य घृष्वेर्दिवो ररप्शो महिमा पृथिव्याः ।
नास्य शत्रुर्न प्रतिमानमस्ति न प्रतिष्ठाः पुंरुमायस्य सख्योः ॥१२॥

12. TRANSLATION :—O men ! of the person who has abundant wealth and glory, who is old in knowledge and age, is subduer of the wicked, charming, endowed with much wisdom and good actions, and forbearing the greatness is being manifested from the earth and it surpasses all. He has no enemy, no counterpart or equal and none who is equally glorious of renowned.

PURPORT :—Those who are old in knowledge and age, are renowned and glorious, desirous of truth. endowed with abundant wisdom, peace, self-control and other virtues have no enemy, no equal and none equally glorious.

NOTES & REMARKS :—(घृष्वेः) दुष्टानः घर्षकस्य ।=Of the subduer of the wicked. (पुंरुमायस्य) बहुशुभकर्म प्रशस्य । मायेति प्रज्ञानाम् (NG 3,9) उत्तमा प्रज्ञा शुभकर्म सम्बन्धिनी भवति ।=Endowed with abundant wisdom

and noble deeds. (दिवः) कमनीयस्य । दिव-घातोः क्रीडा विजिगीषा कान्ति गतिश्च
इत्याद्यने-कार्येष्वन कान्त्यर्थे ग्रहणम् कान्ति-कामना । = Of the charming or most
desirable.

What should a king do is further told :

प्र तत्ते अद्या करंणं कृतं भूत्कुत्सं यदायुर्मतिथिग्वमस्मै ।
पुरू सहस्रा नि शिंशा अमि क्षामुत्तूर्वयाणं धृषता निनेथ ॥१३॥

13. TRANSLATION :—O king ! this is a great thing that you do, that you give a life to the person who is hospitable to his guests, a life firm like the thunderbolt. Train firmly thousands of people on earth which has very quick going vehicles.

PURPORT :—Where kings and officers of the State are long lived, hospitable to the guests and impartial protectors of the people, all works are accomplished.

NOTES & REMARKS :—(कुत्सम्) वज्रमिव बुद्धम् । कुत्स इति वज्रनाम (NG 2,3) । = Firm like the thunderbolt. (मतिथिग्वम्) योऽतिथीन् गच्छति तम् । = Hospitable to the guests. (क्षाम्) पृथिवीम् । क्षा इति पृथिवीनाम (NG 1,1) = Earth. (तूर्वयाणम्) तूर्वे शीघ्रगानि यानं यास्यास्ताम् । दूरी-गति-त्वाण हिंसनयोः (दिवा०) अत्र गतिस्वरणाद्यं ग्रहणम् । = Which (earth) has very quick going vehicles.

TRANSLATOR'S NOTES :—It is wrong on the part of Sayanacharya, Prof. Wilson, Griffith and others to take *katsa*, *Atithigva* and *Aya* as proper nouns denoting the names of certain persons, as it is against the fundamental principles of the Vedic Terminology as pointed out before.

What should the enlightened persons do is further told :

अनु त्वाहिह्ने अथ देव देवा मदन्विष्वे कवितमं कवीनाम् ।
करो यत्र वरिवो बाधिताय दिवे जनाय त्वे गृणानः ॥१४॥

14. *TRANSLATION* :—O enlightened person ! where there is a worker for an afflicted man desiring happiness and service for his body and praising that act of service, let us also enjoy happiness constantly taking refuge in you, who are the wisest sage among the sages, whom all wise men delight, you who are like the sun, the slayer of the cloud of ignorance.

PURPORT :—Those persons become delighted, who serve the best absolutely truthful enlightened men and having acquired knowledge from them, impart that (knowledge) to others.

NOTES & REMARKS :—(अहिह्ने) योऽहि हन्ति तस्मै सूर्याय अहिरिति मेघनाम (NG 1,10) ।—For the sun who slays the cloud. (वरिवः) परिचरणम् । (NG 1,10) वरिवा इति घननाम । अत्र घन द्वारा परिचरणस्य सेवा भावः । =Service.

What should men do is further told :

अनु छावापृथिवी तत् ओजोऽमर्त्या जिहत इन्द्र देवाः ।
कृष्वा कृत्नो अकृतं यत्ते अस्त्युक्थं नवीयो जनयस्व युज्ञेः ॥१५॥

15. *TRANSLATION* :—O king ! doer of good deeds, from your wisemen who are different from ordinary mortals in their virtues and nature, receive quite a new teaching which is worth—uttering. The heaven and earth get that new teaching from you. Manifest those significant words and teachings from the Yajnas—unifying dealings and manifest your manliness.

PURPORT :—O men ! by the knowledge of the science of the earth and electricity etc. accomplish new and ever new acts.

NOTES & REMARKS :—(अभर्त्याः) साधारणमनुष्यस्वभावाद्विलक्षणाः । सत्यमेव देवाः अमृतं मनुष्याः (Stph 1,1,1,4) ।=Different from the nature of ordinary mortals. (जिहते) प्राप्नुवन्ति । (जिहते) ओहाङ्-गतो (जुहो०) । =Attain, receive. (यज्ञैः) सङ्गतिमयै व्यवहारैः । यज्ञ-देवपूजासङ्गतिकरणे दानेषु अन्नसङ्गति करणार्थग्रहणम् ।=By unifying good acts.

Sūktam—19

Seer or Rishi of the Sūktam-Bhārdvāja, Devatā-Indra. Chhandas-Pankti and Trishtup of various kinds. Svaras-Panchama and Dhaivata.

The characteristics of sun is told :

मह्यं इन्द्रो नृवदा चर्षणिप्रा उत द्विर्हो अग्निः सहोभिः ।
अस्मद्रथगवावृधे वीर्योरोरुः पृथुः सुकृतः कर्तृभिर्भूत ॥१॥

1. **TRANSLATION** :—O men ! accomplish your desirable works by knowing the nature of Indra (sun/power) which is great and pervading human and other beings in the form of electricity, which grows by the firmament and air. It is non-violent, vast and extensive, and generated well. It grows for generating force that can do many works like a man.

PURPORT :—As a friend tries to accomplish many works with the cooperation of a friend, so electricity and the sun created by God are useful to the doers of good works.

NOTES & REMARKS :—(चर्षणिप्राः) यश्चर्षणिषु मनुष्येषु विद्युद् रूपेण व्याप्नोति । चर्षणयः इति मनुष्य नाम (NG 2.3) । पृ-पालनपूरणोः (जुहो०) । (चर्षणिप्राः) यश्चयं सीम् मनुष्यान् सुखैः पिबति सः इति महर्षि दयानन्द सरस्वती ऋ० 1, 185, 1 भाष्ये ।=Which pervades man in the form of electricity. (द्विर्होः) योऽन्तरिक्षवायुभ्यां द्वाभ्यां वर्धते । बृह-वृद्धौ (भ्वा०) ।=That grows with the firmament and air.

How should men make progress is told :

इन्द्रमेव धिषणां सातये धाद् बृहन्तमृष्वमजरं युवानाम् ।
अषाळहेन शर्वसा शशुवांसं सद्यश्चिद्यो वावृधे असामि ॥२॥

2. **TRANSLATION** :—That man can quickly wax with strength, which cannot be borne or conducted by enemies, who with his wisdom or noble deeds supports for distribution—a person who is endowed with great wealth or prosperity, splendid like the sun, which is vaster than the earth, moving on its own axis and undecaying like a young man.

PURPORT :—As men grow by getting a great friend, in the same manner, they can make very great advancement by acquiring the knowledge of the science of electricity.

NOTES & REMARKS :—(धिषणा) प्रज्ञया कर्मणावा ।=By wisdom or action. (इन्द्रम्) सूर्यमिव परमेश्वर्यवन्तम् । एष एवेन्द्रः य एष (सूर्यः) तपति (Stph 1,6,4,19) इति-परमेश्वर्यं (भ्वा०)=Endowed with great wealth like the sun. (शशुवांसम्) व्याप्तुवन्तम् । (दुओ) विश्व-गतिबुद्धयो (भ्वा०)गतोचिर्ये प्राप्ताये ग्रहणम्-प्रातिः भ्याप्तिः ।=Pervading. (असामि) अनल्पम् । सामि अङ्गे (अव्ययायं शास्त्रम् असामि अनल्पम् अनल्पम् पूर्णम् अत्यधिकंवा-सामि-अर्धजुगुप्सयोः इत्यव्ययार्थे ।
=Much.

How should a king be is further told :

पृथु क्रस्ता बहुला गर्भस्तीअस्मद्युक्सं मिमीहि श्रवांसि ।
यूयेवं पश्वः पशुपा दमूना अस्माँ इन्द्राभ्या ववृत्स्वाजौ ॥३॥

3. **TRANSLATION** :—O king ! giver of much wealth and dispenser of justice, stretch out those hands of yours and extend towards us, your wide capacious arms and grant us good food materials. As herdsman guards the cattle and other animals, so being agreeable to us, listen to our requests. Being a man of self-control, move you round about us in the battles.

PURPORT :—Those persons only prosper who give up all laziness and try to do noble deeds. As herdsmen become rich by feeding and nourishing (and rearing) the animals, so industrious persons become wealthy by eradicating poverty.

NOTES & REMARKS :—(गभस्ती) हस्तौ । गभस्ती इति बाहुनाम् (NG 2, 4) । = Arms. (करस्ना) यौ करान् कर्तुं स्नापयतः शोधयस्तौ । रुणाशौर्चं (अदा०) (ड) कृत्-करणे (तना०) । = Hands which purify the doers of good acts). (इन्द्र) परमैश्वर्यप्रद न्यायेन । इदिपरमैश्वर्यं (भ्वा०) । इद करणात् (NKT 10,1,8) अन्न न्यायकरणात् इत्यस्मिन्त्येः गृहीतः । = Giver of great wealth and dispenser of justice.

How should men (behave and act) is further told :

तं व इन्द्रं चतिनमस्य शकैरिह नूनं वाज्रयन्तों हुवेम ।
यथा चित्पूर्वं जरितारं आसुरनेद्या अनवद्या अरिष्टाः ॥४॥

4. TRANSLATION :—O men ! let us invite Indra-Giver of great wealth who is also giver of bliss with his great powers, enlightening you about him because he is, as are the ancient devotees of god free from all blame, without reproach and uninjured in this world.

PURPORT :—O men ! as admirable absolutely truthful and enlightened persons become blessed by engaging themselves in righteous deeds, so let all men be blessed by doing like wise.

NOTES & REMARKS :—(पनेद्याः) अनिन्दनीयाः । = Free from blame or reproach. (अनवद्याः) प्रशसनीयाः । = Admirables. (अरिष्टाः) अहिस्ता । = Uninjured or unharmed.

How should men behave and act is further told :

धृतव्रतो धनदाः सोमवृद्धः स हि वामस्य वसुनः पुरुक्षुः ।
स जग्मिरे पथ्या रायो अस्मिन्समुद्रे न सिन्धवो यादमानाः ॥५॥

5. *TRANSLATION* :—O highly learned persons! that man becomes the lord of the admirable wealth in whom riches earned by righteous means are united (blended) like rivers that co—mingle with the ocean. Such a man is the upholder or noble deeds, giver of wealth, advanced in wealth or in knowledge of the Soma and other herbs and has abundant and good food.

PURPORT :—There is simile used in the mantra. As the rivers going to the ocean quickly become steady having reached the ocean, in the same manner, it is only to a righteous and industrious person riches beget.

NOTES & REMARKS :—(पुरुक्षुः) पुरुणि बहुव्यञ्जनानि यस्य सः । क्षु इति अन्ननाम (NG 2,7) पुरुइति बहुनाम (NG 3,9) ।=Who possesses abundant food material of various kinds. (यादमानाः) अभिगच्छन्त्यः । यादमानाः—अभिगच्छन्त्य इति सायणाचार्योऽपि ।=Going, flowing.

What should a king do is further told :

शर्विष्ठं न आ भर शूर शव ओजिष्ठमोजो अभिभूत उग्रम् ।
विश्वां द्युम्ना वृषया मानुषाणामस्मभ्यं दा हरिवो मादयध्वै ॥६॥

6. *TRANSLATION* :—O hero! the great subduer of the wicked, master of admirable men, grant us the mightiest might, strong and most potent force, vouchsafe us all splendid vigorous powers of men, to make us joyful.

PURPORT :—O king! having imbibed all the virtues that are necessary for protecting and preserving the state, administer it with justice.

NOTES & REMARKS :—(हरिवः) प्रशस्ता हरयो मनुष्या विद्यन्ते यस्य तत्सम्बद्धो । हरय इति मनुष्यनाम (NG, 2,3) । =Master of the admirable men. (अभिभूते) दुष्टानामीममवकर्तः । =Subduer of the wicked. (द्युम्ना) द्योतमानानि यशांसि धनानि वा । द्युम्नमिति धननाम (NG 2,10) द्युम्नं द्योततेयशोवा अन्नं वेति (NKT 5,1,5) । =Shining wealth or good reputation.

The same subject of kings duties is continued :

यस्ते मदः पृतनाषाळमृध्र इन्द्र ते न आ भर शूशुवांसम् ।
येन लोकस्य तनयस्य सातौ मंसीमहि जिगीवांसस्त्वोताः ॥७॥

7. TRANSLATION :—O king ! bring to us that friendly (non-violent) rapturous joy which pervades good virtues, and victorious in the battle, so that we who are conquerors by nature, protected by you may know (understand) your protection and gift of knowledge in the matter of our offspring.

PURPORT :—O people of the State ! you should tell the king in this manner, you should get enacted such lands that our children may receive good education, so that victory and joy may grow more and more.

NOTES & REMARKS :—(जिगीवांसः) जेतुं शीलाः जि-जये (स्वा०) । =Of conquering nature. (शूशुवांसम्) शुभगुणव्यापिनम् । (द्युम्नो) शिव-गति वृद्धो (स्वा०) । =Pervading good virtues. (अमृधः) अहिंसाः । मृधु-मदने काश-कृत्स्नवातु पाठे (6, 72) । =Non-violent, friendly.

The same subject is continued :

आ नो भर वृषणां शुष्ममिन्द्र धनस्पृतं शूशुवांसं मुदक्षम् ।
येन वंसां पृतनासु शत्रून्तवोतिभिरुत जामीं रजामीन् ॥ ८ ॥

8. TRANSLATION :—O Indra—the destroyer of the strength of the wicked ! bestow upon us the heroic power, skilled and exceedingly strong, pervading good virtues, by which men win the

real wealth, under your protection, we may distinguish between our kith and kin and our foes who are not related to us among the armies.

PURPORT :—A king should endeavour, in such a way that the friends and foes may be divided (identified.) They should also develop such power that the foes may disappear.

NOTES & REMARKS :—(शुष्मम्) बलम् । शुष्मम् इति बलनाम (NG 2,9) ।=Strength, power. (वंसाम्) विभजेम । वन संभक्तौ (स्वा०) ।=May divide. (जामीन्) सम्बन्धिनो बन्धवादीन् । स्पृ-प्रीति-सेवनयोः (स्वा०) ।=kith and kin.

What should all men do is further told :

आ ते शुष्मो वृषभ एतु पश्चादोत्तरादधरादा पुरस्तात् ।
आ विश्वतो अभि समैत्स्वाङ्घ्रिन्द्रं शुम्नं सर्वदेह्यस्मे ॥ ६ ॥

9. TRANSLATION :—O Indra ! (you are) giver of great wealth. Let the heroic strength come from behind us (our followers). Let it come from before us (our leader) from above us and from below us. From every side may the shining glory of wealth, endowed with much happiness come to usher us. Bestow this upon us. Give us the glory of the realm of splendour.

PURPORT :—O king and the people ! you should try in such a manner that all may attain happiness and good reputation from all sides.

NOTES & REMARKS :—(शुम्नम्) प्रकाशमयं यशो घनं वा । शुम्नमिति घननाम (NG 2,1) शुम्नं द्योततेयशो वा अन्वेति (NKT 5,1,5) ।=Shining glory or wealth. (स्वर्वत्) सर्वदेह्यविषं सुखं विद्यते यस्मिन्स्तत् ।=Endowed with much happiness.

What should men do is again told :

नृवत्तं इन्द्र नृत्तमाभिरूता वंसीमहि वामं श्रोमतेभिः ।
ईक्षे हि वस्वं उभयस्य राजन्धा रत्नं महि स्थूरं बृहन्तम् ॥ १० ॥

10. *TRANSLATION* :—O king ! (you are) giver of great wealth, by your protections which has many heroic persons. Like heroes, may we win wealth and share it with others by deeds of glory. By the noble words which are worth hearing, I see the wealth both belonging to the king and the people. Vouchsafe us riches (that are) vast, charming admirable, firm and great.

PURPORT :—The king and his subjects should always acquire admirable knowledge and great wealth.

NOTES & REMARKS :—(राजन्) विद्याविनयाभ्यां प्रकाशमान । राजदीप्तो (स्वा०) । =O king shining with knowledge and humility. (श्रोमतेभिः) श्रवणीयैर्वचनैः । =With good words that are worth hearing. (स्थूरम्) स्थिरम् । ष्ठा-गतिनिवृत्तो । =Firm, steadfast.

The same subject of people's duties is dealt :

मरुत्वंन्तं वृषभं वावृध्वानमकवारिं दिव्यं शासमिन्द्रम् ।
विश्वासाहमवसे नूतनायोग्रं संहोदामिह तं हुवेम ॥ ११ ॥

11. *TRANSLATION* :—O men ! as we call upon for new protection, a man who has many admirable men as his assistants and warriors, is very mighty, and waxed in strength. Free from noisy foes, charming, ruling impartially, he shines with the beauty of body, soil and kingdom, putting up with all troubles patiently, (Such people are) full of splendour, giver of strength in the dealing of or for administration. So you should also do.

PURPORT :—The people of the State and officers should accept a man as ruler who is endowed with the best virtues, actions and that king should administer true justice with the cooperation of all.

NOTES & REMARKS :—(मरुत्वन्तम्) प्रशस्ता मरुतो मनुष्या विद्यन्ते यस्य तम् । मरुतो मितराविणेवासमितरोचिनेवा मरुद् द्रवन्तीति वा (NKT 11,2,14) तस्मान्ति माविणां तेजन्मिन्त बलवन्ता वीराणां ग्रहणम् ।=Him who has admirable men as his assistants and brave warriors. (अकवारिम्) न विद्यन्ते कवाः शब्दावमाना वरयो यस्य तम् । कु-शब्दे (अदा०) ।=Who has no noisy foes. (दिश्यम्) कमनीयम् दिवुघातोरनेकोर्येषु कान्त्यर्थे ग्रहणम् । कान्ति-कामना ।=Charming, desirable.

TRANSLATOR'S NOTES :—Griffith translated वृषभम् which is used as epithet or adjective of Indra a 'Bull', which is ridiculous and absurd.

More about the people is mentioned :

जनं वज्रिन्महि चिन्मन्यमानमेभ्यो नृभ्यो रन्धया येष्वस्मि ।
अथा हि त्वां पृथिव्यां शूरसातौ हवामहे तनये गोष्वप्सु ॥ १२ ॥

12. TRANSLATION :—O king ! wielder of the thunderbolt-like good arms and missiles, smite down this mighty and haughty person for the welfare of the well-educated and cultured leaders and protect those in the battle (where heroes are divided) among whom I am also one. We call on you on earth, for wealth and kine for the welfare of our children and safety of our Prānas (live) or purity of waters.

PURPORT :—O king and officers of the State ! punish that person who being haughty, troubles good men. Protect all with the knowledge of military science, so that you may have good reputation everywhere on the face of the earth.

NOTES & REMARKS :—(शूरसातौ) शूराः सनन्ति विभजन्ति यस्मिन्संग्रामे तस्मिन् । शूरसातौ इति संग्रामनाम (NG 2,17) ।=In the battle where heroes are divided in two parties. (नृभ्यः) नृभ्यस्तु शिक्षितेभ्यो नायकेभ्यः । नी-प्रापणे (श्वा०) नृत्यन्तीति नरः-नेतारः-नायका वा ।=Well educated and cul-

tured leaders. (अप्सु) जलेषु प्राणेषु वा । आपो वै प्राणाः भेषजम् (काण्व शतपथे 4,8,2,2) । = In waters or Prānas. (रन्धया) हिंसया रघ-हिंसासंराध्योः (दिवा०) अत्र हिंसार्यं । = Through violence.

Men's attributes are narrated :

वयं तं एभिः पुरुहूत सुख्यैः शत्रोः शत्रोरुत्तर इहस्याम ।
घनन्तो वृत्राण्युभयानि शूर राया मदेम बृहता त्वोताः ॥ १३ ॥

13. *TRANSLATION* :—O barve king ! you are invoked of many. Through your friendship, may we be victors over every foe slaying the armies of the enemies. After achieving victory over the foes and having acquired wealth of both kinds (from the rulers and the subjects) may we, protected by you, enjoy happiness with ample riches.

PURPORT ;—If the rulers and the subjects are friendly to one another, then having conquered all enemies, they may shine with great wealth and glory of the State.

NOTES & REMARKS :—(वृत्राणि) घनानि । वृत्रमिति घननाम (NG 2, 10) = Wealth. (उभयानि) राजप्रजास्थानि । = Belonging to the king and the people.

TRANSLATOR'S NOTES :—उभयानि Of both kinds may also mean both material and spiritual in the form of knowledge, wisdom, peace etc.

Sūktam—20

Seer or Rishi of the Sūktam—Bhāradvāja. Devatā—Indra. Chhandas—Anushtup and Pankti of various kinds. Svaras—Gāndhāra, Panchama and Dhaivata.

What should men desire is told :

द्यौर्न य इन्द्राभि भूमार्यस्तुग्धौ रयिः शर्वसा पृत्सु जनान् ।
तं नः सहस्रभरमुर्वरासां दद्धि सूनो सहसो वृत्रतुरम् ॥ १ ॥

1. *TRANSLATION* :—O good son of a mighty father ! endowed with much admired wealth, you are master of the wealth that is like the lightning or the sun, which overcome the foes in battles with his might. Grant us that sublime victory which nourishes or feeds thousands of people, is destroyer of the foes like the clouds and is the best (seen) on the face of the earth, so that we may become prosperous.

PURPORT :—There is simile used in the mantra. Those men achieve victory who are mighty like electricity, radiant like the sun and adventurous in the battles.

NOTES & REMARKS :—(द्यौः) विद्युत सूर्यो वा । द्यौः is from दिव-
क्रोडा विजिगीषा व्यवहारद्युतिस्तुति मोदमदस्त्वन् कान्तिगतिषु । अत्र द्युत्यर्थमादाय व्याख्या ।
=Lightning (electricity) or the sun. (पृत्सु) सङ्ग्रामेषु । पृत्सु इति संग्राम-
नाम (NG 2.17) । =In the battles. (उर्वरासाम्) बहुश्रेष्ठानां भूमिनाम् । =Very
good lands.

The object of man's desire is described :

दिवो न तुभ्यमन्विन्द्र सत्रासुर्यं देवेभिर्धायि विश्वम् ।
अहिं यद्वृत्रमपो वव्रिवांसं हन्तृजीविन्विष्णुना सचानः ॥ २ ॥

2. *TRANSLATION* :—O king of upright nature ! as the sun united with the power of all-pervading God or electricity smites down the cloud enclosing water and covering the sky, so the enlightened persons desiring the welfare of all, entrust you with all wealth belonging to the ignorant sinners with truth.

PURPORT :—O men ! as the sun draws the sap of water for eight months and rains it down in four months, in the same manner a king should collect the revenue for eight months and should safeguard the people by showering fearlessness on them.

NOTES & REMARKS :—(ऋजीषिन्) ऋजुधर्मयुक्त ।—Endowed with upright nature. (सत्ता) सत्येन । सत्ता इति सत्यनाम (NG 3,10) ।=With truth. (विष्णुना) व्यापकेन जगदीश्वरेण विद्युता वा । विष्णु व्याप्तौ व्यापकत्वात् जगदीश्वरो विष्णुः । विद्युच्च । =With all-pervading God or electricity. (असुर्यम्) असुराणां मूढानां पापिनामिदमैश्वर्यम् । असुषु-प्राणेषु रमन्ते इति असुराः पापिनो मूढाः ।=Wealth belonging to the ingorant sinners.

Men's ideal desires are described :

तूर्वन्नोर्जीयान्तवसस्तर्वीयान्कृतब्रह्मेन्द्रो वृद्धमेहाः ।
राजाभवन्मधुनः सौम्यस्य विश्वासां यत्पुरां दुर्तुमावत् ॥ ३ ॥

3. TRANSLATION :—O men ! you should make him as your king, who is the slayer of the foes, is mightier of the mighty and much admired, who has amassed wealth and food, multiplier of prosperity. Moreover, that king should have many great assistants. He protects that man who sends asunder the cities of the wicked and (distributes) the sweet juice of the Soma and other plants.

PURPORT :—O men ! you appoint him as king and enjoy happiness who is brave, mightiest of the mighty, the great scholar, old and experienced among the old and respecter of the victorious servants or workers.

NOTES & REMARKS :—(तूर्वन्) हिंसन् । तूर्वी-हिंसायाम् (श्वा०) ।=Slaying, destroying. (ऋतब्रह्मा) कृतं ब्रह्म धनमन्नं वा येन सः । ब्रह्मेति अन्ननाम (NG 2,7) ।=He who has amassed wealth or food. (दुर्तम्) विदाकरम् दु-विदारणे (क्या०) ।=Destroying. (तवसः) बलस्य । तव इति बलनाम (NG 2,9) =Of the might.

The subject of ideal human desires is elaborated :

शतैरपद्रवपायं इन्द्रात्र दशोणये कुवयेऽर्कसत्तौ ।
वधैः शुष्णास्याशुषस्य मायाः पित्वो नारिरेचीर्त्कि चुन प्र ॥ ४ ॥

4. **TRANSLATION** :—O Indra (king) ! giver of food (provides job) to those knowers of proper dealings who are not perplexed in administration even by hundreds of means of slaying, should be respected. In the matter of the distribution of food materials none can surpass the wisdom and prosperity of a man who is very mighty, does not commit sin from his ten senses, does not exploit others and is wise and learned person.

PURPORT :—O men ! a king should punish those persons who give up the path of righteousness and go astray. He should always honour those who perform noble deeds giving up all unrighteousness with ten senses (five of perception and five of action).

NOTES & REMARKS :—(पितृः) अन्नादिकम् । पितुः इति अन्ननाम (NG 2,7) ।=Food materials and other things. (अकंसातो) अन्नादिविभागे । अकं इत्यन्तनाम (NG 2,7) ।=In the distribution of food materials and other things. (दशोणये) दशोणयः परिहृणानि यस्मात्तस्मै । दश-पंच ज्ञानेन्द्रियाणि पंच कर्मेन्द्रियाणि ।=He who abstains from committing any sins with his ten senses. Five senses of perception, five senses of action.

The subject of man's ideal areas of desires goes on :

महो दुहो अपं विश्वायुं धायि वज्रस्य यत्पतने पादि शुष्णाः ।
उरु ष सरथं सारथये करिन्द्रः कुत्साय सूर्यस्य सातौ ॥ ५ ॥

5. **TRANSLATION** :—O king ! you should honour that mighty person who slays all enemies by throwing thunderbolt-like powerful weapon, and the whole life (of good men) is supported. The commander of the army who is the destroyer of the foes, does much for the welfare of a charioteer alongwith his chariot and for the proper use of the thunderbolt or strong weapon upon the wicked persons at proper time in the light of the sun, making due division of time.

PURPORT :—A king should remove animosity and other evils

and should make people long-lived by making them observe Brahmacharya (abstinence). He should illuminate like sun, the chariots and other parts of the arms and should protect the people by distinguishing truth from falsehood.

NOTES & REMARKS :—(कुत्साय) वज्रप्रहाराय । कुत्स इति वज्रनाम (NG 2,20) ।= For using thunderbolt-like powerful weapon. (सातो) संविभागे । वण संभक्तौ (स्वा०) ।= In distribution.

What should a man forbid is told :

प्र श्येनो न मंदिरमंशुमस्मै शिरो ढासस्य नमुचेर्मथायन् ।
प्रावन्नमीं साप्यं ससन्तं पृणग्राया समिषा सं स्वस्ति ॥ ६ ॥

6. TRANSLATION :—That king can become a sovereign who (as a last resort) even severs the head of a servant who inspite of persuasion does not give up the bad habit of taking the intoxicant like a falcon, (or gives him severe punishment), and protects the industrious person who completes the work and then sleeps or takes rest. He fills (awards) an industrious person with wealth and with food.

PURPORT :—It is the duty of the kings who inflict severe punishment on those who take intoxicants and to honour duly those who are industrious and do not show laziness (slackness) in doing work.

NOTES & REMARKS :—(मदिरम्) मादकं द्रव्यम् ।=Intoxicating substance. (नमुचेः) यो न मुचति तस्य ।— Of the person who does not give up an evil. (साप्यम्) कर्मन्तिकारिणम् । यो-अन्तकर्मणि (दिवा०) ।=Him who completes the work. (ससन्तम्) शयानम् (सस्ति) स्वपिति कर्मा (NG 3,22) ।=Sleeping.

TRANSLATOR'S NOTES :—This mantra clearly shows that drinking wine (liquor) etc. is strongly condemned by the Vedas. It is considered to be a very great sin as it leads to sinful acts.

What should a king do is further told :

वि पिप्रोरहिमायस्य दृळ्हाः पुरो वज्रिच्छवसा न दर्दः ।
सुदामन्तरेकणो अप्रमृष्यमृजिष्वने दात्रं दाशुषं दाः ॥ ७ ॥

7. TRANSLATION :—O wie ler of the powerful arms and missiles and liberal donor ! you sha.ter with your might the strong cities or forts of deceitful crooked person like the cloud who has spread his deception in many places. That abundant wealth you give to the deserving person who is multiplier of uprightness and other virtues. Give that to us also.

PURPORT :—A king should make his cities very strong and should not break them through, having given up all deceit. He should give charity to deserving person and should slight a wicked man who does not deserve it.

NOTES & REMARKS :—(पिप्रोः) व्यापकस्य । प-पुरणे (चुरा०) ।=Pervading. (अहिमायस्य) अहेर्मेघस्य मायाच्छादिनमिव कापट्यं यस्य तस्य । अहिरिति मेघनाम (NG 1,10) मायेति प्रज्ञानाम् (NG3,9) । (अप्रमृष्यम्) अप्रसह्यम् ।=Unbearable, abundant.

What should a king do is told :

स वैतुसुं दशमायं दशोणिं तूनुजिमिन्द्रः स्वभिष्टिसुम्नः ।
आ तुग्रं शश्वदिभं द्योतनाय मातुर्न सीमुपं सृजा इयध्यै ॥ ८ ॥

8. TRANSLATION :—O king ! you who desire to attain happiness, have for enlightening you a man who goes from place to place, who has pure heart which is of the measurment of ten fingers, who refrains from doing unrighteous act with (any of the) ten senses, and who is mighty and acceptor of good virtues, and has elephants ect. for his army. He should nourish his subjects as a mother nourishes her children.

PURPORT :—That king alone can become truly rich who does

righteous deed with his ten senses, increases knowledge and promotes desired happiness, constantly and who nourishes his subjects like mother.

NOTES & REMARKS :—(दशमायम्) दशाङ्गुलम् इव माया यानं यस्य तम् । माङ्-माने ।=Who has a pure heart of the measurement of ten fingers. (तुग्रम्) आदातारम् ।=Acceptor of good virtues. (वेतसुम्) व्यापनशीलम् ।=Pervading or going from place to place.

TRANSLATOR'S NOTES :—मायेति प्रज्ञानाम (NG 3,9) So it may also mean whose intellectual power is ten-fold than the intellect of an average person. तुजि-बलादाननिकतेनेषु (श्वा०) । अत्र आदानार्थग्रहणं बी-गति व्याप्तिप्रजनकान्त्यसनआदानेषु (अदा०) अत्र व्याप्त्यर्थग्रहणम् ।

The subject of kings duties is further elaborated :

स ईं स्पृधो वनते अप्रतीतो बिभ्रद्रजं वृत्रहणं गभस्तौ ।
तिष्ठद्वरी अध्यस्तेव गते वचोयुजा वहत इन्द्रमृष्वम् ॥ ६ ॥

9. TRANSLATION :—That king holding in his hand the thunderbolt-like powerful weapon which destroys the foes, like the sun in its rays, not known by enemies, meets his competitors and takes water in proper quantity. As a charioteer drives the horses and sits in his house afterwards, so yoke or harness the horses in the form of the power of upholding and attraction with the words who carry the king like electricity.

PURPORT :—A king should keep his plans as secret, when (until) a work is accomplished then only should men know about it. He should wear weapons, train his armies well and attain great prosperity.

NOTES & REMARKS :—(अप्रतीतः) शत्रुभिरज्ञातः । अ+प्रति+इत इण-गतौ (अदा.) ।=Not known by enemies. (अस्तेव) प्रेरकः सारथिरिव । असु-क्षेपणे (दिवा.) ।=Like a charioteer. (हरी) अशवाविव धारणाकर्षणे ।=The

power of upholding and attraction acting like horses. (गत) गृहे
गतं इति गृहनाम (NG 3,4) = In the house.

What should men do is further told :

सनेम तेऽवसा नव्यं इन्द्र प्र पूर्वः स्तवन्त एना यज्ञैः ।

सप्त यत्पुरः शर्म शारदीर्द्धन्दासीः पुरुकुत्साय शिञ्जन् ॥ १० ॥

10. TRANSLATION :—O Indra ! giver of great wealth, by your protection, let us divide seven cities. As men praise you with Yajnas consisting of good dealings and acts, with this protection etc., so you also should admire good virtues and men with them because they are endowed with new knowledge and power. That man who having obtained attendants to help in the autumn season giving training to the person who has many powerful weapons destroys all miseries and slays enemies, should be respected.

PURPORT :—O men ! you should all behave like a king who deals with all with humility, Throw away all miseries, having built good houses with labour, which give delight in all seasons.

NOTES & REMARKS :—(पुरुकुत्साय) बहुशस्त्राय । कुत्स इति वज्रनाम (NG 2,20) । = For a man possessing many powerful weapons. (पूर्वः) मनुष्याः । पूर्वः इति मनुष्यनाम (NG 2,3) । = Men. (शर्म) गृहम् । शर्म इति गृहनाम (NG 3,4) । = House. (यज्ञैः) सद्यवहारमयैः । यज्ञ-देवपूजासङ्गति-करणदानेषु (श्वा.) । = Full of good dealings.

TRANSLATOR'S NOTES :—It is not correct to take पूर्वः used in the mantra as the Proper Noun as Griffith translated it as "purus lands you with their sacrifices," instead of taking it to mean 'men'. Even Sayanacharya and Wilson have done, saying मनुष्याः and men (Wilson). The authority of the Vedic Lexicon Nighantu 2, 3, पूर्वः इति मनुष्यनाम (NG 2,3) is quite clear on the point. But unfortunately all the three Sayanacharya, Wilson and Griffith have committed the mistake of taking पुरुकुत्स, शरत् (Purukutsa and Sharad) as Proper Nouns standing for पुरुकुत्साय एतन्नामकायराज्ञे (सा०) शान्नाम्नोऽसृज्य the name

of a king and a demon. Griffith has interpreted शारदीः as autumn but different from Sayana's interpretation. Dayanand Sarasvati's interpretation is based upon the authority of the Vedic Lexicon-Nighatu where we find पूर्व इति मनुष्यनाम (NG 2,3) and कुत्स इति वज्रनाम (NG 2,20) ।

What should a king do is further told :

त्वं वृध इन्द्र पूव्यो भूर्वरिवृक्ष्यन्नेशने काव्याय ।
परा नववास्त्वमनुदेयं महे पित्रे ददाथ स्वं नपातम् ॥ ११ ॥

11. *TRANSLATION* :— O Indra (King) ! endowed with knowledge and wealth, taught by the experienced old teachers, serving those who are increasers of your wisdom and knowledge, you give new built house which is strong and firm and which can be given for other's use—to a scholar trained well by the sage poets and desiring it (on account of necessity) being himself a nourisher of the people and having given it willingly do not seek its return.

PURPORT :— That king who respects all duly is regarded by all as a father.

NOTES & REMARKS :— (उशने) कामयमानाय । (उशन) वशकान्तौ (अदा०) कान्तिः-कामत्व वास्तुर्वसतांनिवास कर्मण इति (NKT 1,2,17) ।= For a person desiring well. (काव्याय) कविभिः सुशिक्षिताय ।=Well trained by the poet-sages, (नववास्त्वम्) नवीनं निवासम् । तस्माद्वास्तु-निवास स्थानम् ।=New house.

TRANSLATOR'S NOTES :— It is, therefore, wrong on the part of Sayanacharya, Prof. Wilson Griffith and others to take *Ushana Kavya* and *Nawavastvam* as the names of particular persons. It is not only against the fundamental principles of the Vedic Terminology, but also against Sayanancharya's on "Introduction to his commentary" in which he has established the eternity of the Vedas. The meanings of these words are quite clear.

What should a man do is further told :

त्वं धुनिरिन्द्र धुनिपतीर्ऋणोरपः सीरा न ख्वन्तीः ।

प्र यत्समुद्रमतिं शूर पर्वि पारयां तुर्वशं यदुं स्वस्ति ॥ १२ ॥

12. *TRANSLATION* :—O king ! protector and nourisher of all, you being shaker of your foes, please and satisfy your subjects, who make sound expressing some discontent. They come to you which are like the nerves as rivers flowing towards the sea, make them happy. Take us across the river of misery, as you take a person who is under your control or obedient to you and an industrious person beyond misery and make them enjoy happiness.

PURPORT :—O king ! make your subject always joyous uttering auspicious and happy words. As the rivers become established having reached the sea, so you should endeavour in such a manner that your subjects may become steady and contented having approached you.

NOTES & REMARKS :—(धुनिपतीः) शब्दायमानाः प्रजाः । ख्वन् शब्दे (स्वा.) ।
=The people making sound (of discontent). (सीराः) नादयः ।
=Nerves. (तुर्वशम्) सद्योवशगमनम् । तुर्वशा इति मनुष्यनाम (NG 2,3) =Under your control or obedient. (यदुम्) यत्नशीलं मनुष्यम् । यदवः इति मनुष्यनाम (NG 2,3) । =Industrious man.

TRANSLATOR'S NOTES :—In spite of these meanings of the words *Turvasha* and *Yadu* denoting men, how wrong it is on the part of many translators of the Vedas to take them as the Proper Nouns denoting some particular persons or families.

What should a man do is further told :

तव ह त्यदिन्द्र विश्वमाजौ सस्तो धुनीचुमुरी या ह सिष्वप् ।

दीदयदिचुभ्यं सोमैभिः सुन्वन्द्भीतिरिधमभृतिः पक्थ्यै कैः ॥ १३ ॥

13. *TRANSLATION* :—O king ! upholder of happiness your

sound and legitimate enjoyment that protects all in the battle, the man who even when going to sleep enlightens people, he who being destroyer of enemies, upholder of the fuel for the performance of the Yajnas and who looks with various kinds of food materials, and extracting the juice of Soma and other plants or herbs or earning money, gives you happiness, you should honour all of them.

PURPORT :—*O king ! you should make your armies strong by taking in it powerful orators, (exhortors or inspirers), eaters of good and nourishing food (for strength) and brave persons.*

NOTES & REMARKS :—(घुनीचुमुरी) हवनिः शब्दश्चुमुरिमोक्षश्च तो हवन-
शब्दे चमु-अदने (श्वा.) ।=Sound and legitimate enjoyment. (सस्तः)
शयानः । स्वाति स्वपित्तिकर्मा (NG 3,22) ।=Sleeping. (दधीतिः) हिसकः ।
दध्नोति वधकर्मा (NG 2,19) ।=Destroyer of the wicked. (आजो)सङ्ग्रामे ।
आजो इति संग्रामनाम (NG 2,17) ।=In the battle.

Sūktam--21

Seer or Rishi of the Sūkam-Bharadvaja. Devata-Indra. Chhandas-Trishtup and Brihati of various kinds. Savaras-Panchama, and Madhyama.

How should the people resort to the king—is told :

इमा उ त्वा पुरुतमस्य कारोर्हव्यं वीर हव्या हवन्ते ।
धियो रथेष्ठा मजरं नवीयो रयिर्विभूतिरीयते वचस्या ॥ १ ॥

1. **TRANSLATION** :—*O hero ! we honour you whom persons invoke, who accept the worth-giving articles given by the most virtuous artist, to whom these worth giving intellects belong (attached). Who sits in a new car (vehicle) carrying the young body (not old), (brave men) and who gets the beauty belonging to the fine speech.*

PURPORT :—*We should honour the king having many great*

artists, who acquires admirable intellect and gets the beauty (of ideal health free from the diseases) and wealth.

NOTES & REMARKS :—(कारोः) शिल्पिनः । (कारः कृञ्-करणे । करोति विविध शिल्पमिति कारः सः शिल्पी । कृ वापा (उणादिकोषे.)) = Of an artist. (पुस्त-मस्य) अतिशयेन बहुगुणयुक्तस्य । साधयभूम्यो-उण । = Of the most virtuous. (ईयते) प्राप्नोति । इण-गती । गतेनित्येषु अत्र प्राप्त्यर्थं ग्रहणम् । = Gets, achieves.

The people's duties are described :

तमुं स्तुष इन्द्रं यो विद्वानो गिर्वीहसं शीर्भिर्यज्ञवृद्धम् ।
यस्य दिवमति मद्वा पृथिव्याः पुरुमायस्य रिरिचे महित्वम् ॥ २ ॥

2. **TRANSLATION** :—O king ! one who is knowledgeable and seeks respected scholars through his balanced and merited speeches, he gets most potential and prosperous people and land. By eradicating deceptive and wicked people, he enhances the prestige and fame of his kingdom. We greatly admire and accept such man as our ruler.

PURPORT :—The philosopher-guides who provide truthful sermons to a sun like glorious ruler, they become spare of griefs and sorrows.

NOTES & REMARKS :—(स्तुषे) प्रशंससि । = Admire. (इन्द्रम्) परमेश्वर्य-प्रदम् । = Giver of prosperity. (गिर्वीहसम्) सुशिक्षितवाक्प्रापकम् । = One who speaks balanced and refined language. (यज्ञवृद्धम्) यज्ञे पूज्यं विद्वांसम् । = Respected scholars. (दिवम्) कामयमान् । = Desiring. (पुरुमायस्य) बहुकपटस्य दुष्टस्य । = Of deceptive and wicked.

What should men do-is told further :

स इत्तमोऽवयुनं ततन्वत्सूर्येण वयुनवच्चकार ।
कदा ते मर्तो अमृतस्य धामेयक्षन्तो न भिनन्ति स्वधावः ॥ ३ ॥

3. **TRANSLATION** :—O lord of the world ! you destroy all

ignorance by the light of knowledge and spread intellect, as the sun dispels all darkness. Therefore, you alone are worthy of service. O God, the Lord of abundant food-materials ! the men desiring to attain your Divine nature, never resort to violence.

PURPORT :—*The men enjoy vast happiness who having accepted the Dharma (duty) of non-violence or harmlessness and having increased knowledge and wisdom, desire to attain God.*

NOTES & REMARKS :—(अवयुनम्) अज्ञानमन्धकाररूपम् । वयुनमिति प्रज्ञानाम् (NG 3,9)=Darkness of ignorance. (वयुनवत्) प्रज्ञावत् । वयुनमिति प्रशंस्य-
नाम् (NG 3,8) ।=Endowed with intellect. (मिनन्ति) भीष्म हिंसायाम्
(क्र.या.) ।=Resort to violence.

What should we ask the enlightened persons—is told :

यस्ता चकार स कुहं स्विदिन्द्रः कमा जनं चरति कासु विदुः ।
कस्ते यज्ञो मनसे शं वराय को अर्के इन्द्र कतमः स होता ॥ ४ ॥

4. **TRANSLATION** :—O learned person ! you are destroyer of miseries. Tell me where is that Lord, Giver of all wealth, who has created all these objects of the world ? Which man can attain Him ? In what kind of people does He pervade or manifest His Power ? O enlightened person ! which is the Yajna or unifying act that gives peace to your thoughtful noble mind ? Who is Adorable ? Who is the liberal donor ? Please give answers to these questions.

PURPORT :—*O enlightened person ! who is it that can do all these acts, that increase intellect ? Who it is that pervades all people to do good to them ? Who is adorable and who is the liberal donor ? Answer these questions satisfactorily.*

NOTES & REMARKS :—(अर्कः) अर्चनीयः । अर्कोदिवोभवति, येदमर्चन्ति (NKT 5,1,4) अर्च-पूजायाम् (श्वो.) कुदाधाराचिकालभ्यः कः (उणादिकोषे 3,40)

इति कः । = Adorable. (इन्द्र) दुःखविदारक । इन्द्रः इन्द्रन् शत्रूणां दारयिता-अत्र दुःख
रूपशत्रूणां दारयिता । (NKT 10, 1, 8) = Destroyer of miseries. (हीता)
दाता । हु-दानादनयोः प्रादाने च (जु०) अत्र दानार्थः । = Donor.

What should men do is further told:]

इदा हि ते वेर्विषतः पुराजाः मृत्नासं आसुः पुंस्कृत्सखायः ।
ये मध्यमासं उत नृत्नास उतावमस्य पुरुहूत बोधि ॥५॥

5. TRANSLATION ;—O king ! admired by many, doer of many good deeds, give us good teachings, to enlighten all your aged friends who were born earlier, and were of ancient time. Or who are in the middle, scattered at many places even. in recent times Think of all of them and give them good advice.

PURPORT ;—O men ! those who keep friendship with you, whether they be old, very old, or of middle age or at par with you, you must also keep (maintain) firm friendship with them. By so doing, the progress of the State and its welfare are brought about.

NOTES & REMARKS ;—(वेर्विषतः) व्याप्नुवतः विष्णु-व्याप्तौ (जु०) ।
=Pervading or scattered at different places. (मध्यमस्य) अर्वाचीनस्य ।
=Of recent.

What should men do—is again told :

तं पृच्छन्तोऽवरासः परांणि मृत्ना तं इन्द्रं श्रुत्यानु येमुः ।
अर्चामसि वीर ब्रह्मवाहो यादेव विद्म तान् महान्तम् ॥ ६ ॥

6. TRANSLATION ;—O hero ! the recent seekers after truth, enquiring about you who are great, follow the old, ancient, Vedic teachings or traditions. We respect them all. O highly learned persons ! you convey to us wealth and food grains. You should also know those good persons and things whom we know.

PURPORT ;—O men ! you should be united in the bond of

friendship and by acquiring the knowledge of ancient and recent sciences, should enjoy happiness.

NOTES & REMARKS :—(अवरातः) सर्वाचीना जिज्ञासवः ।=Modern seekers after truth. (ब्रह्मवाहः) ये ब्रह्म धनं धान्यं प्रापयन्ति ते । ब्रह्म इति भक्षणाम (NG 2,7) ब्रह्म इति धननाम (NG 2,10) ।=Who convey wealth or food grains.

The same subject of people's duties is continued :

अभि त्वा पाजो रक्षसो वि तस्थे महि जज्ञानमभि तत्सु तिष्ठ ।
तव प्रत्नेन युज्येन सख्या वज्रैण धृष्टा अप ता नुदस्व ॥ ७ ॥

7. TRANSLATION :—O brave champion-king! you who attain that your great strength against the force of the wicked people which manifests happiness. Uphold or maintain it firmly. Drive away the armies of the enemies with that your eternal friend and close companion, the hoard of thunderbolt-like powerful arms and missiles.

PURPORT :—O king ! honour those officers or workers of the State who punish the wicked persons and cherish good men.

NOTES & REMARKS :—(पाजः) बलम् । पाजः इति बलनाम (NG 2,9) । =Strength. (जज्ञानम्) सुखजनकम् । जनी-प्रादुम्बि (दिवा•) ।=Producer of happiness. (नुदस्व) दूरीकृ । नुद-प्रेरणे अपनुद-दूरीकरणे ।=Drive away.

What should the enlightened persons do is further told :

स तु श्रुधीन्द्र नूतनस्य ब्रह्मण्यतो वीर कारुधायः ।
त्वं ह्यः पिः प्रदिवी पितृणां शश्वद् बभूथ सुहव एष्टौ ॥ ८ ॥

8. TRANSLATION :—O destroyer of the wicked persons ! O upholder of the artist learned men! (O dispenser of justice,)! you who are endowed with knowledge and wisdom (of a new man in the per-

formance of his Yajna) you are his constant guide. So honour the person who desires to acquire wealth (material and spiritual) being a kith and kin in the noble desire of the cherishers of the people and listen to his request.

PURPORT :—He is a good enlightened man who having heard the words of knowledge from the aged and experienced scholars, protects good artists and artisans and enjoys happiness by obtaining the desired object.

NOTES & REMARKS :—(ब्रह्मण्यतः) ब्रह्म धनं प्राप्तुमिच्छतः । ब्रह्म इति धननाम (NG 2, 10) ।=Of the person who desires to acquire wealth (material as well as spiritual). (प्रिदिवि) प्रकृष्टायां कामनायाम् (प्रिदिवि) दिवु धातोरनेकार्थेष्वन्न कान्त्यर्थं ग्रहणम् (कान्तिः-कामना ।=In the noble desire. (सुहवः) सुष्ठु ज्ञानविज्ञानः । हु-दानादनयोः आदाने च (जु०) आपातव्य ज्ञानविज्ञान-सम्पन्न । ।=Endowed with good knowledge and wisdom.

The same subject of enlightened persons is dealt :

प्रोतये वरुणां मित्रमिन्द्रं मरुतः कृष्वावसे नो अद्य ।
प्र पूषणं विष्णुमग्निं पुरन्धि सवितारमोषधीः पर्वतांश्च ॥ ६ ॥

9. TRANSLATION :—O enlightened man ! make to-day for our protection etc. *Udāna*, *Prāna*, electricity and monsoons, beneficial to us. Make *Samāna* (a vital air) pervasive *Vyāna*, *Dhananjay* or *Hiranyagarbha*, fire, *Sūtrātma* the upholder of all, solar system, *Soma* and other plants and herbs, clouds or mountains for our knowledge and use.

PURPORT :—Do endeavour in such a manner that the earth and other objects may be givers of happiness to us

NOTES & REMARKS :—(मित्रम्) प्राणम् । प्राणे मित्रम् (जैमिनीयोपनिषद् (3,1,3,6) प्राणोदानो वै मित्रावरुणौ (Stph 1,8,3,12) ।=Prāna (a vital breath) (वरुणम्) उदानम् । प्राणे मित्रम् तस्मात् वरुणः-उदानः ।=Another vital air. (पूषणम्) पोषकं समानम् ।=Samāna—avital air. (विषणुम्) व्यापकं व्यानं

धनञ्जयं वा हिरण्यगर्भम् । (विष्णुः) विष्णु-व्याप्तो (जु०) पवंत इति मेघनाम (NG 1,10) ।=Pervasive Vyāna, Dhananajya or Hiranya Garbha. (पुरन्ध्रम्) सर्वधरं सूत्रात्मानम् ।=Sutrātma—the upholder of all.

Who is to be adored by the people is told :

इमं उ त्वा पुरुषाक प्रयज्यो जरितारो अभ्यर्चन्त्यर्कैः ।
श्रुधी हवमा हुवतो हुवानो न त्वावा अन्यो अमृत त्वदस्ति ॥ १० ॥

10. TRANSLATION :—O God ! who are to be united with or attained with great labour ? O Almighty ! the praisers of the acquisition of knowledge and wisdom adore you from all sides with the hymns or Vedic mantras and with reverence, as there is none like you or equal to (matching) you. O Immortal ! when praised sincerely, listen to the words of prayer of the devotee, who glorifies you and be kind to him.

PURPORT :—O men ! as the enlightened persons glorify God, pray to Him and have communion with Him, in the same manner, you should also have communion with Him. You must know well that there is none equal to Him or superior.

NOTES & REMARKS :—(प्रयज्यो) यो यत्नेन यष्टुं सङ्गन्तुं योग्यस्तत्सम्बुद्धौ ।
=You who are to be attained with great labour. (पुरुषाक) बहुशक्ते ।
पुरु इति बहुनाम (NG 3,1) शक्र-शक्तौ जरते शदचंतिकर्मा (NG 3,14) ।=Almighty.
(जरितारः) विद्यालाभस्तोतारः ।=Admirers of the acquisition of knowledge and wisdom. (अर्कैः) सत्करणैः ।=By the acts of reverence.

What should men do again—is further told :

न म आ वाचमुप याहि विद्वान विश्वेभिः सूनो सहसो यजत्रैः ।
ये अग्निजिह्वा ऋतसाप आसुर्ये मनुं चक्रुर्परं दसाय ॥ ११ ॥

11. *TRANSLATION* :—O son of the mighty father ! you who are highly learned, come quickly to accept my words (of prayers). Come to accept my words with all those noble persons who are worthy or effective of association, whose tongue is sharp like the fire and who are absolutely truthful. Respect them, who have made a thoughtful person fit, to drive away the foes like a cloud.

PURPORT :—Men should always accompany the truthful and enlightened persons and should observe the vow of truth.

NOTES & REMARKS :—(यजत्रैः) सङ्गन्तुमर्हः । यज-देवपूजा सङ्गतिकरण दानेषु (ध्वा०) अन्न सङ्गतिकरणार्थः जमि नक्षियजिबधिपतिभ्योऽन्नम् (उणादिकोवे 3,105) इति यजघातोः । = Worthy of association. (उपरम्) मेघमिष । उपर इति मेघनाभ (NG 1,10) । = Like a cloud. (दसाय) शङ्खामूपक्षयाम दसु-उपक्षये (दिवा०) = For the destruction of the enemies.

The same subject of man's duties are highlighted :

स नो बोधि पुर एता सुगेषूत दुर्गेषु पथिकृद्विदानः ।

ये अश्रमास उरवो वहिष्ठास्तेभिर्न इन्द्राभि वञ्चि वाजम् ॥ १२ ॥

12. *TRANSLATION* :—O Indra-conveyor of happiness and prosperity ! be our leader in easy as well as in difficult dealings, as you are an enlightened path-maker (finder). Enlighten us, with those persons who are unwearied, who are many and bearers of great virtues and responsibilities, convey true knowledge to us.

PURPORT :—He alone is, truly an enlightened and auspicious person for all, who having trodden the path of Dharma (righteousness), makes others also tread the same path and who always associates himself with the righteous persons. It is he alone, who being the best of all can give true knowledge to all.

NOTES & REMARKS :—(वहिष्ठाः) अतिशयेन बोद्धारः । बहु-प्राप्तो (स्वा०) ।
= Bearers of (holders of) good virtues or great responsibilities.
(वाजम्) विद्वानम् । वाजम् is from वज-गतो, गतेस्त्वयोऽर्थाः ज्ञानं गमनं प्राप्तिरस्य
(स्वा०) अथ ज्ञानायंप्रवृत्तम् । = True knowledge.

Suktam—22

Seer or Rishi of the Sūktam—Bhāradvāja. Devata—Indra.
Chhandas—Pankti and Trishtup of various kinds. Svaras—Panchama
and Dhaivata.

Who is to be adored by God ?—is told :

य एक इद्व्यश्चर्षणीनामिन्द्रं तं गीर्भिरभ्यर्च्य प्राभिः ।
यः पत्यन्ते वृषभो वृष्ण्यान्तस्तयः सत्त्वा पुरुमायः स ईश्वान् ॥ १ ॥

1. **TRANSLATION** :—O men ! I worship with my adresses
that Giver of great Wealth, who—one alone is worthy of adoration
by all men. He is the Lord of the world. He is the 'Best', Almighty,
Absolutely True at all times, Immutable, Omni-present, creator of
many objects, and endowed with infinite strength. You should all
worship that—One God alone.

PURPORT :—O men ! never worship except that—One God,
Who is without a second (has no comparable) the Best or the Most
Exalted, Absolute Existent, Absolutely conscious and Absolute
Bliss, Dispenser of justice and Lord of all. Never worship any one
else except Him.

NOTES & REMARKS :—(इद्व्यः) स्तोत्रमादायुमहं । इ-वावाचनयोः वावाचे
च (जु०) अथ जादानांप्रवृत्तम् । माह-मानेशब्दे च । अथ निर्माणार्थं प्रयोणः (जु०) ।
= Worthy of glorification or acceptance. (सत्त्वा) सर्वत्र स्थितः ।
= Omni-present. (पुरुमायः) बहूनां निर्माता । = Creator of many things.

The same subject of ideal person is dealt :

तमु नः पूर्वे पितरो नवग्वाः सप्त विप्रांसो अभि वाजयन्तः ।

नक्षत्राभं ततुरि पर्वतेष्ठा मद्रघवाचं मतिभिः शर्विष्ठम् ॥ २ ॥

2. *TRANSLATION* :—O men ! you should also adore that one God, who is the destroyer of all evils and defects that come, taking beyond all miseries, pure in nature as the lightning in the cloud, whose speech (in the form of the eVdas) is free from malice. (To) Almighty, our fore-fathers of admirable movement and knowledge, very wise and who taught about Him to others like the five Prānās, mind and intellect. He alone should be adored and served by all men.

PURPORT :—O men ! you should meditate upon that One God by the practice of Yoga, as the Yogis do.

NOTES & REMARKS :—(सप्त) सप्तसङ्ख्याकाः पंचप्राणमनो-बुद्धयश्चैव ।
= Like the seven (five Prānās, Mind and intellect.) (नक्षत्राभं) नक्षत्रानां प्राप्तानां दोषाणां हिसितारम् । नक्षति गतिकर्मा (NG 2,14) गतोन्निष्वर्षेणैव प्राप्यथग्रहणम् । दध्नीति वधकर्म (NG 2,19) ।=Destroyer of the evils and defects that come. (ततुरिम्) दुःखात्तारयितारम् ।=Taking beyond miseries. (पर्वतेष्ठा) पर्वते मेघे स्थिता विद्युतमिव शुद्धस्वरूपम् । तु-प्लवनसन्तरणयोः (श्वा०) अत्र सन्तरणार्थः ।=Of Pure nature like the lightning in the cloud.

An ideal person's qualities are described :

तमीमह इन्द्रमस्य रायः पुरुवीरस्य नृवतः पुरुक्षोः ।

यो अस्कृद्योरजरः स्वर्वान्तमा भर हरिवो मादयध्यै ॥ ३ ॥

3 *TRANSLATION* :—O enlightened person ! you have admirable men as your assistants, Try to please that God from all sides who is Unlimited or Infinite, free from old age or decay (and) Giver of much happiness. We pray to attain that God who is the Lord of

the wealth that conveys to us many heroes, has alongwith it many admirable men and is endowed with much power of meditation.

PURPORT :—All men should pray to God only for the attainment of true knowledge and other virtues.

NOTES & REMARKS :—(हरिवः) प्रणस्ता हरयो मनुष्या विद्यन्ते यस्य तत्सम्बुद्धौ । हरय इति मनुष्यनाम (NG 2,3) ।=He who has many admirable men (as his assistants or followers). (ईमहे) याचामहे । ईमहे याञ्च्या-कमां (NG 3,19) ।=Pray for. (अस्कुधोयुः) अपरिच्छिन्नः ।=Unlimited, Infinite. (पुरुषोः) बहुध्यानयुक्तस्य ।=Endowed with much power of meditation.

TRANSLATOR'S NOTES :—By रागः wealth of both kinds is meant, material as well as spiritual.

What should an enlightened person do :

तन्नो वि वाँचो यदि ते पुरा चिञ्जरितारं आनशुः सुम्नमिन्द्र ।
कस्ते भगः किं वयों दुध्र खिद्धः पुरुहूत पुरुवसोऽसुरघ्नः ॥ ४ ॥

4. **TRANSLATION** :—O Indra ! noble giver of good knowledge, O respected by many and possessor of abundant wealth, difficult to be upheld, tell us that, by which the admirers of your knowledge and virtues enjoy happiness. Tell us which is your portion (power) that is the destroyer of the wicked persons and which is full of humility. What is the secret of your ideal life ?

PURPORT :—O enlightened person ! please give us that true knowledge, by attaining which wise men become full of bliss.

NOTES & REMARKS :—(इन्द्र) विद्योपदेशकर्तः । इन्द्रः इदं करणात् इत्या-
भायताः (NKT 10,1,8) इदं मुपदेशादि करणात् इत्यर्थमादाय व्याख्या ।=Giver of
the teaching of knowledge. (वयः) जीवनम् (द्वा०) ।=Life. (खिद्धः)
वीनः । खिद-दैव्ये (रुघ०) ।=Humble.

What kind of husband should be taken (chosen) by a girl is told :

तं पृच्छन्ती वज्रहस्तं रथेष्ठाभिन्दं वेपी वक्वरी यस्य न गीः ।
तुविग्रामं तुविकूर्मिं रभोदां गातुमिषे नक्षत्रे तुष्टमच्छ ॥ ५ ॥

5. TRANSLATION :- O men ! we should also approach a virtuous man, whom an intelligent woman (girl) with good power of speech approaches after enquiring of him, as he has thunderbolt-like powerful arms and missiles in his hands, in his car as well and endowed with great wealth and prosperity. The speech of the people goes towards him for the acquirement of food materials etc. because he is acceptor of (performer) of many good deeds, and giver of impetuous strength for the protection of the land.

PURPORT :- A virgin should accept a suitable good husband (only) after making proper enquiries about his knowledge, character and temperament etc.

NOTES & REMARKS :—(नक्षत्रे) प्राप्नोति । नक्षत्रिर्गैतिकर्मा (NG 2, 14) ।
=Approaches. (वेपी) बुद्धिमती । वक्व-परिभाषणे (वदा०) वेपः इति कर्मनाम (NG 2,1) वक्व शुभकर्मसुप्ररयित्री बुद्धिस्तरसम्पन्न । गातुरिषि पृथिवीनाम (NG 1,1) ।
=Intelligent. (वक्वरी) वक्वशक्तिमती । =Endowed with the effective power of speech.

How should husband and wife deal with each other is told :

अया ह त्वं मायया वावृधानं मनोजुवां स्वतवः पर्वतेन ।
अच्युता चिदीलिता स्वोजो रुजो वि हलहा धृषता विरश्निन् ॥६॥

6. TRANSLATION :- O man ! endowed with great virtues possessor of own strength and virility, (you) enjoy happiness with this your wife who is like the intellect personified. Having obtained you, who are growing physically, mentally and spiritually, enjoy with him with mental emotion, like the lightning with the cloud. Both of you should do imperishable admirable and firm in good deeds, being free from diseases and perfectly healthy.

PURPORT :—O man and wife ! generate (procreate) good children, lovingly discharging your domestic duties, being united with joy and love, driving away all diseases.

NOTES & REMARKS :—(मायया) प्रज्ञया । मायेति प्रज्ञानाम् (NG 3,9) ।
 =With intellect. (स्वतः) स्वकीय तवो बलं यस्य तत्सम्बुद्धौ । तव इति बलनाय
 (NG 2,9) ।=Possessor of own strength. (धृषता) प्रागल्भ्येन । जिघृषा-
 प्रागल्भ्येन (स्वा०) ।=Cleverly or wisely.

What should be meditated upon by all is told :

तं नो धिया नव्यस्या शर्विष्ठं प्रुत्नं प्रत्नवत्परितंसयध्यै ।
 स नो वक्षदनिमानः सुवह्नेन्द्रो विश्वान्यति दुर्गहाणि ॥ ७ ॥

7. TRANSLATOIN :—O men ! we serve or adore in ancient (established) manner with good intellect and deeds that God, who is Boundless, is Good Leader, Lord of the world and Who takes us across to adorn righteous deeds which destroy all difficulties and miseries, Who is Almighty and Eternal. May He be our Guru-Preceptor and Perfect Guide.

PURPORT :—O men ! always meditate upon that God with your soul who removes all our troubles by giving us wisdom and who keeps us away from all unrighteous conduct.

NOTES & REMARKS :—(परितं सयध्यैः) सर्वतः सूषयितुम् । परि+तत्ति-
 प्रलङ्कारे (चरा०) ।=To adorn from all sides. (दुर्गहाणि) यानि दुर्गाणि दुःखेन
 गन्तुं योग्यानि हन्ति तानि धर्माणि कर्माणि ।=Righteous action. (अनिमानः)
 अपरिमाणः । अ+नि+माङ्-माने शब्दे च (जू०) अक्षमानार्थकः ।=Boundless.
 (सुवह्ना) सुष्ठु बोद्धा । सु+वह्-प्रापणे उत्तम सुख प्रापकी नेता ।=Good leader.

What should the enlightened person do is further told :

आ जनाय द्रुहणे पार्थिवानि दिव्यानि दीपयोऽन्तरिक्षा ।
 तपा वृषन्विश्वतः शोचिषा तान्ब्रह्मद्विषे शोचय क्षामपश्च ॥ ८ ॥

8. **TRANSLATION** :—O mightiest enlightened person ! illuminate with the light of your knowledge all the articles that are of divine qualities, belonging to the firmament or the earth. For a man, who hates God or Veda and who is of oppressive nature create heat (hatred) from all sides. For them who give trouble to good men, create grief or repentance and enlighten the earth and water.

PURPORT :—O enlightened men ! having acquired the knowledge of the earth and other (geo-physical) elements impart that knowledge to others. Purify the wicked by giving them good teachings.

NOTES & REMARKS :—(आम्) पृथिवीम् । आ इति पृथिवीनाम् (NG 1,1) = Earth, (शोचिषा) प्रकाशेन । शोचिः इति ज्वलतोनाम् (NG 1,17) शोचति ज्वलति कर्मा (NG 1,16) अन्नप्रकाशार्थकः । = With the light (of knowledge).

What should a king do is further told :

शुब्रो जनस्य दिव्यस्य राज्ञा पार्थिवस्य जगतस्त्वेषसन्दक् ।
धिष्व वज्रं दक्षिणा इन्द्र हस्ते विश्वा अजुर्य दयसे वि मायाः ॥६॥

9. **TRANSLATION** :—O young and energetic king ! giver of great wealth, you being the seer and showerer of the light of justice on this earth (all objects on earth of the world) and of a pure and desirable person, uphold powerful arms and missiles in your right hand. Give good intellect or noble advice to all the people.

PURPORT :—He alone is the best king who being quite just, righteous and man of self-control cherishes the whole world like a father and gives knowledge to all.

NOTES & REMARKS :—(दिव्यस्य) शुद्धस्य कमनीयस्य । दिवु घातो रने-
कार्षेणवत् व्यवहार कात्यर्थग्रहणम् । कान्तिः-कायन्त दिव्यस्य शुवे व्यवहारयुक्तस्य । = Of the pure and desirable person. (स्वेषसन्दक्) यस्त्वं न्यायप्रकाशं सम्पश्यति दर्शयति वा । = He who sees or shows to others the light of justice. (दयसे) देहि । दय-दान गति रक्षण हिंसाऽऽदानेषु (स्वा०) अन्न दानार्थं ग्रहणम् । = Give. (मायाः) प्रज्ञाः । मातेति प्रज्ञानाम् (NG 3, 9) । = Intellect.

The same subject of what a king should do—is continued :

आ सयंतमिन्द्र गाः स्वस्ति शत्रुतूयाय बृहतीममृधाम् ।
यया दासान्यार्याणि वृत्रा करो वज्रिन्सुतुका नाहुषाणि ॥१०॥

10. *TRANSLATION* :—O king ! you are the wielder of the powerful arms and missiles. (Adopt or pursue) the policy by which you convert the men belonging to the Shudra class into the higher classes of the twice-born (Brahmanas, Kshatriyas or Vaishyas) and make (transform) all wealth belonging to men as means for good advancement. Use that big arms which does not unjustly cause harm to any one, (and) use (it) only for the destruction of the foes and by that create happiness for us with self-control.

PURPORT :—O king ! convert those who are born in the Shudra families, into the classes of the twice-born, make the people prosperous and by driving away enemies, increase happiness.

NOTES & REMARKS ;—(शत्रुतूयाय) शत्रुणां हिंसनाय । तूरी गतित्वरणहिंसनयोः (दिवा०) अथ हिंसायुक्तः । = For the destruction of the enemies. (अमृधाम्) ग्रहिसिकम् । मृध मर्दने (म्वा०) काशकृत्स्नघातु पाठे (1, 6, 72) = Non-violence. (सुतुका) सुष्ठु वर्धकानि । सु-तु-गति वृद्धिहिंसायु (ग्रदा०) सोढोघातु अत्र वृद्धयर्थकः । = Increasers of the intellect. (नाहुषाणि) मनुष्यसम्बन्धीने । = Belonging to the human race.

The attributes of an ideal king are described :

स नो नियुद्धिः पुरुहूत वेधो वि वाराभिरा गंहि प्रयज्यो ।
न या अर्देवो वरते न देव आभिर्याहि तूयमा मद्रचद्रिक् ॥११॥

11. *TRANSLATION* :—O performer of many Yajnas ! O revered by many wise persons ! come to us with the movements which are accepted by all and which are like the horses of fixed movement; come to me quickly with the methods that an unenlightened person cannot accept.

PURPORT :—The way adopted by the enlightened persons is not generally accepted by the ignorant people, Therefore, men should know that the manners of the enlightened men are different from those of the ignorant. This (difference) you must know.

NOTES & REMARKS :—(नियुद्धिः) निश्चित्यद्गतिभिरश्वैरिव । = With fixed movements like those of the horses. (मद्यदिक) कदभिमुखः = Towards me. (वेधः) मेधाविन् । विद्या इति मेधाविनाम् । (NG 3, 15) = Very wise, genius.

Sūktam—23

Seer or Rishi of the Sūktam—Bhāradvāja. Devatā—Indra. Chhandas—Trishtup and Pankti. Svaras—Dhaivata and Panchama.

The duties and attributes of Indra (king) are told :

सुत इत्वं निमिषल इन्द्र सोमे स्तोमे ब्रह्मणि शस्यमान उक्थे ।
यद्वा युक्ताभ्यां मघवन्हरिभ्यां बिभ्रद्वज्रं बह्वोरिन्द्र यासि ॥१॥

1. **TRANSLATION** :—O Indra—killer of the foes ! you are worthy of respect, as you become prosperous king, on the occasion of your praise on acquisition of the admirable wealth that is worth bearing or speaking. Endowed with that wealth and accomplished by two men who take away sins from you (by their good teachings) (that is) teachers and preachers, you bear the thunderbolt—like powerful weapon in your hands.

PURPORT :—The kingdom of those kings becomes stable, who cherish their subjects like their fathers, with alertness and bear powerful arms. They drive away the wicked.

NOTES & REMARKS :—(निमिषलः) नितरा मिश्रः । = Endowed with mixed. (सोमे) ऐश्वर्ये । पु-प्रसवणवययोः (भ्वा. अ.) अन्न ऐश्वर्यग्रहणम् । = In

wealth or prosperity. (हरिभ्याम्) हरणशीलाभ्यां मनुष्याभ्याम् । हरयः इति मनुष्यनाम (NG 2, 3) = By two men, who with their good teaching drive away sins.

What should a king do is elaborated :

यद्वा दिवि पार्ये सुष्विमिन्द्र वृत्रहत्येऽवसि शूरसातो ।
यद्वा दत्तस्य बिभ्युषो अविभ्यदरन्धयः शर्धेत इन्द्र दस्यून् ॥२॥

2, TRANSLATION :—O Indra (destroyer of the wicked) ! you protect an industrious devotee in the exalted and desirable dealing, in the battle where heroes are divided in two parties (camps) and which is like the destruction of the cloud. You are not afraid of the mighty person, who on the other hand is afraid of you. You being fearless and undaunted kill the powerful, wicked robbers who take other's property by force.

PURPORT :—He alone deserves to be a king who protects and leads his army in the battle and slays the enemies, thieves and robbers.

NOTES & REMARKS :—(घरम्घयः) हिसय । ऋष-हिससंराभ्यो (दिव्वा.) जव हिसार्थकः । = Destroy. (दस्यून्) बलात्परस्वाऽऽदातुन् । दसु-उपभते (दिव्वा.) = Robbers, taking away by force other's wealth. (वर्धतः) बलवः । = Powerful, mighty.

The same subject of a king's duties is continued :

पाता सुतमिन्द्रो अस्तु सोमं प्रणेनीरुघ्रो जंरितारमृती ।
कर्ता वीराय सुष्वय उ लोकं दाता बसुं स्तुवते कीरये चित् ॥३॥

3. TRANSLATION :—O men ! let that prosperous king be our ruler who protects us with his protective powers, is exceedingly tusj, full of splendour, guards the extractor of the Soma juice, who is admirer of good virtues. Let him be our administrator who gives

to the brave devotee of God, who is admirer of good man, and bestowes upon him good dwelling place and wealth.

PURPORT :—O men ! regard him only as a king, who is knower of all shastras, is industrious, righteous and a man of self-control.

NOTES & REMARKS :—(प्रणेतोः) प्रकर्षेण न्यायकृत् ।=A very good dispenser of justice. (कीरये) स्तावकाय । कीरिः इति स्तोत्रनाम (NG 3, 16) =Praiser of God and the virtues of good men.

More is stated about the kings attributes :

गन्तेयान्ति सर्वना हरिभ्यां बभ्रिर्वज्रं पपिः सोमं ददिर्गाः ।
कर्ता वीरं नर्य सर्ववीरं श्रोता हवं गृणातः स्तोमवाहाः ॥४॥

4. **TRANSLATION** :—O men ! conveyors of praises, you accept him only as your king who attends with the teachers and preachers to all works that bring about prosperity to the State, who is wielder of the powerful weapons, drinker of the juice of nourishing herbs, giver of the cattle, hearer of the just requests of the admirers, (thus) making the best person, leader of the heroes.

PURPORT :—O men ! elect him as king who is expert in all royal duties and then protect the State with justice.

NOTES & REMARKS :—(सवना) सवनान्यैश्वर्य कारकाणि शु-प्रसवैश्वर्ययोः (इवा.) अतैश्वर्यार्थकः ।=Works leading to prosperity. (हरिभ्याम्) अध्यापको-पदेशकाभ्यां हरयः इति मनुष्यनाम (NG 2, 3)=with teachers and preachers. (बभ्रिः) भर्ता धर्ता वा । भृज्-धारण पोषणयोः (जु.)=Sustainer or upholder.

How should men deal with one another is elaborated :

अस्मै वयं यद्वावान तद्विषम इन्द्राय यो नः प्रदिवो अपस्कः ।
सुते सोमं स्तुमसि शंसदुक्थेन्द्राय ब्रह्म वर्धनं यथासत् ॥५॥

5. **TRANSLATION** :—O men ! we praise on occasion of the

acquisition of wealth, the king, who is bringer of prosperity and does great deeds for our good, who are intensely desirous of the welfare of all and who admires praiseworthy noble deeds, so that, the wealth may be the means of advancement or development. We praise him for prosperity which we pervade and which he appreciates with love.

PURPORT ;—*Those who are multipliers of all like the wealth, and try for more having obtained prosperity.*

NOTES & REMARKS :—(वावान) वनते । अत्र तुजादीनामित्यभ्यासदैर्घ्यम् । वन-संभक्तौ (श्वा०) = Likes, appreciates, enjoys. (विविष्मः) व्याप्नुमः । विष्ल् व्याप्तौ (जु.) = Pervade. (प्रदिवः) प्रकर्षेण कामनयमान् । प्र+ दिव् घातोर्नेकार्थेऽवतृ कान्त्यर्थं ग्रहणम् । कान्तिः-कामना । = Intensely desiring.

What should men do—is further told :

ब्रह्माणि हि चकृषे वर्धनानि तावत्त इन्द्र मृतिभिर्विविष्मः ।
सुते सोमै सुतपाः शंतमानि रान्द्रया क्रियास्म वक्षणाणि यज्ञैः ॥६॥

6. **TRANSLATION** :—O King ! endowed with great wealth, we along with other good men, pervade the various kinds of wealth which you produce and which are increasers of happiness. May we and the protector of the produced articles perform acts that are bestowers of great happiness with the Yajnas, or dealings leading to the wealth (material as well as spiritual) enjoyable things conveying joy to all.

PURPORT .—*Men should imitate a good act done by others. All should acquire prosperity by united efforts and then protect the people with justice.*

NOTES & REMARKS - (रान्द्रया) रान्द्रयाणि रन्तुं योग्यानि । रम्-क्रीडायाम् (श्वा०) = Enjoyable. (वक्षणाणि) प्रापकाणि । ब्रह्-प्रापणे (श्वा०) = Leading to joy. (यज्ञैः) धनप्रापकैर्व्यवहारैः । यज-देवपूजासङ्गतिकरणदानेषु (श्वा०) अत्र सङ्गति-करणार्थः । घनेन सङ्गतान् कुर्वन्ति ये व्यवहारास्तैः = With dealings which convey wealth.

What should men do—is told :

स नो बोधि पुरोळाशं रराणाः पिबा तु सोमं गोश्रुजीकमिन्द्र ।
एदं बरिह्यजमानस्य सीदोरं कृधि त्वायत उ लोकम् ॥७॥

7. *TRANSLATION* :— O Indra upholder of wealth ! giving well cooked food and drink the juice of the great nourishing herbs which strengthens the senses. Enlighten us. Be seated on the good Asana (grass or wooden seats) offered by the Yajamaana (performer of the Yajna), and to us who desire the great worth-seeing or good articles.

PURPORT :—Those persons become admirable who give to others food and drink that drives away diseases and who do good to others.

NOTES & REMARKS :—(रराणः) ददन् । रा-दाने (अदा०) ।= Giving. (गोश्रु जीकम्) गावः इन्द्रियाणी श्रुजीकानि सरलानि येन तम् । गौरिति बाह्वनाम (NG 1, 11) बाक् उपलक्षणसन्धेन्द्रियाणम् ।= Which makes the senses strong and straight-forward i. e. free from diseases. (बहिः) उत्तमासनम् ।= Good seat. (लोकम्) द्रष्टव्यम् । लोक-दशने (श्वा०) ।= Worth seeing, good.

What should men do—is further explained :

स मन्दस्वा ह्यानु जोषमुग्र प्र त्वा यज्ञासं इमे अश्नुवन्तु ।
प्रेमे हवांसः पुरुहूतमस्मे आ त्वेयं धीरवस इन्द्र यम्याः ॥८॥

8. *TARNSLATION* :—O Indra ! you are expert in knowledge and actions. Let all yajnas (righteous dealings) come to you. Let all acts of charity, acceptance of good virtues and eating good nourishing and pure food, come to you, who are admired by many. Let this intellect be for our protection and growth. Attain that with self-control. Give that to us. Be joyful with love—doing all these good deeds.

PURPORT :—O men ! always promote that intellect and those actions by which true knowledge and bliss may grow more and more.

NOTES & REMARKS :—(जोषम्) प्रीतिम् । जुषी-प्रीतिसेवनयोः । अन्न प्रीत्यर्थः = Love. (यज्ञासः) सर्वे धर्म्या व्यवहाराः । यज्ञ-देवपूजा सङ्गतिकरण दानेषु (स्वा०) = All righteous acts or dealings, so all good acts are included in yajna. (हवासः) दानाऽऽदानाऽदनाख्याः । = Charity, acceptance of good virtues and eating good and nourishing pure food.

How should men deal with one another—is told :

तं वः सखायः सं यथा सुतेषु सोमैभिरीं पृणता भोजमिन्द्रम् ।
कुचित्तस्मा असति नो भराय न सुष्विमिन्द्रोऽवसे मृधाति ॥१॥

9. **TRANSLATION :—**O friends ! gladden that Indra—the king who is destroyer of enemies, who is nourisher and causer of prosperity and who does not kill for your's and our's protection and nourishment when (his) acts leading to prosperity are accomplished. Gladden him by giving good food and pure water etc. which may cause great delight to him.

PURPORT :—Those persons who protect one another having given up attachment and repulsion, enjoy much happiness.

NOTES & REMARKS :—(सोमेभिः) ऐश्वर्यप्रेरणादिक्रियाभिः । पु-प्रसवैश्वर्ययोः (स्वा०) । प्रसवः-प्रेरणा । = By the acts of impulsion etc. which lead to prosperity. (ईम्) उदकेन । ईम् इत्युदकनाम (NG 1, 12) = With water. (पृणता) सुखयत-अन्न संहिता-यामिति दीर्घः । पु-प्रीतो (स्वा०) अन्न प्रीत्या सुखनार्थे । = Gladden.

The same subject of dealing with one another—is continued :

एवेदिन्द्रः सुते अस्तावि सोमै भरद्वाजेषु क्षयदिन्मघोनः ।
असद्यथा जरित्र उत सूरिरिन्द्रो रायो विश्ववारस्य दाता ॥२०॥

10. **TRANSLATION :—**O men ! Indra—the king endowed with great wealth is praised in this world among the upholders of

true knowledge for prosperity. As highly learned king is the giver of wealth acceptable to all and dwelling place to an admirer of good virtues and to a devotee of God, he is the protector of the wealthy also. So he may enjoy happiness who follows him.

PURPORT :—*Those men who perform righteous deeds in this world are always admired by all. Giving in charity is more pleasing than accepting it.*

NOTES & REMARKS :—(सुते) निस्पन्नेऽस्मिन्नजगति ।=In this world which has been created by God. (जरिते) स्तावकाय । जरिता इति । स्तो-तृ नाम (NG 3, 16)=For an admirer of good virtues or a devotee of God. (भरद्वाजेषु) धृतविज्ञानेषु । मृन्-भरणे (जु०) वाज इति वज्रघातोः वज्र गतो (भ्वा०) गतेस्तिवर्थेऽत्र ज्ञानार्थग्रहणम् ।=Among the upholders of true knowledge.

Sūktam—24

Seer or Rishi of the Sūktam—Bhāradvāja. Devatā—Indra. Chhandas—Pankti, Trishtup and Brihati. Svaras—Panchama, Dhaivata and Madhyama.

What should a king do—is told :

वृषा षट् इन्द्रे श्लोकं उक्त्वा सचा सोमेषु सुतपा ऋ िषी ।
अर्चत्र्यो मयवा नृभ्य उक्थैर्द्युतो राजा गिराम क्षिप्रैति ॥१॥

1. **TRANSLATION** :—That man only, who is the mightiest, blissful, praised even among wealthy persons, united with all by love, great ascetic, man of upright nature, and endowed with earned wealth, whose protection (which) does not decay (is the right man to ensure protection of all). Such a person brilliant, shining on account of his admirable actions, utterer of speeches full of justice and knowledge for men, hearer of the requests or complaints of his subjects. Honour him because he is fit to rule and none else.

PURPORT :—*O men ! that person only becomes glorious and renowned everywhere who is always engaged in doing good deeds, is truthful, man of self-control and protector of the subjects like his father.*

NOTES & REMARKS :—(श्लोकः) वाक् श्लोक इति वाङ्नाम (NG 1, 11)=Speech. (उक्था) प्रशंसितानि कर्माणि । (उक्था) वच-परिभाषणे । पातु तुदिवि वचिरिविचिविच्यःस्थक् (उणादिकोषे 2, 7) इति थक् प्रत्ययः । = Admirable deeds. (श्रुजीषी) सरलगुणकर्मस्वभावः = Whose merits actions and temperament are upright.

What should a king and his subjects do—is further told :

तत्परिवीरो नर्यो विचेतुः श्रोता हवं गृणात उर्व्यूतिः ।
वसुः शंसो नरां कारुधाया वाजी स्तुतो विदधे दाति वाजम् ॥२॥

2. **TRANSLATION** :—*O men ! you should serve that person, who is destroyer of the foes, hero, best among the men, the wise, hearer of the complaints and words (of requests) of the persons who are admirers of praiseworthy dealing, protector of the earth, inhabitant of men, admirer of good men and virtues, and supporter of the artists, such a person endowed with true knowledge gives good instructions or advice in the battle field, when duly praised.*

PURPORT :—*O men ! you should always serve him, who is the best among men, who is endowed with un-surpassing strength and wisdom, hearer of the truth and instructor of the military science in the battle.*

NOTES & REMARKS :—(हवम्) प्रशंसनीयं व्यवहारम् । हु-दानादनयोरादने च (जु०) अत्र आदानार्थग्रहणमादाय प्रशंसनीय इति व्याख्यानम् । = Admirable dealing. (कारुधायाः) कारवो ध्रियन्ते येन सः । (कारः) कृत्-करणे कुवापा जिमिस्वदि साध्यशून्यः उण् (उणादिकोषे 1, 1) इति उण् प्रत्यय शिल्पादिकर्म करोतीति कारुः । शिल्पी (इ०) धाञ्-धारणपोषणयोः (जु०) = Supporter of the artists and artisans.

(विदथे) सङ्ग्रामे । विदथानि इति पदनाम (NG 4, 3) पद-गतौ गतेस्तिवर्थेषु
गमनार्थग्रहणम् । विद्ल-लाभे रुविदिभ्यां डित् (उणादिकोषे 3, 115) = In
the battle.

What is the relation between the sun and the earth—is told :

अत्रो न चक्रयोः शूर ब्रह्म तै मत्ता रिरिचे रोदस्योः ।
वृक्षस्य तु तै पूरूत वया व्यूतयो रुरुहुरिन्द्र पूर्वीः ॥३॥

3. *TRANSLATION* :—O great hero ! the lofty axle of your wheels is not surpassed by any thing between heaven and earth in greatness, and your ancient protections grow on like the branches of a tree. O revered by many ! Let all men know this.

PURPORT :—As the axles of wheel are supporters of the wheels, extend like the branches of the trees, which stand in the firmament (above earth), in the same manner, all worlds (planets) revolve around the sun and all good people tread upon the path of justice.

NOTES & REMARKS :—(रोदस्योः) आवापृथिव्योः । रोदसीति आवापृथिवी-
नाम (NG 3, 30) = Between the heaven and earth. (रिरिचे) अतिरि-
णक्ति । रिचिर्-विरेचने (रुघा०) = Surpasses. (वयाः) शाखाः । (आवापृथिव्यातः)
= Branches.

How should the king and his subjects deal with one another :

शर्चीवतस्ते पुरुशाक् शाका गवामिव सुतयः संचरणीः ।
वृत्सानां न तन्तयस्त इन्द्र दामन्वन्तो अटामानः सुदामन् ॥४॥

4. *TRANSLATION* :—O very powerful king ! destroyer of miseries, your lands who are endowed with much power (energy) and good progeny are full of energy like the movements of the cows. Your subjects are the objects of love like the vast line of the calves. O king ! bound well by the laws and rules of good conduct,

you should free those persons who are fettered (on account of injustice and oppression).

PURPORT :—*There is simile in the mantra. Those kings are of admirable influence who free their subject from injustice and oppression and urge them to tread upon the path of righteousness. As cows are the fosterers and developers of their calves, so the officers of the State are the developers of the people.*

NOTES & REMARKS :—(शचीवतः) प्रज्ञाप्रजायुक्तस्य । शचीति प्रज्ञानाम (NG 3, 9) = Endowed with wisdom and progeny or good subjects. (तन्तयः) विस्तीर्णाः = Vast lines. (दामन्वन्तः) बहुबन्धनाः = Much fettered. Bound by injustice and oppression.

TRANSLATOR'S NOTES :—शचिति प्रज्ञानाम (NG 3, 9) Though in the extant editions of the Vedic Lexicon named Nighantu, the reading is शचि इति प्रज्ञानाम but Rishi Dayananda Sarasvati's commentry shows clearly that in the edition of the Nighantu, that he consulted there was also the reading शचीति प्रज्ञानाम. On the basis of it, in his commentaries he has explained the word शची as प्रजा also for instance in Rig 4.30.17 शचीपतिः-प्रजापतिः । Rig. 6.44.9 शचीभिः-प्रजाभिः-कर्मभिर्वा प्रजाभिः सह Research is required regarding this to find out ancient manuscript.

The same subject of king and his subjects—is continued :

अन्यबुध कर्वैरमन्यदु श्वोऽसंच्च सन्मुहुराचक्रिरिन्द्रः ।
मित्रो नो अत्र वरुणाश्च पूषार्यो वशस्य पर्येतास्ति ॥५॥

5. **TRANSLATION** :—That king enjoys much happiness who does one work to—day, another tomorrow and in this way always discharges his duty again and again being very active. He is friend, the best, nourisher the lord of the obedient persons.

PURPORT :—*O men ! the king who performs good acts every day again and again, becomes like a friend of all by giving up all*

injustice and is dealing with all impartially. All become obedient to him or under his control.

NOTES & REMARKS :—(कर्त्तव्यं कर्म) । (हु) कृन्-करणे (तता०) = The work to be done as a duty. (अयं) स्वामी । अयं इति ईश्वरनाम (NG 2, 22) = Master, lord. (आचक्रिः) समन्तात्कर्त्ता । = Doer from all sides again and again, very active.

The relations between the king and his subjects – is dealt :

वि त्वदापो न पर्वतस्य पृष्ठादुक्थेभिरिन्द्रानयन्त यज्ञैः ।
तं त्वाभिः सुष्ठुतिभिर्वाज्यन्त आजि न जग्मुर्गिर्वाहो अश्वाः ॥६॥

6. TRANSLATION : O king ! great scholars who convey their ideas through appropriate words, lead you forward with admirable acts and Yajnas (performance of philanthropic works) as water from the mountain's ridge. Brave persons go to the battle-field gladdening you with these praises.

PURPORT :—O king ! as the water from the top of the mountain goes to (flows down) a tank or spring, so with those well-wishers of the subjects who approach you, make satisfactory progress or advancement in all directions.

NOTES & REMARKS :—(यज्ञैः) सत्कर्मनिष्ठाने । यज-देवपूजा-सङ्गतिकरण-दानेषु (श्वा०) । यज्ञ सर्वेषां शुभकर्मणामन्तर्भावः = By the noble deeds. (वाज्यन्तः) हर्षयन्तः । वज-गतौ (श्वा०) । गतेस्त्रिष्वर्थेषु प्राप्त्यर्थमादाय हर्षं प्रापयन्तः-हर्षयन्त इति व्याख्यानम् = Gladdening. (अश्वाः) महन्ता विद्वांस । अश्व इति महन्नाम (NG 1, 14) = Great intellect.

TRANSLATOR'S NOTES :—अश्वाः इति महन्नाम Though in the extant editions of the Nighantu that we have seen अश्व इति महन्नाम has not been found, but it must have been in the manuscripts consulted by Maharshi Dayanand Sarasvati as he has mentioned it in his commentary on Rig. 1.100.15; 1.103.5; 2.36.6 and 6.24.6 etc. Further research is required to get it substantiated.

What should men do—is further told :

न यं जरन्ति शरदो न मासा न द्याव इन्द्रमवकुशयन्ति ।
वृद्धस्य चिद्धर्थात्मस्य तनूः स्तोमैर्भिरुक्थैश्च शस्यमाना ॥७॥

7. *TRANSLATION* :—O enlightened persons ! serve that great scholar whom neither months nor autumn seasons wither with age, nor fleeting days enfeeble, still may his body work by taking admirable and praiseworthy articles and good words of advice (imparted) by experts. It is God whom neither months, nor sun and other objects nor autumn and other seasons wither away, nor fleeting days enfeeble. You must serve that God sincerely.

PURPORT :—That scholar only can work in his old age, who makes all wise, of good character and of righteous conduct. Those persons who adore God, who is Immortal and free from the defects of birth, death and old age etc. become praiseworthy.

NOTES & REMARKS :—(जरन्ति) जीर्णं कुर्वन्ति । जृष्-वयौहानी (दिवा.) = Wither with age. (अवकुशयन्ति) कुशं कर्तुं शक्नुवन्ति । कुश-तनूकरणे (दिवा०) = Enfeeble.

What should men do—is again told :

न वीळ्वे नमस्ते न स्थिराम न शर्थते दस्युजूताय स्तवान् ।
अज्रा इन्द्रस्य गिरयंश्चिदृष्वा गम्भीरे चिद्धवति गाधमस्मै ॥८॥

8. *TRANSLATION* :—O highly learned persons ! praise that bold person who bends (cannot be coerced) not to the strong but of wicked nature, nor the steady, nor to the bold initiated by the thieves or robbers. He does not admire such strength of the wicked. The attributes or properties of electricity (power) which throw away articles, are great like the clouds. Its glory or power is deep and immeasurable. So God's power is the greatest and infinite.

PURPORT :—As the properties of electricity are great, so are the attributes of God. Those who having given up the communion with God and association of the absolutely truthful persons, associate themselves with the wicked are always miserable.

NOTES & REMARKS :—(दस्युज्जाय) दुष्टसङ्गाय ।=For the association of the wicked. (वीलवे) प्रशंसनीयाय बलाय । बीलु इति बलनाम (NG 2, 9) =For admirable strength. (अज्जाः) प्रक्षेप्तारः (अज्जाः) अज-गतिक्षेपणयोः (भ्वा.) । अत्र क्षेपणार्थः ।=Throwers. (ऋष्वः) महान्तः । ऋष्व इति महत्ताम् (NG 3, 3)=Great. (शर्घते) बलाय । शर्घः इति बलनाम (NG 2, 9)=For the force.

The same subject of men's duties is continued :

गम्भीरेण न उरुणा मन्त्रिणेषो यन्धि सुतपावन्वाजान् ।
स्था ऊ षु ऊर्ध्व ऊती आरिषण्यन्नक्तोर्व्युष्टौ परितकम्पायाम् ॥६॥

9. **TRANSLATION** :—O mighty purifier of the produced objects, give the strengthening food materials and other things by your deep and great power. Give us knowledge, being non-violent, standing up erect to protect us at the time when the gloom of night brightens to morning.

PURPORT :—Those persons who observing Yamas (restraints) and Niyamas (observance) endeavour day and night to accomplish work, become exalted.

NOTES & REMARKS :—(परितकम्पायाम्) निधिः । परितकम्पा इति पदनाम (NG 4, 1) पदी-गतौ अत्र गतेस्त्रिवर्षेषु प्राप्त्यर्थमादाय ।=In the night. (अक्तोः) रात्रेः अक्तुः इति रात्रिनाम (NG 1, 7) विश्राम प्रापिका रात्रिरित्यर्थः=Of the night. (व्युष्टौ) प्रभाते ।=In the morning. (आरिषण्यन्) अहिंसयन् । रिष-हिंसायाम् (भ्वा०) =Non—harming.

The men's duties are told :

सचस्व नायमवसे अभीकं इतो वा तमिन्द्र पाहि रिषः ।

अमा चैनमरगये पाहि रिषो मदम शतहिमाः सुवीरा ॥१०॥

10. *TRANSLATION* :—O king or enlightened person ! living near us, be just for our protection. Protect him from the violent people when he is here at, home or in the forest. Keep him away from all wicked conduct. May we live for a hundred winters (years) being surrounded by all heroes.

PURPORT :—Those who are highly learned persons, whether they are near or far, having developed their intellect by the just conduct and the practice of Yoga should protect the people industriously in quarters (buildings) of the cities or in the forests.

NOTES & REMARKS :—(अमा) गृहे । अमा इति गृहनाम (NG 3, 4) = At home. (रिषः) हिंसाकात् । = From a violent person. (रिषः) (2) दुष्टाचरणात् । = From wicked conduct. (अभीके) समीपे । प्रपित्वे अभीके इत्यासन्नस्य (NKT 3, 4, 20) = Near.

Sūktam—25

Seer or Rishi of the Sūktam—Bharadvaja. Devatā—Indra. Chhandas—Pankti and Trishtup of various kinds. Svaras—Panchama and Dhaivata.

What should a king do—is told :

या तं ऊतिरवमा या परमा या मध्यमेन्द्र शुष्मिन्नस्ति ।

तामिरूषु पु वृत्रहत्येऽवीर्न एभिश्च वाजैर्महान् उग्र ॥१॥

1. *TRANSLATION* :—O king ! you are administrator of justice and endowed with admirable strength and splendour, with your protections whether they are the least, the midmost or the highest

support us well in battles. You being great with speediness and other good qualities, protect us well.

PURPORT :—O king ! if you protect the subjects, they will also protect or support you from all sides.

NOTES & REMARKS :—(शुष्मिन्) प्रशंसितबलयुक्त । शुष्मम् इति बलनाम (NG 2, 9) = Endowed with admirable strength. (वृत्रहृत्ये) वृत्रस्य मेघस्य हृत्येव हननं यस्मिन्सङ्ग्रामे । वृत्रतुर्ये इति संग्रामनाम (NG 2, 17) = In the battle where enemies are killed like the clouds by the sun.

What should a commander of the army do—is told :

आभिः स्पृशो मिथुतीररिषण्यन्नमित्रस्य व्यथया मन्युमिन्द्र ।
आभिर्विश्वा अभियुजो विषूचीरायौ विशोऽव तारीर्दासीः । २॥

2. TRANSLATION :—O Indra—commander of the army ! with these your protection or armies, discomfit the hosts of the enemy that fight against us and check them by your wrath not slaying un-righteously or uselessly. With these protections or armies, chase the foes to every quarter and subdues the female servants that are scattered everywhere and are engaged in doing their work (to do service) for good and righteous persons. Drive away all miseries of the people.

PURPORT :—Those Commanders of the armies only should be honoured, who having trained their armies well, protect and honour them and making them experts in the science of warfare, drive away all thieves and robbers and unjust enemies and incessantly protect righteous people.

NOTES & REMARKS :—(मिथुतीः) शत्रुसेनाः हिंसन्तीः मेघ-मेघाहिंसनयोः (पना०) अत्र हिंसनाशंकः । = Killing the armies of the enemies. (इन्द्र) सेनाध्यक्ष । सेना वा इन्द्राणी (मैत्रायणी सं० 2, 2, 5; काठक संहिता 1, 10) तस्मात् इन्द्र-सेनानीः । = Commander of the army. (आर्याय) उत्तमाय जनाय । आर्यः-ईश्वरपुत्रः (NKT 6, 5, 26) अर्यः इतोश्वरनाम (NG 2, 22) = For a good man.

The Commander's duties are further elaborated :

इन्द्रं जामयं व्रत येऽजामयोऽर्वाचीनासो वनुषो युयुजे ।
त्वमेषां विथुरा शर्वासि जहि वृष्यानि कृणुही पराचः ॥३॥

3. *TRANSLATION* :—O Commander of the army ! you smash the strength of the enemy like the faithful wives eliminate the upkeeps. Besides strengthen your own army, in order to defeat the enemies.

PURPORT :—They alone are good (defence) ministers who defend their people like their own sons and punish the wicked by strengthening their army and thus subdue the enemy.

What should the king and his ministers do—is told :

शूरो वा शूरं वनते शरीरैस्तनूश्चा तरुषि यत्कृण्वैते ।
तोके वा गोषु तनये यदप्सु वि क्रन्दंसी उर्वरासु ब्रवैते ॥४॥

4. *TRANSLATION* :—O officers of the State ! with strong body, the hero slays the hero in the battle and honours good brave men. They make loud sounds when fighting. They make about the welfare of their infants and grown up children and make proper use of the earth, water and the tongue.

PURPORT :—O men ! as in the battles, heroes divide the heroes, so the king and ministers should distinguish between good and bad men and appointed officers discriminately and command them. As an expert in agriculture enlighten the peasants about agriculture, so a man should urge his children to receive good education with the observance of Brahmacharya.

NOTES & REMARKS :—(तनूश्चा) या तनूषु इक् प्रीतिस्तया । इच-दीप्ता-

वसिप्रती च (म्वा०) अवाभिः प्रीत्यर्थं लोकम् इत्यवस्थनाम् (NG 2, 2) । तनयः
इत्यपत्यनाम् NG 2, 2) । Love with the body and its development.
(उर्वरासु) पृथिव्यादिनिमित्तेषु = Regarding the fertile lands.

How should a king be—is told :

नहि त्वा शूरो न तुरो न धृष्णुर्न त्वा योधो मन्यमानो युयोध ।
इन्द्र नकिष्वा प्रत्यस्त्येषां विश्वा ज्ञातान्यभ्यसि तानि ॥५॥

5. *TRANSLATION* :—O Indra—Commander of the army ! no hero, no prompt violent person, no impertinent (or bold) brave, no bad warrior proud of his valour can fight with you. None of them is match for you. You far surpass all their strength and achieve victory. Thus you get good reputation.

PURPORT :—The king, officers of the State and especially the men of the army should develop their power and knowledge in such a manner that none should dare to fight with them.

NOTES & REMARKS :—(तुरः) हिंसकः शीघ्रकारी । तुर-त्वरणे (बुद्धेः) तुरी-
गतिस्वरण हिंसनयोः (दिवा०) । = A prompt or violent person. (मन्यमानः)
अभिमानि सन् । Being proud of his valour. (धृष्णुः) धृष्टः । =
Impertinent or bold.

What should a king do—is told :

स पंत्यत उभयौर्नृम्णमयोर्द्वौ वेधसः समिथे हवन्ते ।
वृत्रे वा महो नृवति क्षयं वा व्यचस्वन्ता यदि वितन्तसैते ॥६॥

6. *TRANSLATION* :—O king ! you who are the lord of both subjects and your armies, if you divide or collect the wealth (which men enjoy) and if two heroes who are endowed with abundant wealth and live in a comfortable big house full of men fight, one of them achieves victory. Those who are extraordinarily wise, and face challenge in the battle, they are surely victorious.

PURPORT :—*That king always achieves victory who having given up all partiality, deals with justice with both the friends and the foes, who appoints all righteous and wise men incharge of all departments and who appoints men of noble families and firmly loyal heroes in the army—is always victorious.*

NOTES & REMARKS :—(नृष्णम्) नरा रमन्ते यस्मिस्तद्धनम् । नृष्णम् इति धननाम (NG 2, 10) = Wealth which is enjoyed by men. (वेधसः) मेधाविनः । वेधा इति मेधाविनाम (NG 3, 15) = Extraordinarily wise men, genius. (वितन्तसैते) भृशं युध्येताम् तन्तस्-दुःखे (काङ्क्षादिः) अत्र दुःखजनकेषुद्धे । = Fight well.

What should a king do—is again told :

अथ स्मा ते चर्षणायो यदेजानिन्द्रं त्रातोत भवा वरूता ।
अस्माकांसो ये नृत्मासो अर्य इन्द्रं सूर्यो दधिरे पुरा नः ॥७॥

7. TRANSLATION :—O Indra (piercer of the wicked) ! when our great leaders who are highly learned and experts in all dealings, uphold our cities, you be their saviour, and the being best be their lord. O the manliest of our friends, king giver of great wealth, make your enemies cowards and trembling with fear and be our best protector.

PURPORT :—*O king ! appoint such persons as originally belong to this state, are born in noble families, in the army only and in charge of defence department for the protection of the State and safeguard them well ceaselessly.*

NOTES & REMARKS :—(चर्षणयः) सर्वव्यवहाराविचक्षणा मनुष्याः । चर्षणयः इति मनुष्यनाम (NG 2,3) चर्षणिः इति पदनाम पद-गती गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थग्रहणम् ज्ञानसम्पत्तत्वात् सर्वव्यवहारे विचक्षणम् । = Men who are experts in all dealings. (अर्यः) ईश्वरः स्वामी वा । अर्यः इति ईश्वरनाम (NG 2, 22) = Lord. (वरूता) श्रेष्ठः) = The best.

What should a king do—is further told :

अनु ते दायि मह इन्द्रियाय सत्रा ते विश्वामनु वृत्रहत्ये ।
अनु ज्ञत्रमनु सहो यज्ञत्रेन्द्र देवेभिरनु ते नृषहे ॥८॥

8 TRANSLATION :—O piercer of the wicked—Indra! the most revered king, to you have been given in the battle all lordly power and might along with the enlightened persons; for your wealth, with truth whole world is given. For the battle where the wicked are slaughtered like the cloud, great kingdom or wealth has been given, great energy has been given to you and great happiness.

PURPORT :—O king ! do always good deeds. Being accordant with good persons, honour them constantly with wealth and other things. Having known all political science, with the association of the scholars who are preachers of truth, propagate it constantly.

NOTES & REMARKS :—(इन्द्रियाय) धनाय । इन्द्रियम् इति धननाम (NG 2, 10)=For wealth. (वृत्रहत्ये) मेघहननमिव सङ्ग्रामे वृत्र इति मेघनाम (NG 1, 10)=In the battle where the wicked persons are slaughtered like the clouds. (ज्ञत्रम्) राज्यं धनं वा ।=Kingdom or wealth.

What should a king do—is again told :

एवा नः स्पृधः समजा समत्स्विन्द्रं रारन्धि मिथुतीरदैवीः ।
विद्याम वस्तोरवसा गुणान्तो भरद्वाजा उत त इन्द्र नूनम् ॥९॥

9. TRANSLATION :—O Indra ! (piercer of the strength of the foes), enlighten us who are combating and destroy all violent undivine forces in the battle. O Indra giver of all happiness ! by your protection praising you in the day—let us the upholders of pure knowledge achieve victory.

PURPORT :—All heroes resort to the king who is always a protector and who trains all brave warriors well, and then urges them for the battle.

NOTES & REMARKS :—(रारन्धि) रन्ध्रं हिषि । अत्र तुजादीनामित्यभ्यास-
 वैध्यम् । रघ-हिंसासंराध्योः (दिवा.) अत्र हिंसार्थः । = Destroy. (मियतीः) हिंसतीः । मिथु
 मेघा हिंसनयोः । (श्वा०) अत्रहिंसार्थकः । = Resorting to violence. ((भरद्वाजाः)
 धृतशुद्धविज्ञानाः । वाजः वज्रगतो (श्वा.) गतेस्तिष्ठत्यर्थेऽत्र ज्ञानार्थग्रहणम् भूज-धारणपोषणयोः
 अत्र धारणार्थकः । = Upholding pure knowledge.

Sūktam—26

Seer or Rishi of the Sūktam—Bharadvāja. Devatā—Indra.
 Chhandas—Pankti and Trishtup of various kinds. Svaras—Panchama
 and Dhaivata.

How should a king and his subjects deal with one another—is told :

श्रुधी न इन्द्र ह्ययामसि त्वा महो वाजस्व सातो वावृषाणाः ।
 सं यद्विशोऽयन्त शूरसाता उग्रं नोऽवः पार्ये अहन्दाः ॥१॥

1 **TRANSLATION** :—O king! showing strength we, your
 people call on you and tell about our condition in the great battle
 where heroes are divided. Hear our prayers or requests. Against
 those who come to us at the time of the battle, in the day which is
 to be preserved, give us strong protection.

PURPORT :—It is the bounden duty of the kings to listen
 attentively to what the subjects say, so that there may not be a conflict
 between the rulers and the people and happiness may grow day by day.

NOTES & REMARKS :—(वावृषाणाः) वृषं बलं कुर्वाणाः अत्र तुजादीना-
 मित्यभ्यासदीर्घः । वृष-संभक्तौ (श्वा.) । = Showing strength. (शूरसातो) शूराणां
 सातिविभागो यस्मिंस्तस्मिन्सङ्ग्रामे । = In the battle where the heroes are
 divided in two opposite camps. (पार्ये) पालयितव्ये । पृ-पालन पूरणयोः (जू.)
 = To be preserved or supported.

The same subject is—continued :

त्वां वाजी हवते वाजिनेयो महो वाजस्य गध्यस्य सातौ ।
त्वां वृत्रेभ्विन्द्र सत्पतिं तरुत्रं त्वां चष्टे मुष्टिहा गोषु युध्यन् ॥२॥

2. *TRANSLATION* :—O Indra—king ! destroyer of the wicked, as the son of a highly learned mother and himself a mighty scholar calls upon you and enlightens you for the distribution or dissemination of the true knowledge worthy of attainment by all, so he tells you to be great in the matter of acquiring wealth protector of the righteous people. A man who fights on the face of the earth and uses his fists and other organs to slay his foes, tells you to be the saviour from difficulties by helping with riches.

PURPORT :—O king ! you should be present wherever your subjects desire you to be present, to please them.

NOTES & REMARKS :—(वाजिनेयः) वाजिन्या ज्ञानवत्या अपत्यम् । वाज-
गतौ गतेस्त्रिस्वयंस्वत्र ज्ञानार्थं ग्रहणम् । =The son of a highly learned and
wise mother. (वाजी) वेगवान् ज्ञानीजनः । वाज इति बलनाम (NG 2,9) =
A mighty and highly learned wise man. (गध्यस्य) सूत्रैः प्राप्तुं योग्यस्य ।
गध्यं गृह्णतेः (NKT 5,3,15) ग्रहणयोग्यं प्राप्तुं योग्यस्य । =Of the knowledge
worthy of attainment by all. (चष्टे) कथयामि । =I tell, say.

What should a king do is—again told :

त्वं कृविं चोदयोऽर्कसातौ त्वं कुत्साय शुष्णं दाशुषे वक् ।
त्वं शिरौ अमर्षाः पराहन्नतिथिग्वाय शंस्यं करिष्यन् ॥३॥

3. *TRANSLATION* :—O king ! you urge a farsighted learned person to distribute food materials among the needy and deserving. You slay a mighty but exploiter for the protection of a devotee and for the proper use of your thunderbolt like weapon. You behead an invulnerable but cruel demon and do good to hospitable person. Therefore you are worthy of respect.

PURPORT :—A king should appoint only men endowed with knowledge, humility and other good virtues for administrative work. He should get good reputation by being giver of knowledge and thus advancing the State.

NOTES & REMARKS :—(अर्कसातो) अन्नादिविभागे । अर्कं इति अन्ननाम (NG 2,7) वण-संभक्तौ ।=In the distribution of food and other things. (कुत्साय) वज्राय । कुत्स इति वज्रनाम (NG 2, 20) ।=For the thunderbolt. (वर्कं) छनत्सि ।=Cleave, destroy.

The same subject of the duties of a king—is continued :

त्वं रथं प्र भरौ योधमृष्वमावो युध्यन्तं वृषभं दशद्युम् ।
त्वं तुष्टं वेतसवे सचाहन्त्वं तुष्टिं गृणन्तमिन्द्र तूतोः ॥४॥

4. **TRANSLATION** :—O Indra (Chief commander of the army) ! you bring forward a charming car. Protect a very powerful warrior, who is giver of light with all his ten fingers—hands and other organs when fighting with the wicked. Slay a mighty and wealthy wicked person and multiply the power of a mighty devotee of God, who is full of splendour.

PURPORT :—That king enjoys much happiness who encourages the construction of various vehicles and the heroes expert in military science.

NOTES & REMARKS :—(तुष्टम्) तेजस्विनम् । (तुष्टम्) तुष्ट-हिंसा वलादान निकेतनेषु अत्र व लायं मादाय व्याख्या ।=Full of splendour. (तुष्टिम्) बलिष्ठम् । (तुष्टिम्) बलिष्ठम् अन्ना तुष्टघातोर्बलाय एवं ग्रहीतः अथवा तुष्टि-पालने (श्वा०) पालको बलिष्ठ एव सम्भवति नात्पबली श्रीरर्वा ।=The mightiest. (वेतसवे) व्याप्तैश्वर्ये ।=In a wealthy person or vast prosperity. (दशद्युम्) दशभिरङ्गुलिभिः प्रकाशप्रदम् ।=Giver of light with all the ten fingers i.e. hands and other organs. (वृषभम्) बलिष्ठम् । वृष-शक्तिवन्धने (चुरा.) ।=The mightiest.

TRANSLATOR'S NOTES :—It is wrong on the part of Shri Sayanacharya, Prof. Wilson, Griffith and others to take वृषभम् दशद्युम्, तुष्टिम् and तुष्टम् as the proper nouns as names of some kings or

demons, as it is against the fundamental principles of the Vedic Terminology. The uncertainty and mere guess work of these interpretations is evident from the fact that Sayanacharya explains वेतसवे in two quite different ways वेतसुनीम् कश्चिदसुरः यद्वा वेतसवे इति तृतीयावे चतुर्थी । वेतसेनासुरेण संहितं सुम् हतवानसि इति (सायणाचार्यः स्वकीय भाष्ये) Rishi Dayanand Sarasvati has given the derivative meanings of all these words following the Nirukta doctrine that सर्वाणि नामानि आख्यातजानि: i. e. all names are derived from the Verbroots and Meemansa principle that परन्तु श्रुति सामान्य मात्रम् (मीमांसा शास्त्रे 1, 31) which Sayanacharya himself has quoted approvingly in the Introduction to his Commentary on the Rigveda, but which he has unfortunately not been able to follow. thus contradicting his own statement.

The same subject of duties of a king—is continued :

त्वं तदुक्थमिन्द्र बृहणां कः प्र यच्छता सहस्रां शूर दधि ।
अव गिरेदासं शम्बरं हन्मावो दिवांदासं चित्राभिहृती ॥५॥

5. **TRANSLATION** :—O Indra—king-giver of happiness ! with wonderful protections you utter the admirable words encouraging people thereby. O destroyer of your enemies ! you destroy hundreds of thousands of the foes. You slay a servant and accomplice of the wicked foe, pleasing him who like cloud covers or obstructs the happiness of good persons.

PURPORT :—O king ! you should always increase the power and wealth of your subjects, destroy the wicked and serve the enlightened persons, so that there may be infinite happiness or joy for all.

NOTES & REMARKS :—(बृहणा) बर्धनेन । बृह-बृद्धो (श्वा०) । =By an act that makes people grow or by encouraging. (गिरेः) मेघस्य । गिरिरिति मेघनाम (NG 1,10) =Of the cloud. (शम्बरम्) शङ्करम् । शम्बर इति मेघनाम (NG 1, 10) वा सुखं वृणोति येन वं मेघमिव शत्रुम् इति महर्षि दयानन्द सरस्वती ऋ. 1, 5, 4, 4 भाष्ये । अघमं सम्बन्धिनम् अत्र शम्बघातो रोगादि कोऽन्य प्रत्ययः इति स एव ऋ० 1, 1, 1, 2, भाष्ये । =Causing happiness to a wicked person.

The same subject of the duties of a king—is continued :

त्वं श्रद्धाभिर्मन्दसानः सोमैर्दभीतये चुमुरिमिन्द्र सिष्वप् ।
त्वं रजि पिठीनसे दशस्यन्वष्टि सहस्रा शच्या सचाहन् ॥६॥

6. *TRANSLATION* :—O king ! being delighted with the upholding of truth and wealth, for the elimination of misery, you make to sleep an eater of good food. Smite down your enemies with wisdom and good action, as the sun destroys the clouds, giving sixty thousands or innumerable articles.

PURPORT :—O king ! you should always foster your subjects with perfect love and justice. Increase your good reputation by appointing thousands of the righteous and highly learned persons in-charge of various departments and works.

NOTES & REMARKS :—(दभीतये) दुःखहिंसनाय । दप्नोति वषट्कर्मा (NG 2, 19) ।=For destroying misery. (चुमुरिम्) प्रतारम् । चम्-प्रदने (ध्वा०) ।
=Eater. (दशस्यन्) प्रयच्छन् ।=Giving.

The same subject is continued :

अहं च न तत्सूरिभिरानश्यां तव ज्याय इन्द्र सुम्रमोजः ।
त्वया यत्स्तवन्ते सधवीर वीरास्त्रिवरूथेन नहुषा शविष्ठ ॥७॥

7. *TRANSLATION* :—O mightiest king (bestower of happiness) ! living with us let me enjoy that state which is glorified with brave thoughtful enlightened persons, with you who have houses comfortable in winter, summer, and rainy seasons and along with other scholars. Let me also enjoy that admirable delight and strength.

PURPORT :—Those persons enjoy very good happiness who with the association of the enlightened persons, perform righteous and admirable actions being industrious.

NOTES & REMARKS :—(नहुषा) मनुष्याः । नहुषः इति मनुष्यताम्

(NG 2,3) = Thoughtful men. (त्रिवर्ष्येन) त्रीणि त्रिविधानि शीतोष्ण वर्षा सुख कराणि वर्ष्यानि गृहाणि यस्य तेन । नक्षत्रम् इति गृहनाम (NG 3,4) = Houses comfortable in the winter, summer and rainy-in all the three main seasons.

The same subject of the duties of a king—is continued :

वयं ते अस्यामिन्द्र धुम्नहूतौ सखायः स्याम महिन् प्रेष्ठाः ।
प्रातर्दनिः क्षत्र श्रीरस्तु श्रेष्ठो धने वृत्राणां सनये धनानाम् ॥८॥

8. **TRANSLATION** :—O glorious Indra—king (bestower of all happiness) ! at this holy invocation with wealth or glory, may we be your best beloved friends. You being a liberal donor every morning be an illustrious ruler in the destruction of the obstructors of righteousness and distribution of wealth of various kinds.

PURPORT :—Good men should have friendship with that king who is accepted as lover of virtues and industrious, protector of the noble persons and remover of the wicked and the friend of all.

NOTES & REMARKS :—(धुम्नहूतौ) धुम्नेन धनेन यशसा वा हूतिराह्वानं यस्यां तस्याम् धुम्नमिति धननामा (NG 2, 10) । धुम्नं शीतोष्णवर्षायां अन्नं वेति (NKT 5,1,5) = An act in which there is an invocation with wealth or glory. (प्रातर्दनिः) प्रातःकाले दनिर्दानं यस्य । = Who is a liberal donor every morning. (क्षत्रधीः) राज्य लक्ष्मीः । क्षत्रं हि राष्ट्रम् (ऐतरेये 7,22) । = Endowed with the wealth of the State.

Sūktam—27

Seer or Rishi of the Sūktam—Bharadvāja, Devatā or subject Indra and Dāna stuti. Chhandas—Trishtup and Ushnik of various kinds. Svaras—Dhāivata and Rishabha.

Some questions are put in the first mantra :

किमस्य मदे किम्वस्य पीताविन्द्रः किमस्य सुख्ये चकार ।
रणा वा ये निषदि किं ते अस्य पुरा विविद्रे किमु नूतनासः ॥१॥

1. *TRANSLATION* :—O good physician ! what does Indra—the destroyer of miseries do in the delight of this Soma (juice of Soma and other nourishing plants) what does he do in this drinking or friendship with it ? Those who are delighted in this house, what they of old time or recent know about it and what do they do ?

PURPORT :—These are some of the questions regarding the drinking of Soma juice. The answers to these questions are given in the next mantra.

NOTES & REMARKS :—(मदे) जानन्दे । मदी-हृषे (दिवा.) ।= In the delight. (रणाः) रममाणाः । रमु-क्रीडायाम् (श्वा०) ।= Delighted. (निषदि) निषदित्ति यस्मिन् तस्मिन् गृहे ।= In the house. (विविद्रे) विदन्ति । विद-जाने (अ०) = Know.

What articles should be used—is told :

सदस्य मदे सदस्य पीताविन्द्रः सदस्य सुख्ये चकार ।
रणा वा ये निषदि सत्ते अस्य पुरा विविद्रे सदु नूतनासः ॥२॥

2. *TRANSLATION* :—O seekers after truth ! a highly learned expert physician does attain true knowledge free from sloth in the delight of this Soma. On its drinking also he does true or good deeds only. In its friendship (constant use and love) he does the same thing. Those who live in the house, being delighted whether old or young obtain only truth.

PURPORT :—Men should always abstain from taking intoxicants and take only such things which increase intellect, strength, span of life and energy, so that happiness may ever grow.

NOTES & REMARKS :—(सत्) प्रमादरहितं सत्यं ज्ञातम् ।= True knowledge free from sloth. (विविद्रे) लाभन्ते । विदु-लाभे (पुदा०) ।= To obtain.

What should men meditate upon—is told :

नहि नु तै महिमनः समस्य न मधवन् मधवत्त्वस्य विद्म ।
न राधसो राधसो नूतनस्येन्द्र नकिर्ददृश इन्द्रियं तै ॥३॥

3. *TRANSLATION* :—O lord and Giver of all wealth ! there is none who is equal to your entire glory. None has seen and known your lordship and might perfectly. None has seen your wonderful riches productive of ever new wealth. None has ever seen your senses as you are absolutely formless. So we adore you or have communion with you.

PURPORT :—O men ! always meditate upon that One God Whose Glory is unequalled and whose power is un-paralleled and who is absolutely formless. He is Omnipresent and Indwelling Universal spirit ever to be adored.

NOTES & REMARKS :—(इन्द्र) परमेश्वर्यं प्रदेश्वर । इन्द्र-परमेश्वर्यं (इवा०) ।
=O Lord Giver of great wealth. (राधसः) धनस्य । राध इति धननाम
(NG 2,10) ।=Of wealth.

How should the kings and their subjects deal with one another—is told :

एतस्यत्त इन्द्रियमचेति येनावधीर्विशिखस्य शेषः ।
वज्रस्य यत्ते निहतस्य शुष्मात्स्वनाच्चिदिन्द्र परमो ददार् ॥४॥

4. *TRANSLATION* :—O king ! full of splendour like the sun, and having good Shikha when you who are great in might pierce, by the force of your descending electric weapon, at the mere sight, even the boldest of the foes, is demolished or becomes senseless. Always terrify the wicked by your might.

PURPORT :—The king who is mighty like the lightning or electricity is, increaser of knowledge, and who illumines in just dealing like the sun, should be regarded as the jewel among kings.

NOTES & REMARKS :—(शुष्मात्) बलाच्छोषणात् । शुष्मम् इति बलनाम (NG 2,9) ।=By the force. (इन्द्र) सूर्य इव राजन् । अथ यः स इन्द्रोऽसौ स आदित्यः (Stph 8,5,3,2) ।=O king full of splendour like the sun.

How is an Ideal king—is told :

वधीदिन्द्रो वरशिखस्य शेषोऽभ्यवर्तिनं चायमानाय शिखन् ।
वृचीवतो यद्वरियूपीयायां हन्पूर्वं अर्थे भियसापरो दत् ॥५॥

5. TRANSLATION :—As the sun smites down the cloud, so a king full of splendour destroys his enemies and gives instruction to a man who approaches him again and again and honours him. He slays the wicked enemies at the place of drinking the Soma of those good men who desire the Munis (hermits) if they disturb them mischievously. The electric current sent by the king destroys such wicked person. At the same time, while destroying the wicked, we should honour a preacher of truth.

PURPORT :—Those men who in the early part of their life receive good education from scholars and having given up all vices are of good character and temperament, are always afraid of unrighteous conduct (They keep themselves away from all unrighteous acts).

NOTES & REMARKS :—हरियूपीयायाम्) (हरीन् मुनीनिच्छतां पीयायां पानक्रियायाम् । हरय इति मनुष्यनाम (NG 2, 3) । अतीव मननशीला मुनयो गृहीताः पा-पाने (श्वा०) ।=In the act of the drinking soma by the noble men desiring the Munis or hermits. (चायमानाय) सत्कृते ।=For a person honouring good men. (वरशिखस्य) वरा श्रेष्ठा शिखा यस्य, तस्य तद्वत् भवत्य ।= For a man of good Shikha like the cloud.

What should a king do—is told :

त्रिंशच्छतं वर्म्मिणां इन्द्र साकं यव्यावत्यां पुरुहूत श्रवस्या ।
वृचीवन्तः शरवे पत्यमानाः पात्रा भिन्दाना न्यर्था न्यायन् ॥६॥

6. TRANSLATION :—O Commander-in-Chief of the army ! admired by many, honour those three thousand (or more) armoured warriors, who being free from diseases, break or shatter into pieces various vehicles of their enemies behaving together like their masters, to destroy them, cannot get in the army where good food of barley etc. is cooked but some how their desire could not be fulfilled on account of certain circumstances.

PURPORT :—O king ! you should keep and honour those great heroes in the army who are of firm resolve and undertaking and ready with their military uniform.

NOTES & REMARKS :—(यव्यावत्याम्) यवे सवा यव्याः पाका विद्यन्ते यस्यां सेनायाम् । = In the army where various preparation of barley etc. are made. (श्रवस्या) श्रवस्यन्ते सवानि । श्रव इति वन्ननाम (NG 2,7) । = Belonging to food.

TRANSLATOR'S NOTES :—The exact significance of त्रिंशच्छतम् or three thousand is a matter of further research.

What should a king do is further told :

यस्य गावावरुषा सूर्यवस्यू अन्तरू षु चरतो रेरिहाणा ।
स सृज्जयाय तुर्वशं परादाद्वृचीवतो दैवबुबाताय शिक्षन् ॥७॥

7. TRANSLATION :—O king ! that man can attain inviolable kingdom whose army and policy which are like somewhat red rays, desiring good barley etc. and tasting it move among the people, should throw away all evil giving instructions for the science of divine air and creation to the thoughtful man belonging to the dispeller of darkness of ignorance.

PURPORT :—That king who develops good policy and army obtains inviolable kingdom.

NOTES & REMARKS :—(गावो) गावो किरणाविव सेनाराजनीती ।=Army and policy which are like two rays of the sun. (रेरिहाणा) वास्वावयन्त्यो रिह-कृत्यनयुक्त निन्दाऽऽधानेषु (तुवा.) ।=Tasting. (सुञ्जयाय) उत्पादनाय ।=For creating. (वृचीवतः) छेदनवतः ।=Pierces (of ignorance etc.)

What should a king do is told further :

द्वयां अग्ने रथिनो विशति गा वधूमतो मघवा महं सम्राट् ।

अभ्यावर्ती चायमानो ददाति दूयशेयं दक्षिणा पार्थिवानाम् ॥८॥

8. **TRANSLATION** :—O king ! purifier of virtues like the fire, please those persons who are the owners of the chariots, having good wives, you who are possessor of admirable wealth, shining well by your wisdom, moving about for achieving victory, revered by men, give twenty cows both to the men of army and the subjects. Satisfy me by the sacrificial gift (*Dakshina*)—guerdon of the highly learned kings which is inviolable.

PURPORT :—The king who makes those persons fearless, who are born in noble families, are experts in knowledge and practical dealing and righteous, belonging to the royal family attains unparalleled glory or reputation.

NOTES & REMARKS :—(द्वयान्) प्रजासेनाजनान् ।=Both the subjects and men of army. (चायमानः) पूज्यमानः ।=Being revered.

Sūktam—28

Seer or Rishi of the Sūktam—Bharadvāja. Devata or subject Gavah or Indira. Chhandas—Trishtup, Jagati and Anushtup, Svaras—Dhaivata, Nishada and Gandhaara.

Let men know the attributes of the rays of the sun—is told :

आ गावो अगमन्तु भद्रमकन्तसीदन्तु गोष्ठे रणयन्त्वस्मे ।
मजावतीः पुरुरूपा इह स्युरिन्द्राय पूर्व्वीरुवसो दुहानाः ॥१॥

1. *TRANSLATION*.—O men ! let the rays of the sun come here and do good to us. Let them come like the cows who bring about good health to us, who make good sound and sit in the cowshed. As the ancient dawns which are multicoloured and bear various kinds of progeny in them for the king fulfilling many desires endowed with great wealth, so let them be so to you also.

PURPORT.—If the rays of the air are purified by growing trees and by the smoke of the fragrant homa (daily-yajna) they make all happy.

NOTES & REMARKS.—(गावा) किरणाः गाव इति रश्मिनाम (NG 1,5) = Rays of the sun and the air. (रणयन्तु) शब्दयन्तु । रणा-शब्दाद्यः (ष्वा०) । = Make sound.

TRANSLATOR'S NOTES.—The meaning regarding the cow is clear and has not therefore been particularly explained in the commentary on the hymn.

What should a king do—is further told :

इन्द्रो यज्वने पृणाते च शिञ्जत्युपेददाति न स्वं मुषायति ।
भूयोभूयो रयिमिदस्य वर्धयन्नभिन्ने खिल्ये नि दधाति देवयुम् ॥२॥

2. *TRANSLATION*.—That king alone is able to make all grow harmoniously, who increases the wealth of true knowledge and establishes a man desiring the association of the enlightened persons in unified and separate dealing; who does not deprive any one of the knowledge of himself, gives instructions to the performer of the Yajna and to him who makes all happy.

PURPORT :—Those only are most reliable and absolutely truthful and enlightened persons who give again and again the treasure of true knowledge to the deserving seekers of truth without deceit.

NOTES & REMARKS :—(स्वं मुषायति) स्वकीयं बोधं चोरयति । मुष-स्तेये (कृया०) ।=Deprives of the knowledge of self. (खिल्ये) खण्डेषु भवे ।=Belonging to parts. (पुणते) सुखयते । पुण-प्रीणे (तुदा०) ।=To the person who makes others happy.

Which is the best donation—is told :

न ता नशन्ति न दंभाति तस्करो नासामामित्रो व्यथिरा दधर्षति ।
देवांश्च याभिर्यजते ददाति च ज्योगित्ताभिः सचते गोपतिः सह ॥३॥

3. **TRANSLATION** :—You should acquire the words of knowledge with the observance of Brahmacharya and other rules with which a Yajamana (performer of the Yajnas) honours the enlightened persons and associates with them and gives that knowledge to others. The master of the cows and the pure words ever united himself with them for a long time. The trouble caused by the adversaries cannot subdue them nor can a thief steal them.

PURPORT :—O men ! the donation or gift of knowledge is the best producer of happiness, imperishable, ever—growing and incapable of being stolen by thieves. This is what you should all know.

NOTES & REMARKS :—(दंभाति) हिनस्ति । दम्नोति वधकर्मा (NG 2, 19) । Destroys. (दधर्षति) तिरस्करोति घृष-प्रसहने (चुरा०) ।=Subdues. (सचते) समवैति । सच-समवाये (श्वा०) ।=Is united, joins.

TRANSLATOR'S NOTES :—Other translators of the Vedas like Sayanacharya, Venkat Madhava, Sankara Swami, Prof. Wilson and Griffith have interpreted this and other mantras of the hymn only regarding the cows, which is the apparent meaning but Rishi Dayananda Sarasvati taking the other meaning of गो—as speech गोरिति वाहनाम (NG 1, 11) has explained the whole hymn in that light.

Who can attain true knowledge and who cannot—is told :

न ता अर्वा रेणुककाटो अश्वते न संस्कृतत्रमुप यन्ति ता अमि ।
उरुगायमभयं तस्य ता अनु गावो मर्तस्य वि चरन्ति यज्वनः ॥४॥

4. **TRANSLATION** :—O men ! a man who is intelligent and immersed in passions like a horse and who is full of darkness in his heart like a well full of sand, cannot enjoy the Vedic speech. Those ignorant persons who do not approach a preserver of Sanskrit (cultured) pure Vedic speech cannot obtain that. But the pure speech and knowledge is attained by a man who is much raised on account of his divine virtues and who is fearless. Like the rays of the sun, those cultured and pure Vedic words follow a man who associates with the enlightened persons and serves them.

PURPORT :—O men ! those persons whose diet and conduct are impure, who are addicted to licentious pleasures back biters and keeping bad company can never attain true knowledge. Only those whose diet and movements are pure, who are self controlled, utterers of truth, associating with good men, and industrious, attain true knowledge. This is what you should all know well.

NOTES & REMARKS :—(अर्वा) अश्व इव बुद्धिहीनो विषयासक्तः ।=Un intelligent and licentious person like the horse. (रेणुककाटः) रेणुककूप इवान्धकारहृदयः ।=One whose heart is full of darkness of ignorance like the well full of sand. (संस्कृतत्रम्) यः संस्कृतं वायते रक्षति सम् ।=To the preserver of Sanskrit or the refined speech.

Man must have the desire of acquiring true knowledge—is told :

गावो भगो गावः इन्द्रो मे अच्छान् गावः सोमस्य प्रथमस्य भुजः ।
इमा या गावः स जनासु इन्द्रं इच्छामीदृदा मनसा चिदिन्द्रम् ॥५॥

5. **TRANSLATION** :—O highly learned renowned persons ! as the cows feed their calves with milk, enjoying the first soma (wealth of herbs and grass etc) in the same manner let the cows,

noble speeches and good men who are devoted to God give me desirable things. Let a man endowed with knowledge and wealth, who is the master of these pure speeches give me knowledge. I desire to have the knowledge of God who is the lord of the world and an enlightened person with all my heart and mind or knowledge.

PURPORT :— *Those persons who desire to acquire knowledge with their soul and heart, enjoy all happiness.*

NOTES & REMARKS :—(अयः) ऐश्वर्यमिच्छुः । भज सेवायाम् (ष्वा०) सेवनीयम् ऐश्वर्यं धर्मज्ञान कीर्त्यधिकम् । = Desirous of acquiring wealth or prosperity. (सोमस्य) ऐश्वर्यस्य । सु-प्रसवैश्वर्ययोः (स्वा०) अत्र ऐश्वर्यायः । = Of prosperous.

What should men do as duty—is told :

यूयं गांवो मेदयथा कृशं चिदश्रीरं चित्कृणुथा सुप्रतीकम् ।
भद्रं गृहं कृणुथ भद्रवाचो बृहद्वो वयं उच्यते सभासु ॥६॥

6. **TRANSLATION** :—O highly learned persons ! make all your speeches love and sweet. Whatever obscene and inauspicious unrighteous conduct is there, diminish or remove it. Make your abode full of blissful containing good doors etc. and auspicious shining with the enlightened persons. Be in the assemblies endowed with true and auspicious or pleasant speech. Make your life great.

PURPORT :—*Those persons are blessed and benevolent to all who make their speech mild, truthful and righteous, build houses comfortable in all seasons, participate in good assemblies and attain long-life.*

NOTES & REMARKS :—(मेदयथा) स्नेहयथ स्निग्धा । मधुराः कुस्त । = Loving and sweet. (अश्रीरम्) अश्लीलममङ्गलमधर्माचरणम् । = Obscene, inauspicious or unrighteous conduct. (सुप्रतीकम्) शोभनानि प्रतीकानि प्रतीतिकराणि द्वारादीनि यस्मिन्स्तत् । = Full of beautiful doors etc. (वयः) जीवनम् । = Life.

TRANSLATOR'S NOTES :—The other meaning of the mantra regarding cows is quite clear.

Griffith's metrical translation which may be quoted here expresses it fairly well.

"O cows, Ye fatten even the worn and wasted, and make the unlovely beautiful to look upon. Prosper my house ye, with auspicious voices. Your power is glorified in our assemblies."

How should a king nourish his subject—is told :

प्रजावन्तीः सूयवसं रिशन्तीः शुद्धा अपः सुप्रपाणे पिबन्तीः ।
मा बः स्तेन ईशत माघशंसः परि वो ह्येती रुद्रस्य वृज्याः ॥७॥

7. TRANSLATION :—O king ! as a cowherd nourishes or guards the cows grazing upon good pastures and eating good grass and drinking pure water at good drinking places, in the same manner, you nourish your subjects. Let not a thief or violent sinful person be their master and the weapon of a fierce person avoid them.

PURPORT :—Those kings, ministers and servants are admirable who nourish the people like father, who make them industrious making them pure in diet and movement and hierce (destroy) thieves and other wicked men.

NOTES & REMARKS :—(रिशन्तीः) भक्षयन्तीः । रिश-हिंसायाम् । (तुदा०) अन्न प्रसागहमक्षणार्थः । =Eating. (अघशंसः) हिस्त्रः पापकृत् । अघं पापं शंसति-स्तोतीति अघशंसः पाप प्रशंसकः पापकृत् संसु-स्वतो (भ्वा०) =A violent sinner. (होतिः) वज्रम् । होतिः इति वज्रनाम (NG 2,20) =Thunderbolt like weapon.

The same subject is continued :

उपेदमुपपचैनमासु गोषूषं पृच्यताम् ।

उपं ऋषभस्य रेतस्युपेन्द्र तवं वीर्यं ॥८॥

8. *TRANSLATION* :—O giver of great wealth or causer of prosperity, Indra (King) ! let your subjects be united with the power of their who are the best. Let them be united with your might. Let there be this admixture in these lands or speeches. Let there be this admixture or close relationship be in politics.

PURPORT :—Those kings and officers of the State who having become highly learned, work agreeably in the council and always try to get unanimity by discarding all discord, are endowed with uninterrupted or unbroken power.

NOTES & REMARKS :—(उपपचैनम्) असम्बन्धः । पुचो-सम्पचने (अदा.) पुचो-सम्पर्क (स) ।=Close relation. (गोषु) पृथिवीषु वासु वा गौरिति पृथिवीनाम् (NG 1,1) गौरिति वाङ्नाम (NG 1,11) ।=In the lands or speeches.

Sūktam—29

Rishi or Seer of the Sūktam—Bharadavaaja Devata—Indra Chhandas—Trishtup, Pankti and Ushnik of various kinds. Svaras—Dhaivata, Panchama and Rishabha.

How should men behave—is told :

इन्द्रं वो नरः सखायं सेपुर्महो यन्तः सुमतये चक्रानाः ।

महो हि दाता वज्रहस्तो अस्ति महामुं रगवमवसे यजध्वम् ॥१॥

1. *TRANSLATION* :—O men ! your good leaders in order to attain truly great knowledge and desiring wisdom have chosen an enlightened person, who is endowed with the great wealth of wisdom and knowledge. They glorify him for his loving kindness. He is the giver of great scientific and other knowledge and wielder of

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thunderbolt like powerful arms and missiles for protection and growth etc. You should also associate with him and honour him as he is great and charming preacher of true knowledge.

PURPORT :—O men ! always honour those persons who having pledged for your firm friendship try to do good to you with their body, mind and wealth. You should for ever remain in their friendship.

NOTES & REMARKS :—(चकानाः) कामयमानाः । चकमानः कान्तिकर्म (NG 2,6) छान्दसेवर्णलोपः ।=Desiring. (रणवम्) रमणीयमुपदेशकम् । रण-
शब्दे (ष्वा०) रम्-क्रीडाधाम् (ष्वा०) रणवः-रणणीयः बह्व रमभातोर्बाहुयकाद्योपाधिकोवः
प्रत्ययः इति महर्षि दयानन्द सरस्वती श्रु० 1-6-3 भाष्ये ।=Charming preacher
of truth.

What should a king do—is again told :

आ यस्मिन्हस्ते नयीं मिमिक्षुरा रथे हिरण्यये रथेष्टाः ।
आ रश्मयो गर्मस्त्योः स्थूरयोराध्वन्भांसो वृषणो युजानाः ॥२॥

2. TRANSLATION :—O men ! in the hands of which Indra (king) there are reins in whose splendid car there are seated many heroes in whose strong arms there are arms and missiles like the rays of the sun which are useful for men and in whose vehicles great articles like electricity etc. are harnessed like mighty horses which lead on towards the path, such a king can bestow happiness upon the people.

PURPORT :—The reputation of that king spreads everywhere like the rays of the sun who keeps with honour good and righteous heroes, who know the use of the aircrafts and other vehicles and scientists who know well the science of electricity and various other sciences.

NOTES & REMARKS :—(हिरण्यये) तेजोमये । तेजो बं हिरण्यम् (काठक-
संहिता 11,4,8, 21, 7 सेनायमी सं० 3, 7, 5 तैत्तिरीय सं० 5, 1, 10, 5) ।=

Splendid. (अथवासः) अथवा इव महान्तो विद्युदादयः पदार्थाः प्रयव इति महत्त्वम् (NG 3,3) महर्षि दयानन्देन ऋ० 4,1,6 अन्यत्र च स्ववीय भाष्येऽस्तिन् रूपेण बहुभोजितं यद्यपि वर्तमान संस्करणे पुन तल्लभ्यते । प्ररातन संस्करणान्यचेष्टयामि । = Great things like electricity which are harnessed like horses. (गमस्त्योः) बाह्योर्मध्ये । गमस्तीति बाहुनाम् (NG 2,4) । = In the arms.

How is that ideal king is further told :

श्रिये ते पादा दुव आ मिमिक्षुर्धृष्णुर्वज्री शर्वसा दक्षिणावान् ।
वसानो अत्कं सुरभिं दृशे कं स्वर्णं नृतविषिरो बभूथ ॥३॥

3. *TRANSLATION* :—O leader, your feet are important for doing work and for enhancing wealth (by going to different places). We serve you, who are bold with your strength, wielder of powerful weapons, liberal giver of Dakshina guerdon or sacrificial gifts) robed in a garment fragrant and fair to look on, and endowed with knowledge and wisdom.

PURPORT :—O king, why should we not serve you by resorting to whom abundant wealth foodstuff, clothes; vehicles, happiness and honour can be obtained ?

NOTES & REMARKS :—(अत्कम्) व्याप्तशीलं वस्त्रम् । = Vast or big cloth. (इषिरः) ज्ञानवान् । इष-गतौ (दिवा.) गतेस्तिष्ठवर्षेष्वत्र ज्ञानार्थग्रहणम् इषिमदिभुदि श्रुषिष्यः किरच इति (उणा 1,51) किरच प्रत्ययः । = Endowed with knowledge and wisdom. (दुवः) कार्यसेवनम् । दुवस्यति परिचरणं कर्मा (NG 3,5) परितोगमनं कार्यार्थम् । = Doing work. (मिमिक्षुः) आसिञ्चतः । मिषु-सिञ्चने (स्वा०) = Sprinkle.

How is that ideal king is—further told :

स सोम आमिश्रतमः सुतो भूयस्मिन्पुक्तिः पच्यते सन्ति धानाः ।
इन्द्रं नरः स्तुवन्तो ब्रह्मकारा उक्था शंसन्तो देववाततमाः ॥४॥

4. **TRANSLATION** :—Be you our ruler, under whose guidance and shelter good food is cooked and fried grain is mingled; soma (juice of soma plant and other herbs) mixed from all sides, for with many other ingredients or wealth is prepared and acquired. Acquirers of wealth or foodstuffs, who approach great scholars and preach admirable things also praise you very much, on account of your virtues.

PURPORT :—If the ruler is not righteous, all dealings are spoiled or omitted. Those are righteous subjects, who uphold wealth, era and prosperity under the rulership of a good king.

NOTES & REMARKS :—(सोमः) ऐश्वर्ययोग ओषधिरसो वा । सु-प्रबर्षवर्षयोः (स्वा.) प्रबोधयार्थं ग्रहणम् । ब्रह्मोति धननाम (NG 2, 10) ब्रह्मोति अन्ननाम (NG 2, 7) ।=The juice of the plants and herbs or combination of wealth. (ब्रह्मकाराः) ये ब्रह्म धनमन्नं वा कुर्वन्ति ते ।=Those who acquire wealth or food material. (देववाततमाः) येऽतिशयेन देवान् विदुषः पदार्थान् वा प्राप्नुवन्ति ते । वा-गतिगन्धनयोः (मदा०) गतेस्त्विष्वक्पुत्र प्राप्स्यर्थं ग्रहणम् ।=Those who approach the most enlightened persons get divine objects.

How is God—is told :

न ते अन्तः शर्वसो धाय्यस्य वि तु बाबधे रोदसी महित्वा ।
आ ता सूरिः पृणति तूतुजानो युथेवाप्सु समीजमान ऊती ॥५॥

5. **TRANSLATION** :—O Lord of the World ! You are worthy of our adoration and glorification, the end of whose might has not been held by any one, who by His greatness and glory controls the heaven and earth. An enlightened devotee who does works promptly and is united with your protection and other acts, makes all happy like the groups of creatures in the waters or particles in the Prānas (vital airs).

PURPORT :— O men ! that God alone should be adored by all, who is endowed with infinite attributes and actions and who

being the Director of the whole world, when properly adored, is the bestower of happiness.

NOTES & REMARKS :—(तुजानः) क्षिप्रकारी । तुजानः इति क्षिप्रनाम (NG 2,15) ।=Prompt in doing works (समीजमानः) सम्यक्सङ्गच्छमानः ।
=Associating well. (पुणति) सुखयति । पुण-प्रीणने (तुदा०) प्रणनं तुष्टकरणं
सुखप्रदान द्वारा-यज देवपूजा संकृतिकरणदानेषु (स्वा०) अत्र संकृतिकरणार्थः ।=
Gladdens.

The attributes and duties of a king, as lord in a limited sphere
—are told :

एवेदिन्द्रः सुहव ऋष्वो अंस्तूती अनूती हिरिशिप्रः सत्वा ।
एवा हि ज्ञातो असमात्योजाः पुरु च वृत्रा हनति नि दस्यून् ॥६॥

6. **TRANSLATION** :—O men ! may Indra (king who is devoted to God) the great, whose invocation is good and whose jaws and nose are charming and who is industrious, bestower of happiness by his unaided protection. Let him be the giver of bliss also. He alone is fit to be a sovereign whose might is unequalled, who acquires abundant wealth and kills the wicked thieves and robbers.

PURPORT :—He alone is a great ruler who maintains the knowers of good policies, nourishes righteous subjects and does not keep or support thieves and other sinners. He alone should be served by good men.

Sūktam—30

Rishi or Seer of the Sūktam—Bharadvāja Devata Indra.
Chhandas Trishtub Brihati and Ushnik—Svaras—Dhaivata,
Panchama and Rishabha.

How should a king be—is told :

भूय इद्रावृधे वीर्योयं एको अजुर्यो दयते वसूनि ।
प्र रिरिचे दिव इन्द्रः पृथिव्या अर्धमिदस्य प्रति रोदसी उभे ॥१॥

1. *TRANSLATION* :— O men ! the sun illuminates the half of the heaven and earth and surpasses all luminaries by his greatness and it is by his power of attraction that all worlds are upheld, in the same manner, the king who waves in heroic powers, is young and energetic, alone gives wealth to deserving persons, become very good and glorious like the sun.

PURPORT :—The king illumines and becomes glorious like the sun by his noble virtues—and by the aid of his assistants and good materials. As the sun illuminates half the globe standing in front of all words, in the same manner, a ruler should illuminate justice only distinguishing between justice and give that just to all impartially.

NOTES & REMARKS :—(अजुर्यः) अजोर्णो युवा । अ + रज्ज् - बयो हानो (दिवाः) । = Young (energetic) and not old. (रिरिचे) रिणक्तयतिरिक्तो भवति । रिचिर्-विरेचने (रुद्रा०) । = Surpasses. (इन्द्रः) सूर्यः इव । (इन्द्रः) अथयः स इन्द्रोऽसौ स आदित्यः (शतपद ब्राह्मणे 12,1,3,15) इदि-परमेश्वर्ये (इवा०) । = Like the sun.

How should that king be—is told :

अथा मन्ये बृहदसुर्यमस्य यानि दाधार नकिरा मिनाति ।
दिवेदिवे सूर्यो दर्शतो भूदि सन्नान्युर्विया सुक्रतुर्धात् ॥२॥

2. *TRANSLATION* :—O king ! you should be like the sun, who being of good deeds, upholds day by day the cloud and the winds which none can destroy or hinder. The sun upholds all places along with the earth. I regard you as a king when you also perform such mighty and benevolent deeds.

PURPORT :—As the sun upholds the cloud every day and

making it rain down upholds the earth and all articles in it, not harming them, so the king should uphold the state—should shower happiness over all and administer justice to all the subjects.

NOTES & REMARKS :—(मिनाति) हिनस्ति, भीष्-हिंसायाम् (कृष.) । = Destroys, hinders. (सद्मानि) स्थानानि, सद्मेति गृहनाम् (NG 3,4) । = Places. (उर्विया) पृथिव्या सह, उर्वीति पृथिवीनाम् (NG 1,1) । = With earth.

The same subject of king's duties—is continued :

अथा चिन्न चित्तदपो नदोनां यदाभ्यो अरदो गातुमिन्द्र ।
नि पर्वता अद्भसदो न सेंदस्त्वया हळहानि सुक्रतो रजोसि ॥३॥

3. **TRANSLATION** :—O (doer of good deeds) king ! shining like the sun, as the sun attracts the earth and from rivers makes the waters draw and then causes them to rain, you should also do like that. As by the sun the worlds are made steadfast, so you should make firm the subjects and officers of the State like the clouds which live in the grain and (corn etc. as they are produced by the rain), and are produced by the rain.

PURPORT :—As the sun takes sap from all article for eight months, puts it in the clouds and causing rain gladdens all people, so you should receive revenue from your subjects for eight months and give it back in four months in some form or other.

NOTES & REMARKS :—(अरवः) विलिखत्याकर्षति । रव—विशेषणे (ष्वा०) = Attracts. (पर्वताः) मेघाः पर्वतः इति मेघनाम् । (NG 1, 10) । = Clouds.

How is God ?—is told :

सत्यमित्तन्न त्वावाँ अन्यो अस्तीन्द्र देवो न मर्त्यो ज्यायान् ।
अहन्नाहिं परिशयानमणोऽवांसजो अपो अच्छा समुद्रम् ॥४॥

4. **TRANSLATION** :—O God ! lord of the world Self-

effulgent like the sun, as the sun created by you leaves asunder the cloud that besieges the water and lets loose the streams to hurry sea-ward or towards the firmament, it is indeed true that there is none like you; no enlightened person or refulgent world nor any ordinary mortal is superior to you.

PURPORT :—O men ! you should know well this fact that there is none equal to that lord of the world, who has made the sun for sustaining the universe which attracts and causes rain and light, what to say of superior to Him.

NOTES & REMARKS :—(देव) विद्वान्प्रकाशमानो लोको वा । देवो दानाद्वा दीपनाद् वायुस्थानो भवतीतिक (NKT) ।=Enlightened person or refulgent world. (ग्रहिम्) व्याप्नुवन्तं मेघम् । वहिरिति मेघस्य (NG 1, 10) वह्-व्याप्तौ (स्वा०) ।=The pervading cloud. (अणं) उदकम् ।=Water.

The same subject of king's duties—is continued :

त्वमपो वि दुरो विषूचीरिन्द्रं हृलहमरुजः पर्वतस्य ।
राजाभवो जगत् चर्षणीनां साकं सूर्यं जनयन् द्यामुषासम् ॥५॥

5. TRANSLATION :—O God ! giver of all great wealth, as the sun breaks up the firmness of the cloud and illuminating doors on all sides, causes rain and becomes the illuminator of all world and men, so you engender the sun the light and dawn and prevailing them destroy all misery and are the sovereign of all worlds and all men.

PURPORT :—O men ! adore or have communion with that God with your souls, who is the creator of the sun and all other objects, their illuminator, upholder and pervading all.

NOTES & REMARKS :—(विषूचीः) व्याप्तानि । वि+धु+अञ्च्-गतौ याचनेः (स्वा०) अत्र गतेऽस्तिष्वर्धेबु गत्यर्थग्रहणम् ।=Pervaded. (दुरः) द्वाराणि ।=Doors. (चर्षणीनाम्) मनुष्याणाम् । चर्षणम् इति मनुष्यनाम् (NG 2,3) ।=Of men.

Sūktam--31

Rishi or Seer of the Sūktam—Suhotra, Devata — Indra.
Chhandas—Trishtup, Pankti and Atishakvari of various kinds.
Svaras—Dhaivata and Nishada.

How is God ?—is told :

अभूरेकौ रयिपते रयीणामा हस्तयोरधिथा इन्द्र कृष्टीः ।
वि तोके अप्सु तनये च सूरैर्वोचन्त चर्षण्यो विवाचः ॥१॥

1. *TRANSLATION* :—O God ! Lord of all wealth, Lord of riches, You hold in your hands all men endowed with speeches full of the knowledge of various sciences who tell about the Prānas (vital airs) or firmament, infants and bachelors. Brahmacharies, and the sun. You hold all creatures as Emblic myrobalan (amla) in the hand. Being one, You are the nourisher of all your subjects.

PURPORT :—This is very nature of God that He establishes all preachers of truth in the work of encouraging and protecting all and leads them to prosperity. As even one king, endowed with humility can administer a State, in the same manner, Almighty God protects the whole world.

NOTES & REMARKS :—(कृष्टीः) मनुष्यादिप्रजाः । कृष्टयः इति मनुष्याम् (NG 2,3) ।=Men and other subjects. (तनये) ब्रह्मचारिणि कुमारः । तनय इति अपत्यनाम (NG 2,2) ब्रह्मचारियः शिष्या अपि पुत्रवद् भवन्ति ।=In a bachelor son who is Brahmachari. (विवाचः) विविध विद्याशिक्षायुक्ता वाचो येषान्ते ।=Endowed with speeches full of the knowledge of various sciences.

What should men know—is told :

त्वद्भिजेन्द्र पार्थिवानि विश्वाच्युता चिच्छ्यावयन्ते रज्जोसि ।
द्यावाक्षामा पततासो वनानि विश्वं दृळ्हं भयते अजमन्ना तै ॥२॥

2. *TRANSLATION* :—O (Indra) King ! who act like electricity

or lightning, through your fear even the firm things move all objects of the world. As by the sun, heaven and earth mountains, forests, and all things of the world are moved, so you move all even as all fear a firm, just and brave person, though it may be firm, on the way.

PURPORT :—*O men ! as all fear firm a, just and brave person. so all beings fear from the lightning or electricity.*

NOTES & REMARKS :—(रजसि) लोकान् ।= Worlds. (इन्द्र) विशुद्धि वलमान ।= O king mighty like the lightning or electricity. (वक्त्रम्) मार्गे ।= On the way.

TRANSLATOR'S NOTES :—In the case the meaning of the mantra is so clear that the revered commentator did not deem it necessary to explain. It is as follows :—

“O Lord of the world, through fear of you all regions of the earth, though very firm, [shake and tremble. All that is firm is frightened as you behave, the earth, the heaven, the mountains and the forests.

What should a king do—is further told :

त्वं कुत्सेनामि शुष्णमिन्द्राशुर्वं युध्य कुर्यवं गविष्ठौ ।
दशं प्रपित्वे अथ सूर्यस्य मुषायश्चक्रमर्विवे रपांसि ॥३॥

3. **TRANSLATION** :—O Indra—king ! giver of great wealth, attain inexhaustible strength and fight with that wicked person who sells bad barley and other articles of food etc. with your thunderbolt-like weapon in day time when there is the commingling of the rays of the sun. On the attainment of wealth and prosperity, refrain from doing ten kinds of sins which are harmful to all and administer the state like the cycle or wheel of the sun.

PURPORT :—*O king ! you should fight with a wicked enemy only and not with a righteous one, by so doing, as all worlds revolve around the sun like a wheel, so all your people will move industriously at your very light.*

NOTES & REMARKS :—(शुष्णम्) बलम् । शुष्णम् इति वज्रनाम (NG 2,9) =Strength. (कुत्सेन) वज्रेण । कुत्स इति वज्रनाम (NG 2,20) ।=With a powerful weapon like the thunderbolt. (गविष्टो) किरणसमागये । गाव इति रश्मिनाम (NG 1,5) यज-देवपूजा सङ्गतिकरण दानेषु (ध्वा) अत्र सङ्गतिकरणार्थं ग्रहणम् ।=In day time when there are the rays of the sun. (रपांसि) हिंसनानि । रपो रिप्रमिति पापनामनी भवताः (NKT 4,3,21) अत्र हिंसाऽसत्यस्तेय व्यभिचार परिग्रहा शोचासन्तोषातपो स्वाध्यायानीश्वर प्रणिधानानां धृति क्षमादि विरोधिनं वा पापान्तर्ग्रहणं कर्तुंशक्यते ।=Violent actions.

TRANSLATOR'S NOTES ;—Ten sins opposite to the five Yamas (resraints) mentioned in the Yoga Darhsana and five Niyamas (observances) may be taken consisting of violence, untruth, steal, adultery, greediness, unimpurity, coveteousness, excessive luxury or indulgence, reading obscene books, atheism.

What should a king do—is further told :

त्वं शुतान्यवु शम्बरस्य पुरो जघन्थाप्रतीनि दस्योः ।
अशिक्षो यत्र शच्या शचीवो दिवौदासाय
सुन्वते सुतक्रे भरद्वाजाय गृणते वसूनि ॥४॥

4. TRANSLATION :—O very wise and cheerful king ! as the sun rends asunder hundreds of clouds, so smite down the hundreds of cities and even impregnable castles of the cloud like wicked foe who takes away other's protection. Teach them with refined speech and good deeds. While you give wealth of various kinds to an upholder and giver of true knowledge, devotee of God and extractor of juice of the invigorating herbs, spread knowledge far and wide through him.

PURPORT :—That king alone achieves victory who is illuminator of justice like the sun and giver or showerer of abundant wealth for the dissemination of knowledge etc. like the cloud.

NOTES & REMARKS :—(शम्बरस्य) मेघस्येव शत्रोः । शम्बर इति मेघनाम (NG 1,10) ।=Of the enemy who is like a cloud (coverer of

happiness). (शब्दा) सुशिक्षितया वाचोत्तमेन कर्मणा वा । शचीति वाङ्मनाम (NG 1, 11) शचीति कर्मलाभ (NG 2, 15) ।=By refined speech or good deeds. (भारद्वाजाय) विज्ञानघर्त्रे । बाजः वज्र-गतौ (भ्वा०) गतेष्विष्यर्थेषु ज्ञानार्थग्रहणमय ।
=For an upholder of true knowledge. (दिवोदासाय) विज्ञानस्य दात्रे ।=
For a giver of true knowledge. (सुतके) सुष्ठुप्रसन्न ।=Very cheerful.

What should a king do—is again told :

स सत्यसत्त्वन्महते रणाय रथमा तिष्ठ तुविनुष्ण भीमम् ।
याहि प्रपथिन्नवसोपं मद्विप्र च श्रुत श्रावय चर्षणिभ्यः ॥५॥

5. TRANSLATION :—O king ! endowed with pure intellect mind and hear, traveller of the path of righteousness, possessor of abundant wealth, mount on your charming car for the great battle. With your protective powers go to the fierce battle. Tending towards by me (and your other subjects) hear the words of wisdom uttered the enlightened persons and make others also hear them.

PURPORT :—That king only becomes the master of infinite wealth who hears the duties of the rulers from absolutely truthful enlightened persons, makes others also hear them and being pure souled, defeats the wicked for the protection of all good persons.

NOTES & REMARKS :—(सत्यसत्त्वन्) सत्यानि सत्त्वान्यन्तः करणादीनि यस्य तत्सम्बद्धौ ।=Endowed with pure intellect mind and heart. (तुविनुष्ण) बहुधनयुक्त ।=Endowed with much wealth.

TRANSLATOR'S NOTES :—अन्तः करणानि means inner senses consisting of मन (mind) बुद्धि (intellect) चित्त बहङ्कार (ego consciousness).

Sūktam—32

RISHI or Seer of the Sūktam—Suhotra. Devata—Indra. Chhandas-Pankti and Trishtup of various kinds. Svaras-Panchama and Dhaivata.

What should the enlightened persons do—is told :

अपूव्यां पुरुतमान्यस्मै महे वीराय त्वसें तुराय ।
विरिञ्चिने वज्रिणे शतमानि वचांस्यासा स्थविराय तक्षम् ॥१॥

1. TRANSLATION :—O men ! as I utter with my lips unprecedented, most plentiful and auspicious words for this mighty, prompt admirable, great, strong energetic and old wielder of the thunderbolt like powerful weapon, so you should preach to others.

PURPORT :—The enlightened persons should always preach truth to all, so that there may grow unparalleled happiness.

NOTES & REMARKS :—(विरिञ्चिने) प्रशंसिताय । विरप् व्यङ्करया वात्ति (भ्वा.) यस्यविषये विविष्टा व्यक्ता वाक् प्रशंसति कासः प्रशंसतोविरिञ्चो । तस्माद् विरिञ्चोति महन्नाम (NG 3, 3) ।=Admired by all. (त्वसे) बलाय । तव इति बलनाम (NG 2,9) ।=Mighty.

The duties of an enlightened persons—is told :

स मातरा सूर्येणा कवीनामवासयदुजदद्रिं गृणानः ।
स्वाधीभिर्ऋक्वभिर्वावशान उदुस्त्रियाणामसृजन्निदानम् ॥२॥

2. TRANSLATION :—O men ! as lightning alongwith the sun rends asunder the cloud and makes the father and mother of the wise poets dwell in happiness, in the same manner, a king praising with well planned and admirable policies and desiring the welfare of all, creates confidence among his subjects like the sun among the rays. Such a ruler should be respected by all.

PURPORT :—O king ! as the sun illuminates all with his rays,

so illumine all your kingdom with humility, wisdom and other virtues. As good children serve their parents, so serve or discharge the royal duties well.

NOTES & REMARKS :—(प्रविम) मेघम् । बद्रिरिति मेघनाम (NG 1,10) Cloud. (स्वाधीभिः) शोभना आद्यस्तन्ति यासौ तामिनीतिभिः । स्तु + भा + धि-धारणे (तुदा०) अथवा ध्ये—चिन्तायाम् (श्वा.)।=Well planned policies. (उस्त्रियाणां) किरणानामिव । उस्त्राः इति रश्मिनाम (NG 1, 5) तेषुभावना विद्युताम् इति महर्षि दयानन्द ऋ. 1,117,92।=Of the rays. (निदानम्) निश्चयम् ।=Confidence, certainty.

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With whom should a king form friendship—is told :

स बाह्वभिर्भृक्वभिर्गोषु शश्वन्मितृभिः पुरुकृत्वा जिगाय ।

पुरः पुरोहा सखिभिः सखीयन्दृळहा रुरोज कविभिः कविः सन् ॥३॥

3. TRANSLATION :—O good men ! you should regard him as a good ruler who being a destroyer of the cities of the enemies, breaks even the firm cities or forts of the foes being assisted by his friends by farsighted wise men who are seated on their contracted knees (thighs) bearers of great responsibilities or conveyors of happiness and admired by all, he himself being a highly learned person and a true friend. He conquers his enemies by his constant inspiring and spirited speeches among his warriors.

PURPORT :—Those men are successful who having cultivated friendship with admired, mighty, highly learned persons who speak measured words, attaining kingdom destroy the wicked and protect the righteous.

NOTES & REMARKS :—(वह्निभिः) बोद्धभिः । वह्-प्रापणे (श्वा०) बह्विभिर्युद्धं गलाहात्वरिभ्यो नित् (उणादिकोषे 4,51) ।=Bearers (of responsibilities). (श्रुतवभिः) प्रशंसितैः । श्रुत—स्तुतो (तुदा०) ।=Admired by all. (मितृभिः) सङ्कुचित जानुभिः आसीनैर्द्विभिः । सुख प्रापकैः =Seated with contracted thigh.

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The same subject of king and his friendship — is continued :

स नीव्याभिर्जरितारमच्छां महो वाजैर्भिर्महद्भिश्च शुष्मैः ।
पुरुवीराभिर्वृषभ क्षितीनामा गिर्विष्णुः सुविताय प्र याहि ॥४॥

4. *TRANSLATION* :—O mightiest king ! served or honoured with good words, come forward for the peoples' welfare alongwith great and mighty men who are endowed with impetus, knowledge and other virtues and with armies consisting of many heroes and bearing in mind their goal to urge on them to discharge their duties. Come to your admirers when invited by them.

PURPORT :—That man who tries to achieve victory with the help of the armies of righteous, mighty and well-trained persons is surely victorious.

NOTES & REMARKS :—(नीव्याभिः) नीविषु प्रापणीयेषु सवाभिः । नीव-प्रापणे (स्वा०) ।=With the armies bearing in mind the desired goal. (क्षितीनाम्) मनुष्याणाम् । क्षितयः इति मनुष्यनाम (NG 2, 3) ।=Of men. (सुविताय) प्रेरणाय ।=To urge upon people to discharge their duties. (जरितारम्) स्तावकम् । वृ-प्रसवैश्वर्ययोः (स्वा०) घनप्रसवः-प्रेणाम् जरिता इति स्तोतृनाम (NG 3,16) ।=Mighty person.

What should a man do—is told :

स सर्गेण शर्वसा तृक्तो अत्यैरप इन्द्रो दक्षिणातस्तुराषाद् ।
इत्था संज्ञाना अनपावृदथै द्विवेदिवे विविषुरप्रमृष्यम् ॥५॥

5. *TRANSLATION* :—O king ! as the sun creates water, so being ever cheerful every day, accept good wealth (in which there is nothing doubtful) in right side (with honest means) with their creative power and with the help of powerful men like horses, subduing the violent foes and never accepting untruth. As highly educated persons know and discharge their duties, so you should also enter into or discharge your duties properly.

PURPORT :—That person who does not do any work unrighteously and refrains from all evil, becomes glorious and renowned like the sun. As the sun gladdens all by raining down water, so a king should make all delighted by showering good virtues.

NOTES & REMARKS :—(पुराषाद) यस्तुरान् हिंसकान्सहते । तुरी-गतित्वरण-
हिसनयोः (दिवा.) अत्र हिंसार्थः ।=He who subdues the violent persons.
(अनपावत्) यो नापवृणोति । वृज्-वरणे (स्वा०) अमनरणम् असत्यस्वीकरणम् ।=He
who does not accept or choose untruth.

Sūktam—33

Rishi or Seer of the Sūktam—Shubha Hotra, Devata—Indra.
Chhanda—Pankti of various types. Svāra—Panchama.

What should a king do and urge others to do—is told :

य ओजिष्ठ इन्द्र तंसु नो दा मदो वृषन्स्वभिष्टिर्दास्वान् ।
सौवश्यं यो वनवत्स्वश्वो वृत्रा समस्तु सासहदमित्रान् ॥१॥

1. **TRANSLATION** :—O giver of prosperity ! you who are the mighty, delighted and splendid, worthy of association and liberal donor, give us the joy of horses or great articles. We honour you, who are possessor of good horses trying to acquire wealth of all kinds and subdues his foes in battles.

PURPORT :—He alone can make all happy, who is giver of fearlessness, conqueror in battles and who increases his strength every day.

NOTES & REMARKS :—(स्वभिष्टिः) सुष्ठु वभिषता सङ्गतिर्यस्य सः ।
सु+अभि+इष्टिः इष्टि । यज-देवपूजा संगति करण दानेषु (श्वा.) अत्र संगतिकरणार्थः ।=
Whose association is good. (वृषन्) तेजस्विन् । वृष-शक्तिबन्धने (वृत्रा.)
=Full of splendour. (सौवश्यम्) शोभनेष्वश्वेषु महत्सु पदार्थेषु वा भवम् । अथवा
इति महन्ताम् (महर्षि दयानन्देय ऋ. 4,79) भाष्ये अन्यत्र चनिघण्टोर संगतः पाठ 3,6 ।=
Related to good horses or great articles. (समस्तु) सङ्ग्रामेषु । समस्तु
इति संग्राम नाम (NG 2, 17) ।=In battles. (वृत्रा) धनानि । वृत्रम् इति धननाम
(NG 2, 10). =Wealth is desired from.

The same subject of duties of king and his subjects—is continued :

त्वां ह्रीन्द्रावसे विवाचो पवन्ते चर्षणायः शूरमातौ ।
त्वं विप्रैर्भिर्वि पर्णारंशायस्त्वोत् इत्सनिता वाज्रमर्षी ॥२॥

2. *TRANSLATION* :—O (Indra) king ! destroyer of miseries with the aid of a man, who is quick in taking others' good virtues and is distributor of wealth, acquires knowledge protected by you, you make admirable good men sleep (without anxiety) as instructed by the wise. Men endowed with the speeches, expressing the knowledge of various sciences, call upon you in battles for protection and development etc.

PURPORT :—Who will not admire a king who with the help of the righteous and highly learned persons protects his state well.

NOTES & REMARKS :—(पणीन्) प्रशंसितान् । पण-व्यवहारे स्तुती च (श्वा.) अत्र स्तुत्यर्थग्रहणं कृत्वा 'प्रशंसितान इति व्याख्यान । = Admired by all. (वाजम्) विज्ञानम् वज-गतौ (श्वा.) गतेष्विन्द्रवर्षेण ज्ञानार्थग्रहणम् । = Scientific and other knowledge. (सनिता) विभाजकः । पण-संभक्तौ (श्वा.) = Distributor of wealth and other things. (मर्षी) अथ इव शुभगुणग्राहणे वेगवान् । मर्षी इति अश्वनाम (NG 1,14) पुर्मासो ग्रथेन्तः (Sph 3,4,3,7) । = Quick in taking other's good virtues.

The same subject of king and his subjects—is continued :

त्वं तां इन्द्रोभयाँ अमित्रान्दासां वज्राण्यार्यां च शूर ।
वधीर्वनेव सुधितेभिरत्कैरा पृत्सु दर्षि नृणां नृतम् ॥३॥

3. *TRANSLATION* :—O (the best among leaders) brave king ! distinguishing between Aryas (good and righteous men) and wicked men, who give trouble to all, you strike down the wicked foes as fire burns the forest—trees and with wellfed strong horses protect righteous noble men and acquire worth giving good wealth. You are a man of discrimination.

PURPORT :—*That king only attains all prosperity who distinguishes thoroughly between good and bad and righteous and unrighteous persons and then protects the noble and punishes the ignoble wicked persons.*

NOTES & REMARKS :—(दासा) दातव्यानि । दास-दाने (द्वा.) । =
Worth giving. (अक्तेः) अश्वैः । दात-सातत्यामने (द्वा.) सततगामिनोऽश्वश्च श्रुताः ।
= With horses. (सुखितेभिः) सुष्ठुतुष्टैः । = Well-fed.

How should a king be—is further told :

स त्वं न इन्द्राकंवाभिरूती सखा विश्वायुरविता वृधे भूः ।
स्वर्षाता यद्ध्वयामसि त्वा युध्यन्तो नेमधिता पृत्सु शूर ॥४॥

4. TRANSLATION :—O giver of happiness and destroyer of the enemies) king ! be our friend with your admirable protections for the whole of our life and be our Protector for our harmonious development. You who are bestower of happiness, be conqueror. We invoke you fighting in battles, taking sides with the righteous persons distinguishing between the righteous and unrighteous.

PURPORT :—*O king ! as a friend always does good and pleasant things to please a friend, in the same manner, you should always do good to your subjects. Wherever your subjects invite you to be present, be present there and always try to conquer your foes.*

NOTES & REMARKS :—(अकवाभिः) अनिन्दितुभिः । कवासखः-यस्य कपूयाः सखाय (इति NKT 6 4,19) कवा-कपूयः कुक्ति इत्यर्थः तस्मात् अकवाभिः अकुत्सितभिः अविदितामिरिति वा स्वषत् । = Not blame worthy, admirable. (स्वर्षाता) सुखदाता । = Giver of happiness. (नेमधिता) धामिकाऽधामिकयोर्मध्ये धामिकाणां ग्रहीतारः । नेम रत्यर्धनाम त्वोनेमः इत्यर्धस्य (NKT 3,4,20) । = Taking sides with the righteous persons when there is a battle between righteous and unrighteous people.

How should the king deal—is told :

नूनं न इन्द्रावराय च स्या भवा मृच्छीक उत नो अभिष्टौ ।
इत्था गुणान्तो महिनस्य शर्मन्दि विष्याम पायै गोषतामाः ॥५॥

5. *TRANSLATION* :—O Indra ! you are destroyer or piercer of miseries, be giver of good happiness to us, be engaged in conferring desired happiness on us. Thus glorifying God and being utterers of good words, may we remain in your great house, which is to be completed.

PURPORT :—If a king be engaged in the work of safeguarding his subjects, having given up all partiality for this own kith and kin and others, then all subjects may praise him lovingly and constantly.

NOTES & REMARKS :—(अभिष्टौ) इच्छित सुखे । अभि+इष-इच्छायाम् (दिवा०) ।=For the desirable happiness. (गोषतामाः) ये गाव वाचः सनन्ति सेवन्ते ततोऽतिशयिताः । गौरिति वाङ्मनाम (NG, 1,11) घेना-संभक्तौ ।=Those persons who serve or use good speech.

Sūktam—34

Rishi or Seer of the Sūktam—Sunathotra. Devatā—Indra.
Chhanda—Trishtup. Svara—Dhaivata.

What should a king do—is told :

सं च त्वे जुग्मुर्गिरं इन्द्र पूर्वीर्वि च त्वद्यन्ति विभ्वो मनीषाः ।
पुरा नूनं च स्तुतय ऋषीणां पस्पृध इन्द्रे अध्येकथामा ॥ १ ॥

1. *TRANSLATION* :—O Indra ! (giver of knowledge), those persons enjoy happiness, who receive from you ancient good and refined words and are thereby united with noble virtues; those who pervading good virtues (being very virtuous) controllers of mind and active, approach each other variously. The praises of the Rishi-knowers of the meanings of the Vedas and true preachers, from ancient days compete with another in extolling the Lord.

Their admirable and venerable speeches all praise Indra—the Lord of the world.

PURPORT :—O king ! there are able men in the world and there are unworthy persons, so you should associate yourself with admirable good persons and having good helpers, govern the state constantly with righteousness.

NOTES & REMARKS :—(विश्वः) विश्वो व्याप्तसुखगुणाः ।=Pervading good virtues i. e. very virtuous. (मनीषाः) मनस ईविणो । गमनकर्त्तरिः ईष गतिहिंसा दर्शनं (स्वा०) अत्र गत्यर्थादर्शनार्थेऽपि ।=Controllers of mind and active. (उक्थाका) उक्थानि प्रशंसितानि वचनान्यर्काणि पूजनीयानि च । (उक्थम्) वचपरिभाषणे-पात् मुस्तिचिरिचिसिचिभ्यस्यक् (Un 2,7) इतिषक प्रत्यय । अहं-पूजायाम् (स्वा०) ।=Admirable and venerable words.

How should that king be—is further told :

पुरुहूतो यः पुरुगूर्त ऋभ्वाँ एकः पुरुप्रशस्तो अस्ति यज्ञैः ।
रथो न महे शर्वसे युजानोः स्वाभिरिन्द्रौ अनुमाद्यो भूत् ॥ २ ॥

2. TRANSLATION :—O highly learned persons ! Indra—a king giver of great wealth and prosperity, is giver of delight to us. He is honoured by many, is made industrious by many and is very good. He even single handed, being united with a great genius, with Yajnas i.e. honour shown to the enlightened persons, association with them and charity for great might like a charming vehicle (aircraft etc.) is worthy being pleased with us. You should also regard him as such and honour him.

PURPORT :—O men ! as a vehicle when harnessed with horses and with fire, electricity etc. accomplishes desirable works, so a ruler, who has good helpers can adorn or discharge well the duties of an administrator.

NOTES & REMARKS :—(यज्ञैः) विद्वत्सत्कारसङ्गदानैः । यज्ञ-देवपूजा सङ्गति-करण दानेषु (श्वा०) ।=Honour shown to the enlightened persons, association with them and donation. (पुरुगुत्तः) बहुभिरुद्यमितः कृतपुरुषार्थकः । गुरो-उद्यमने (पुदा०) पुरुइति बहुनाम (NG 3,1) ।=Made industrious by many. (ऋभुवा) सहता मेधाविना ।=By a great genius.

How is that king—is further told :

न यं हिंसन्ति धीतयो न वाणीरिन्द्रं न क्षन्तीदृभिर्वर्धयन्तीः ।
यदि स्तोतारं शतं यत्सहस्रं गृणन्ति गिर्वेणसं शं तदस्मै ॥ ३ ॥

3. **TRANSLATION** :—O highly learned persons ! if many persons praise that king Indra, who is endowed with perfect knowledge and wealth and who lauds God with good words and prays to Him, no fingers or other parts of the body can do harm to him nor the reproaches made by adversaries. The acts done with fingers and other parts of the body and good speeches reach him, encouraging or uplifting him. The infinite happiness that is enjoyed by such admirers may also be got by us.

PURPORT :—O men ! that king enjoys incomparable happiness, whom the violent acts made by the foes and their words of reproach do not affect adversely and who is thus free from pleasure and grief.

NOTES & REMARKS :—(धीतया) षडङ्गुलया । धीतयः इत्यङ्गुलिनाम (NG 2,5) ।=Fingers. (नक्षन्ति) गच्छन्ति प्राप्नुवन्ति नक्षतीति गतिकर्मा (N,G 2,14) ।=Receive. (गिर्वेणसम्) यो गोभिर्वनति संभजति वनते याचते वा तम् । वन-संभक्तौ (श्वा०) ।=He who glorifies God with good words of the Vedas and prays to Him.

What should he (king) do again—is further told :

अस्मा एतद्विष्यैव मासा मिमिक्ष इन्द्रे न्ययामि सोमः ।
जनं न धन्वन्निभि सं यदापः सत्रा वावृधुर्हवनानि यज्ञैः ॥ ४ ॥

4. **TRANSLATION** :—O highly learned person ! under the

rule of Indra—a king who is the destroyer of the wicked Chaitra and other months from undesirable pure dealing. Charity and other acts grow in his reign by truth like the good acts by Yajnas—honour done to the enlightened persons etc. They grow and make people happy as a man by getting water in the desert. As I am extractor of Soma juice approach this righteous ruler (on account of his noble actions).

PURPORT :—*There is double simile used here in the mantra. As honour done to a deserving person and getting water in a desert cause happiness, in the same manner, the performance of the Yajnas and divine prosperity are sources of bliss to all.*

NOTES & REMARKS :—(वि) कमनीये शुद्धे व्यवहारे । दिव्यं घातोरने-
कार्यं कान्त्यर्थं ग्रहणमत्र कान्तिः । कामना धृत्यर्थं ग्रहणम् । = In a desirable and
pure dealing. (इन्द्रे) दुष्टविदारके राजनि । इन्द्रः-इन्द्रन् शत्रूणां दारपितेति (NKT
10,1,8) । इन्द्र-परमेश्वर्ये (श्वो०) । = In a king who is destroyer of the
wicked. (घन्वन्) बालुकायुक्ते स्थले । घन्व-पुरुषदेशां यथा-सत्यं त्वेषां प्रमदन्तो घन्वन्विदा
रुद्रिमासः । मिहं नृष्वन्त्य वातम (श्रु 1,38,7) इत्यादौ घन्वन्-मरुप्रदेशे इति तत्र सायणा-
चार्योक्तिः । = In a sandy desert. (सत्ता) सत्येय कारणेन । = By truth.

What should the enlightened persons do—is further told :

अस्मा एतन्महाङ्गूषमस्मा इन्द्राय स्तोत्रं मतिभिरवाचि ।

असद्यथा महति वृत्रतूर्ये इन्द्रो विश्वायुरविता वृधश्च ॥ ५ ॥

5. TRANSLATION :— O men ! as thoughtful persons utter good and great eulogy (praise) for this preacher of truth, as they praise a king, who causes prosperity and as a warrior, who is destroyer of the enemies in a great battle, becomes increaser of happiness and protector and attains full span of life, so you should also do.

PURPORT :—Those who are not highly learned themselves, should make their life noble by following the footsteps of the enlightened persons.

NOTES & REMARKS :—(आङ्गुष्म) प्राप्तव्यम् । यद्यपि (NKT 5,2,11) आङ्ग-सः स्तोम आघोषः इत्युक्तं तथापि अत्र आङ्ग-वपदं स्तोत्रस्य विशेषणम् इति अगि-रातो (श्वा०) इति घातोनिष्यस्रमरवा गतेस्त्रिष्वर्थेषु प्राप्त्यर्थं ग्रहणमत्र कृत्वा भाष्यकृता व्याख्यातम् । = Worthy of attainment, good. (वृक्षतृये) सङ्ग्रामे । = In a battle.

Sūktam-35

Rishi or Seer of the Sūktam—Nara. Devata—Indra. Chhandas—Trishtup and Pankti of various kinds.

How should the enlightened persons preach to a king—is told :

कदा भुवत्रयन्तयाणि ब्रह्म कदा स्तोत्रे सहस्रपोष्यं दाः ।
कदा स्तोमं वासयोऽस्य राया कदा धियः करसि वाजरत्ना ॥ १ ॥

1. **TRANSLATION** :—O king ! when will you have good dwellings, which have chariots, cars and other vehicles in them ? When will you give abundant riches to a devotee of God and your admirer, enabling him to feed thousands of people ? When will you have good intellect and actions which increase wealth and foodgrains ?

PURPORT :—All members of the council or assembly and preachers should ask the king, “When will you have strong army, nourishing wealth and good intellect ?”

NOTES & REMARKS :—(रथस्रयाणि) रथस्य निवासरूपाणि गृहाणि । निवासगत्योः अत्र निवासार्थः । = Abodes containing places for various kinds of charming vehicles. (वाजरत्नाः) घनघान्योन्नतिकरीः वाजइति घन्ननाम (NG 2,7) अन्नं वै वाजः (जैमिनीयोप. 2,193) वज-गतो गतेस्त्रि स्वर्थेषु प्राप्त्यर्थं

गुरुणात् सुखप्रापक धनम इत्यर्थः ग्रहीत शक्यते । अन्तमपि धनमेव । =Increasing wealth and foodgrains.

What should a king do—is told again :

कर्हिं स्वित्तिर्दिन्द्र यन्नृभिर्नन्वीरैर्वीरान्नीलयासे जयाजीन ।

त्रिधातु गा अधि जयासि गोष्विन्द्र द्युम्नं सर्वदेह्यस्मे ॥ २ ॥

2. *TRANSLATION* :—O you Upholder or controller of the armies—Indra ! When will you unite men and heroes to prevail in battle, conquering your foes ? Conquer the lands containing three main metals i.e. gold, silver and copper. O hero ! give up wealth or glory endowed with much happiness on earth.

PURPORT :—O king ! gather many enlightened persons with scholars, and with many heroes and having achieved victory in battle, and attaining kingdom of the land protect and nourish your subjects with justice and get great glory or wealth.

NOTES & REMARKS :—(इन्द्र) प्रतापिन् सेनेश । सेना वा इन्द्राणी (यैला-याणी सं० 2,2,5 काष्ठक संहिता 1,10) तस्मात् सेनानीः इन्द्ररित्स्पर्ष्टम् । =O heroic commander of the army. (त्रिधातु) सुवर्णरजतताम्राणि त्रयो धातयो विद्यन्ते यास्मिंस्तत् । =Where there are three main metals i. e. gold, silver and copper. (नीलयासे) प्रशंसय । =Admirer or get admiration.

The same subject of duties of a king—is continued :

कर्हिं स्वित्तिर्दिन्द्र यज्जग्निं विश्वसु ब्रह्म कृण्वः शविष्ठ ।

कदा धियो न नियुतो युवासे कदा गोमघा हवनानि गच्छाः ॥ ३ ॥

3. *TRANSLATION* :—O mightiest king endowed with wealth and knowledge ! when will you give various kinds of wealth to a true devotee of God ? When will you, who are perfectly endowed with noble virtues unite us with good intellect or wisdom ? When

will you provide (grant) wealth which are worthy of acquiring and coveted on earth ?

PURPORT :—O king, when will you grant all wealth, and perfect wisdom and noble deeds ? Do all this quickly and without delay.

NOTES & REMARKS :—(विश्वप्सु) विविधरूपम् । प्सुः इति रूपनाम (NG 3,7) ।=Of various kinds. (ब्रह्म) धनम् । ब्रह्म इति धननाम (NG 2,10) ।=Wealth. (नियुतः) नितरां शुभगुणयुक्तः ।=Perfectly endowed with noble virtues. (गोमघा) पृथिवीराज्येन सत्कृतानि धनानि । गोरिति पृथिवीनाम (NG 1,7) मघम् इति धननाम (NG 2,10) ।=Various kinds of wealth. honoured by the kingdom of earth.

The same subject of duties of a king—is continued :

स गोमघा जरित्रे अश्वश्चन्द्राः वाजश्रवसो अग्निं धेहि पृतनः ।

पीपिहीषः सुदुघामिन्द्र धेनुं भरद्वाजेषु सुरुचौ रुरुच्याः ॥ ४ ॥

4. **TRANSLATION** :—O giver of knowledge and wealth—king ! grant unto us those men worthy of association for a manifestor of the knowledge and virtues who are endowed with the administration of the land as their wealth, who are full of food materials and knowledge, and uphold such persons for all of us. Drink good and nourishing juice of fruits and herbs etc. Make the upholders of right knowledge, lovers of the speech full of wisdom and education which accomplishes all good desires and of those persons whose love is good and sincere.

PURPORT :—O king ! establish perfect knowledge and all wealth in your subjects, increase physical power and health and have love for righteousness.

NOTES & REMARKS :—(जरित्रे) विद्यागुणप्रकाशकाय । जरिता इतिस्तोत्रनाम

(NG 3,16) जरति अर्चति कर्मा (NG 3,14) ।=For manifestor or illuminator of true knowledge and good virtues. (वाजश्रवसः) वाजोन्नं विद्या-श्रवणं च पूर्णं येषान्ते । वाज इति अन्ननाम (NG 2,7) वज-गतौ (भ्वा०) गतेस्तिष्ठत्येषु ज्ञानार्थग्रहणम् ।=Those whose food materials and hearing of knowledge is perfect. (पुनः) सम्पचनीयाः । पुचो-सम्पचने (अदा०) ।=Worthy of association. (इषः) प्राप्तव्यावसान् । इष-गतौ (दिवा०) गतेस्तिष्ठत्येषु त्वय प्रतिग्रहणम् ।=Juice worthy of acquirement, good. (युवचः) शोभनां रग् रुचिः प्रीतिर्येषां तान् । रुच-दीप्तो अभिप्रीतो च (भ्वा०) अत्राभि प्रीत्यर्थः ।=Those whose love is good and sincere.

What should men do—is further told :

तमा नूनं वृजनमन्यथा चिच्छूरो यच्छक्र विदुरो गृणीषे ।

मा निररं शुक्रदुर्घस्य धेनोराङ्गिरसान्ब्रह्मणा विप्र जिन्व ॥ ५ ॥

5. TRANSLATION :— O genius and mighty king ! you praise and praise constantly, the certain path of righteousness. You, who are fearless, destroyer of enemies, open the doors of happiness and satisfy well all, who possess good speech, that accomplish noble desires and are experts in the science of Prāna (vital energy), and practisers of Prānayāma, with great wealth or food. Never do anything against this injunction,

NOTES & REMARKS :—(वृजनम्) व्रजन्ति धेन यस्मिन् वा । व्रज-गतौ (भ्वा०) ।=Path. (आङ्गिरसान्) अङ्गिरःसु प्राणेषु साधून् । प्राणो वा अङ्गिराः (मा शतपथे 6,1,2,28; 5,2,3,4) ।=Experts in the science of Pranas or practisers of Pranayama (control of breath).

TRANSLATOR'S NOTES :Griffith note on this last verse of the hymn is worth quoting. He says in his foot note :—I find this stanza; hopelessly obscure, and do not attempt to translate it, giving instead of a conjectural translation a reproduction of the substance of Sayana's absolutely worthless paraphrase. Lead other wise :

according to Sanayana, consign to death; to a course different from that of living being. Wilson "(The hymns of the Rigveda translated by Griffith Vol. 1 P. 596.) As a matter of fact, there is nothing hopelessly obscure in the stanza, though it is true that Sayanacharya Wilson and Griffith were not able to grasp its real inquest. Rishi Dayananda Sarasvati's interpretation of the mantra as translated above is quite clear. It is strange that many of these Western Scholars undertook the translation of the Vedas without understanding them themselves and thus misleading others.

Sūktam—36

Rishi or Seer of the Sūktam—Nara. Devatā—Indra, Chhandas—Trishtup and Pankti of various kinds. Svaras—Dhaivata and panchama.

How should a king be and what should he uphold—is told :

सुत्रा मदासस्तव विश्वजन्त्याः सुत्रा रायोऽध ये पार्थिवासः ।

सुत्रा वाजानामभवो विभक्ता यद्देवेषु धारयथा असुर्यम् ॥ १ ॥

1. TRANSLATION :—O king ! you are the upholder of all those true real things which, are beneficial to all and givers of happiness. You are upholder of true wealth of all kinds and all men on earth who are truthful. You are true or proper distributor of all food-grains and other articles. You uphold all strength of the enlightened persons which sustains vitality.

PURPORT :—Let men upholding those who are increasers of intellect and bliss, the combination of knowledge and wealth etc., and associations of the good persons, and be distinguishers between truth and falsehood.

NOTES & REMARKS :—(विश्वजन्त्याः) विश्वानि जन्त्यानि सुदानि येषु ते ।

=Beneficial to all men, givers of happiness to all. (सत्ता) सत्ताः ।
सत्ता इति सत्यनाम (NG 3,10) ।=True.

How should men deal with one another—is further told :

अनु प्र येजे जनु ओजो अस्य सत्रा दधिरे अनु वीर्योय ।
स्यूमगृभे दुधयेऽर्वेते च क्रतुं वृञ्जन्त्यपि वृत्रहत्ये ॥ २ ॥

2. TRANSLATION :—O king ! take that man who performs Yajnas, like those heroes, who uphold true valour in this world, who uphold wisdom in the battle for the attainment of strength, which unites all who are agreeable and use their intellect for the destruction, of the violent foes who come with evil intentions and his associates and cast aside all violent persons who try to harm you.

PURPORT :—Those persons can increase their intellect daily, who upholding wisdom endowed with justice and kindness, doing righteous deeds, casting aside all wickedness and achieving victory in the battle associate themselves with good men.

NOTES & REMARKS :—(वृञ्जन्त्ये) सङ्ग्रामे । वत्तुयं इति सङ्ग्रामनाम (NG 2,17) । तस्यात् वृत्तसूर्ये वृत्ततये इति समानार्थकौ ।=In the battle. (स्यूमगृभे) स्यूमाननुस्यूनाङ्गुलि तस्मै ।=For one who accepts persons that are agreeable. (दुधये) हिसकाय । तूरी-गतिस्वरण हिसनयोः (दिवा.) अन्नहिसार्थः । =For a violent person. (अर्वेते) प्राप्ताय । अर्वन् ईष्यवन् ईद्-गतौ गतेस्तिव्यर्थेषु प्राप्त्यर्थमादाय व्याख्यानम् अर्व-हिसायाम् (ष्वा०) ।=Who comes near.

What can a good man attain—is told :

तं सध्रीर्चीरुतयो वृष्ण्यानि पौस्यानि नियुतः सश्चुरिन्द्रम् ।
समुद्रं न सिन्धवं उक्थशुष्मा उरुव्यचंसं गिर आ विशन्ति ॥ ३ ॥

3. TRANSLATION :—O highly learned persons ! as rivers reach the sea, so the powerful speeches reach that king (Indra),

upholder of truth and righteousness, who pervades in many good virtues i.e. very virtuous. All protective acts, which go together, good and regular movements, which like the movement of the air and words or powers which restrain the strength of the wicked also are attained by him.

PURPORT :—*There is a simile used in the mantra. As rivers go to the sea from all sides, so all strength, all protections and all well-trained or cultured speeches are attained by a righteous ruler.*

NOTES & REMARKS :—(नियुतः) वायोनिश्चिता गतय इव क्रियाः । नियुतो-
वायोः प्रादिष्ठिष्ठियोजमानि (NG 1, 15) पौ स्यामिति वसनाम (NG 2, 9) ।
=Actions like the fixed movements of the air. (सञ्चुः) प्राप्तुषु ।
सञ्चतोति गतिकर्मा (NG 2, 14) सञ्चति गतिकर्मा (NG 2, 14) गतेस्त्विद्वर्षेण्य
प्राप्त्यर्थं ग्रहणम् । =Are attained, reached. (उरुण्यचसम्) बहुषु सद्गुणेषु
व्याकम् । उरु इति बहुताम् (NO 3, 1) । =Pervading in many good
virtues i. e. very virtuous.

How should a king be—is further told :

स रायस्वामुप सृजा गृणानः पुरुश्चन्द्रस्य त्वमिन्द्र वस्वः ।
पतिर्वभूथासंमो जनानामेको विश्वस्य भुवनस्य राजा ॥ ४ ॥

4. TRANSLATION :—O king ! as God is the only unequalled sovereign of the whole world, so you should be the lord of wealth of the all righteous men, consisting of much gold. Glorifying God, you create like a river the treasure of wealth.

PURPORT :—*O men ! as God is the protector and nourisher of all with justice and without any partiality, so following Him you should be masters of wealth.*

NOTES & REMARKS :—(वाम्) नदीम् । खेति नदीनाम् (NG 1, 13) ।
=Like the river. (गृणानः) स्तुवन् । गृ-शब्दे (क्रया०) अत्र स्तुति शब्दार्थः ।
=Praising or glorifying God.

The same subject of how should a king be—is continued :

स तु श्रुधि श्रुत्या यो दुवोयुद्यौर्न भूमामि रायौ अर्यः ।

असो यथा नः शर्वसा चक्रानो युगेयुगे वयसा चेकितानः ॥ ५ ॥

5. *TRANSLATION* :—O king ! as a lord of men, desiring the service of the people, with all his might and desiring their welfare, acquiring knowledge every year, with his life like the light, hears our news with his ears, so you should also hear the requests of all. May we, who are full of wealth be like the light-endowed with knowledge.

PURPORT :—As an examiner makes students enlightened by testing their ability, so a king should please his subjects by dealing full justice.

NOTES & REMARKS :—(दुवोयुः) परिचरणं कामयमानः । दुवस्यति-परिचरण-कर्म (NG 3, 5) ।=Desiring service. (द्यौः) प्रकाशः । द्यौः (दिदु घातोर्घृ त्यर्थ-मादाम प्रकाशः इति व्याख्या ।=Light. (युगेयुगे) प्रतिवर्षम् ।=Every year.

Sūktām—37

Rishi or Seer of the Sūktām—Bharadvāja. Devatā—Indra, Chhandas—Trishtup and Pankti of various kinds. Svaras—Dhaivat and Panchama.

What should men do—is told :

अर्वाग्रथं विश्वारं त उग्रेन्द्र युक्तासो हरयो वहन्तु ।

कीरिश्चिद्धि त्वा हवते स्वर्वानृधीमहि सधुमादस्ते अय ॥ १ ॥

1. *TRANSLATION* :—O protector of the people splendid king ! being delighted along with those artisans, who build and carry your charming car, which is giver of all happiness, like the harnessed horses and a happy admirer or devotee of God, who invokes you, let us prosper. Those followers who convey happiness to you, are also adorned with happiness.

PURPORT :—*All righteous enlightened persons serve that king, who honours righteous and agreeable scholars.*

NOTES & REMARKS :—(हरयः) अथवा इव शिल्पिनो मनुष्याः । हरयः इति मनुष्यनाम (NG 2, 3) ।=Artists and artisans who are powerful and active like the horses. (कीरिः) स्तोता विद्वान् । कीरिरिति स्तोतृ नाम (NG 3, 16) ।=A highly learned devotee of God, who glorifies Him.

How should men deal with one another—is further told :

प्रो द्रोणे हरयः कर्मगमपुनानास ऋज्यन्तो अभूवन् ।
इन्द्रो नो अस्य पूर्यः पषीयाद् द्युत्तो मदस्य सोमस्य राजा ॥ २ ॥

2. **TRANSLATION :—**Let that man endowed with great wealth be our king, who in the joy of this prosperity may ever grow, making the earth like the heaven full of the light of knowledge, being trained by the old experienced teachers. Those pure and upright men who perform all acts in proper measure, purify others also.

PURPORT :—*Those kings and officers of the State deserve respect, who being pure, upright and of good character and temperament, doing good deeds justly protect us.*

NOTES & REMARKS :—(ऋज्यन्तः) ऋजुरिवाचरन्तः ।=Behaving like straight forward or upright persons. (द्युत्तः) द्यौरिव वा भूमिर्यस्य । वा इति पृथिवीनाम (NG 1, 1) ।=Who makes earth like the heaven, full of the light of knowledge. (सोमस्य) सोम ऐश्वर्यं भवत्व । सोमस्य नृ-प्रसवैश्वर्ययोः (स्वा०) भव ऐश्वर्यमिमादाय व्याख्यानाम् ।=Born out of prosperity.

What should men do—is again told :

आसन्नागासः शवसानमच्छेन्द्रं सुचक्रे रथ्यासो अश्वाः ।
अभि श्रव ऋज्यन्तो वहेयुर्न चिन्तु वायोरमृतं वि दस्येत् ॥ ३ ॥

3. **TRANSLATION :—**He who trains well, those highly learned

and upright persons, who like the active horses harnessed in the chariots and hearing other's requests and complaints, carry or help this mighty king, destroys all miseries knowing the imperishable nature of the air (by the nature of the matter) as cause and practising Prānāyāma and other parts of the Yoga.

PURPORT :—*O people of the State ! as a king makes you grow in every way, so you should also increase his power by co-operating with him. All should burn or destroy their miseries by practising Yoga and knowing ; who is also with in the Prānās.*

NOTES & REMARKS :—(आसस्त्राणासः) समन्ताद्भक्तियन्तः । सु-यत्तो (म्वा.) ।
=Active from all sides. (दस्येत्) उपक्षाययेत् । दसु-उपक्षये (दिवा०) ।
=Makes or helps to destroy.

The same subject of duties of man—is continued :

वरिष्ठो अस्य दक्षिणामियर्तीन्द्रो मघोनां तुविकूर्मितमः ।
यया वज्रिवः पारयास्महो मघा च धृष्टा दयसे वि सूरीन् ॥ ४ ॥

4. TRANSLATION :—O bold and zealous king ! endowed with good arms and missiles, you renounce all sins and confer on the enlightened persons wealth of various kinds. You are worthy of respect as you urge upon the wealthy persons to give this Dakshina or guerdon (sacrificial gift) to the scholars being the most efficacious doer of many noble deeds and the best.

PURPORT :—*That king only can govern the State well and make it stable who is kind towards the enlightened righteous persons, gives up all vices and being industrious and knowing everything through the spies (who are like his eyes) always endeavours to protect and nourish his subject.*

NOTES & REMARKS :—(तुविकूर्मितमः) अतिशयेन बहुकर्ता । तुवीतिबहुनाम्
(NG 3, 1) (दु) कृत्-करणे ।=Most efficacious doer of many good

deeds. (वृष्णे) वृद्धोत्साहः । (जि) घृषा-प्रागल्भ्ये (स्वा०) ।=Endowed with firm zeal. Zealous and bold.

The same subject of duties of man—is continued :

इन्द्रो वाजस्य स्थविरस्य दातेन्द्रो गीर्भिवैर्धतां वृद्धमहाः ।
इन्द्रो वृत्रं हनिष्ठो अस्तु सत्त्वा ता सूरिः पृणति तूतुजानः ॥ ५ ॥

5. *TRANSLATION* :—O men ! all honour that king, who is endowed with knowledge and wealth and who is the giver of the gross food-grains and other things. May the king grow, with the encouraging words uttered by the enlightened persons. May that king be the slayer of the foes as the sun is of the clouds. That king is worthy of respect, who being active and prompt, enlightened and endowed with the pure (satvik) virtues, making all happy by utilising the wealth for the welfare of others.

PURPORT :—O men ! you should regard him only as your king, who is giver of fearlessness, servant of the old and enlightened persons, destroyer of the wicked and prompt in doing good deeds.

NOTES & REMARKS :—(वाजस्य) ग्रन्नादे । वाजः इत्यन्ननाम । (NG 2, 7) ।=Of the foodgrains and other things. (पृणति) सुखयति । पृण-प्रीणने (तुदा०) प्रीणनं नृत्तकारणसुखप्रदानद्वारा ।=Makes happy. (तूतुजानः) सद्यः कर्त्ता । तूतुजानः इति क्षिप्रनाम (NG 2, 15) ।=Prompt.

Sūktām—38

Rishi or Seer of the Sūktām—Bharadvāja. Devatā—Indra. Chhanda—Trishtup. Svara—Dhaivata.

What kind of an enlightened person should be served by men—is told ?

अपादित उदुं नश्चित्रतमो महीं भर्षद् धुमतीमिन्द्रहृतिम् ।
पन्यसीं धीतिं दैव्यस्य यामज्जनस्य राति वनते सुदानुः ॥ १ ॥

1. *TRANSLATION* :—That enlightened person is auspicious,

who is free from all ignorance, endowed with wonderful merits, actions and temperament, good donor and who upholds that intellect, which is full of the light of true knowledge, revealer of great wealth and admirable steadfast wisdom of the person of divine virtues, great speech and charity given while walking on the path of righteousness.

PURPORT :—O men ! that absolutely truthful enlightened person alone is worthy of respect, who is king to all, is giver of knowledge, is free from deceit and he has good outlook in life and loving sight (pleasing appearance).

NOTES & REMARKS :—(महोम्) महतींवाचम् । महतीति वाङ्मात्रम् (NG 1, 11) ।=Great or admirable speech. (पण्यसीम्) प्रशंसनीयाम् । पण्यव्यवहारे स्तुतो च (स्वा०) अन्नस्तुत्यर्थं-द्व-दानादनयोः आदानेच अन्नदानार्थकः । (अपात्स्व) अविद्यमानाः पादा यस्य सः इति महर्षिदयानन्धभाष्ये अनिव्याशूचि दुःखानात्मसु नित्यं शुचि सुखा व्याख्यातिविधेति योग सत्ते भाष्ये महर्षि वेदव्यासवचनम् इषा चतुष्पदी अविद्या एते ऽविद्याया, श्रुत्वारः पादान विद्यन्ते यस्यसः अस्तत् ज्ञानी अतएव ऋ. १, १५२, ३ भाष्ये महर्षि व्याख्यानम् अपात् अविद्यमानाः पादायस्याः सा विद्या एतन्मुद्धाभाषाभाष्ये 'पेरो से रहित' इति विद्वद् विशेषणमुपलब्धेनकमेव ।=Praiseworthy. (इन्द्रहृतिम्) परमेश्वर्य्यप्रकाशिकाम् ।
=Revealer of good and great wealth.

Taking what should men serve—is told :

दूराच्छिदा वसतो अस्य कर्णा घोषादिन्द्रस्य तन्यति ब्रुवाणः ।

एयमेनं देवहूतिर्वष्टृत्यान्मन्द्र्यः । गिन्द्रमियमृच्माना ॥ २ ॥

2. TRANSLATION :— O men ! serve that good king, who even when living at a distance hears the call made with cultured speech, whom this appeal admired of highly learned persons moves, as he is the possessor of great wealth and this much praised speech moves a man like me who preaches truth. You should serve that enlightened and sympathetic king and those good scholars who appeal to him.

PURPORT :—O men ! you should acquire full knowledge by serving well, that scholar whose soul is perfectly satisfied with hearing the words of wisdom from the Vedas and who is well-versed in all sciences.

NOTES & REMARKS :—(बोषात्) सुशिक्षिताया वाचः । घोष इति वाङ्मयम् (NG 1, 11) ।=From well-trained or cultured speech. (तन्यति) शब्दायते । तन्-विस्तारे (तना.) अत्र प्रचार द्वारा विस्तार ।=Preaches. (श्रुत्यमाना) स्तुयमाना ।=Being praised.

The same subject of whom should men serve—is continued :

तं वो धिया परमयां पुराजामजरमिन्द्रमभ्यष्युक्तेः ।
ब्रह्मा च गिरौ दधिरे समस्मिन्महाँश्च स्तोमो अर्धि वर्धदिन्द्रे ॥ ३ ॥

3. **TRANSLATION** :—O men ! living among you, I praise with respectful words, that preceptor, who is endowed with sublime intellect and good actions, who is advanced in age and free from decay in his intellectual powers. Living under this great teacher, endowed with the great wealth of wisdom, a pupil upholds the Vedic knowledge and all noble speeches. Under his guidance, the treasure of the Vedic knowledge grows day by day.

I also praise electricity along with the sun, and other objects which possess great powers. I glorify Eternal and Decayless God with mantras, with good intellect and good actions. His glory is great.

PURPORT :—Those men who obtain intellect endowed with the knowledge of electricity and other objects by the teaching of the enlightened persons and their own exertion become admirable.

NOTES & REMARKS :—(धिया) प्रज्ञया कर्मणा वा । धीरिति प्रज्ञानाम् (NG 3, 9) । धीरिति कर्मणाम् (NG 2, 1) ।=By intellect or action. (अनूषि) स्तोमि । णु-स्तुतो (नदा०) ।=Praise. (ब्रह्मा) वेदम् । वेदोब्रह्म (जैमिनीय० 4, 11, 4, 3) ।=Veda.

What should men increase—is told :

वर्धाद्यं यज्ञ उत सोम इन्द्रं वर्धाद् ब्रह्म गिरं उक्था च मनम् ।

वर्धाहैनमुषसो यामन्नक्तोर्वर्धान्मासाः शरदो द्याव इन्द्रम् ॥ ४ ॥

4. *TRANSLATION* :—I glorify the Lord of the world, whose glory is multiplied or manifested by the Yajna (consisting of the association with good) and enlightened men urging others to do good deeds. Whose glory is sung by the Vedas, admirable words of the wise, wealth and true knowledge. The dawn, nights, months, autumn and other seasons, days or enights all manifest the glory of that God.

PURPORT :—O men ! as the dealing consisting of honour to the enlightened persons and association with them on the path of righteousness increases the knowledge of electricity and other objects, great wealth and span of life, in the same manner, you should increase all good dealings day and night.

NOTES & REMARKS :—(यज्ञः) सत्सङ्गत्यादिस्वरूपः । (यज्ञः) यज्ञ देवपूजा सङ्गतिकरण दानेषु (भ्वा०) अन्न संगतिकरणार्थः । = Yajan consisting of the association with good and enlightened persons. (सोमः) प्रेरको-विद्वान् । सु-प्रसवेष्टव्ययोः (म०) मन्न प्रसवायः प्रसवः । = An enlightened man who urges others to do good deeds. (अक्तोः) रात्रेः । अत्तरिति रात्रिनाम् (NG 1,7) । = Of the night. (यामन्) यान्ति यस्मिन्सस्मिन्मासे । = On the path of righteousness.

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The same subject—whom should men serve—is continued :

एवा जज्ञानं सहसे अस्मि वावृधानं राधसे च श्रुताय ।

महामुग्रमवसे विप्र नूनमा विवासेम वृत्रतूर्येषु ॥ ५ ॥

5. *TRANSLATION* :—O wise man ! let us always and with certainty serve from all sides that great 'man' who is endowed with

and renowned for knowledge and humility for incomparable strength, working for strong infinite wealth and hearing of all sciences, full of splendour. We serve him for protection in battles. You should also serve him.

PURPORT :—*When men serve well a brave enlightened person, who is established in good virtues, actions and temperament, receive knowledge from him and enhance their strength and other virtues. What good work is there that they cannot accomplish?*

NOTES & REMARKS :—(जज्ञानाम्) विद्याविनयेषु जायमानम् ।=Being born in or renowned for knowledge and humility. (असामि) अतुलम् । (असामि) असामि प्रतिविद्धम् । सामिस्यते: षो-अन्तर्कर्मणि (दिवा.) । असुसमाप्तम् इति (NKT 6,5,23) ।=Incomparable. (राघवे) अ'सङ्ख्यधनाय । अनन्तम् अत्यधिक =For infinite wealth.

Sūktam—39

Rishi or Seer of the Sūktam—Bharadvāja, Devatā—Indra. Chhandas—Trishtup and Pankti. Svāra—Dhāvata.

What should an enlightened person do—is told :

मन्द्रस्य कवेर्दिव्यस्य बह्वेर्विप्रमन्मनो वचनस्य मध्वः ।

अपां नस्तस्य सचनस्य देवेषो युवस्व गृणते गोअग्राः ॥ १ ॥

1. **TRANSLATION** :—O great scholar! you protect the dealing of the sweet words of the highly learned person, who is the conveyor of all sciences, purifier like the fire, good in noble desires, endowed with the knowledge of a genius and gladdening all. Give us (literally unite us with) for the admirer of that person, who is lovingly united with all, for the accomplishment of noble desires—good foodstuff and sweet speech.

PURPORT :—*O enlightened person! you should endeavour in*

such a manner that we may attain divine happiness, divine knowledge and divine wealth.

NOTES & REMARKS :—(बहनेः) सकलविद्यानां कोटुरेग्नेरिव । बह-प्रापणे (स्वा०) ।=Of the conveyor of all sciences, purifier like the fire. (विप्रमन्मनः) विप्रस्य मन्म विज्ञानं यस्मिस्तस्य । विप्र इति मेधाविनाम (NG 3,15) मन्म-ज्ञाने ।=Of the person who is endowed with knowledge of a genius. (इषः) अन्नादीनिच्छा वा । इषम् इति धन्ननाम (NG 2,7) इषु-इच्छायाम् (तुदा०) ।=Food materials or noble desires.

What should the enlightened persons do —is again told :

**अयमुशानः पर्यद्रिमुक्षी अतर्धीतिभिर्ऋतयुष्युजानः ।
रुजदरुग्णां वि वलस्य सानुं पणीर्विचोभिरभि योध्दिन्द्रः ॥ २ ॥**

2. TRANSLATION :—O enlightened person ! as the sun with his attributes, upholding waters, harnessing his rays, smites down the cloud and fights to break down the top of the thick cloud, so being united with truth, desiring the welfare of all, unite with a man who is good and healthy and accomplish admirable dealings.

PURPORT :—O highly learned persons ! as the sun draws with his rays water from earth, upholds it and smites down the cloud, makes it fall down on earth and accomplishes all dealings, so you should draw all good sciences from the enlightened men, uphold them, shower them on good students, dispel all ignorance and accomplish with true knowledge (righteousness) wealth, fulfilment of noble desires and emancipation.

NOTES & REMARKS :—(उक्षा) किरणान् । उक्षा इति रश्मिनाम (NG 1, 5) ।=Rays. (अद्रिम) मेघम् । अद्रिरिति मेघनाम (NG 1, 10) ।=Cloud. (वलस्य) मेघस्य । वल इति मेघनाम (NG 1, 10) ।=Cloud.

How should the scholars behave—is told :

अयं द्यौतयदद्युतो व्यक्तून्दोषा वस्तोः शरद इन्दुरिन्द्र ।

इमं केतुमदधुनू चिदहनां शुचिजन्मन उषसश्चकार ॥ ३ ॥

3. *TRANSLATION* :—O enlightened person ! as this sun, who makes all wet through raining down water, illuminates the earth and other lightless worlds, the nights, mornings autumn and other seasons, manifests the dawns, which have their birth from the pure sun, in the same manner, you should illuminate the intellect. As the dawns uphold this resplendent sun, so uphold the light of true knowledge.

NOTES & REMARKS :—(इन्दुः) आर्दीकरः । (इन्दुः) उन्दी-क्लेदने (रघा०) ।
 =Which makes wet. (केतुम्) प्रज्ञाम् । केतुरिति प्रज्ञानाम (NG 3, 9) ।
 =Good intellect. (वस्तोः) दिनम् । वस्तोः इति ग्रहं नाम (NG 1, 9) ।
 =Day.

What should the enlightened persons do—is told :

अयं रौचयदरुचो रुचानोऽयं वासयद् व्युत्तेन पूर्वीः ।

अयमीयत ऋतुयुग्मिरश्वैः स्वर्विदा नाभिना चर्षणिप्राः ॥ ४ ॥

4. *TRANSLATION* :—O highly learned persons ! as the sun giving light to the moon and other objects, which are devoid of light, illuminates the whole world, so you should illuminate all men with true knowledge. As this sun makes all people established in joy from times immemorial with water, so unite all people with true knowledge. As this sun goes with the rapid and great rays, which create water with the law of central attraction, which gives happiness being the supporter of all men, so you should go everywhere pervading all with great virtues that unite truth and with joy producing attraction of the soul and speech.

PURPORT :—Blessed are those enlightened men, who shining

like the sun, in their souls dispels darkness of ignorance and illuminate men with true knowledge and attract them towards the observance of truth.

NOTES & REMARKS :—(ऋतेन) जलेनेव सत्येन । ऋतमिति सत्यनाम (NG 3, 10) । ऋतमिति उदकनाम (NG 1, 12) ।=With truth like water. (अश्वैः) महद्भिराशुगामिभिः किरणैः ।=With great rapid going rays. (चर्वणिप्राः) यो विद्यादिभिर्गुणैश्चर्वणीन् मनुष्यान् प्राति व्याप्नोति । चर्वणायः इति मनुष्यनाम (NG 2, 3) षट्-पालन पूरणयोः (जुहो०) ।=Who pervades all men with knowledge and other virtues.

The same subject of what should the enlightened person do—is continued :

नू गृणानो गृणते प्रतन राजन्निषः पिन्व वसुदेयाय पूर्वीः ।

अप ओषधीरविषा वनानि गा अर्वतो नृनृचसे रिरिह ॥ ५ ॥

5. TRANSLATION :—O old king ! admiring him, who glorifies God give food materials, which give perfect happiness, waters, herbs, forests without poison, cattle, horses, and good men for doing admirable work and for giving wealth to others. Pray to God soon for enlightened men for all these things.

PURPORT :—That king enjoys infinite happiness here and in the next world, who being truthful, pleases or satisfies the speakers of truth, having acquired knowledge and humility from the enlightened persons, desires the happiness of his subjects, making all happy with Yajnas and with good trees laden with fragrant flowers and fruits and creepers etc., prays to God and the enlightened men for the growth of water, plants, and for the increase of happiness of the trees, cows, horses and men.

NOTES & REMARKS :—(नू) क्षिप्रम् । अतः ऋचितुनुर्धति दीर्घः । नू इति क्षिप्रनाम (NG 2, 15) ।=Quickly. (पिन्व) सेवस्य । पिबि-सेवने (ष्वा०) ।

=Serve. (ऋचसे) प्रशंसिताय कर्मणे । ऋच-स्तुतो (बुदा०) ।=For the performance of admirable work. (रिरीहि) याचस्य । रिरीहीति याच्ञाकर्माणः (NG 3, 19) ।=Pray to God.

Sūktam—40

Rishi or Seer of the Sūktam—Bharadvaja, Devatā—Indra, Chhandas—Trishtup and Pankti of various kinds, Svaras-Dhaivata and Panchama.

What should a king do—is told :

इन्द्र षिब तुभ्यं सुतो मदायाव स्य हरी वि मुञ्चा सखाया ।

उत प्र गाय गृणा आ निषद्याथा यज्ञाय गृणाते वयो धाः ॥ १ ॥

1. *TRANSLATION* :—O king ! drink that Soma (juice of Soma the moon creeper and other invigorating herbs) which is extracted for your joy. Put an end to your suffering thereby and decide your duty. Praise those men of the State and the subjects, who like the two joint horses remove miseries, being friends to one another. Being seated in the assembly of the enlightened persons, uphold desirable long life for the admirer of the *Vidya* (true knowledge) and *Dharma* (righteousness, duty) and the person who is ever truthful.

PURPORT :—O king ! being free from all diseases and healthy by drinking the juice of Soma and other invigorating herbs, deciding truth and untruth, admiring all friends. taking your seat in the assembly of the enlightened persons, preaching true justice, urging upon all boys and girls to acquire knowledge with the observance of *Brahmacharya* (abstinence) for a long period and make all your subjects, long lived.

NOTES & REMARKS :—(हरी) संयुक्तावस्थाविब राजप्रजाजनी । हरी इन्द्रस्य

बादिष्टोपयोजनानि (NG 1,15) ।=Officers of the State and the people who are like two horses. (स्य) निश्चिनुहि । (स्य) वो-अन्त कर्मणि (दिवा०) अत्र दुःखान्तं नृत्वा निर्वारयम् ।=Decide. (यज्ञाय) यो यजति सत्येन सङ्गच्छते । यज-देवपूजा सङ्गतिकरणदानेषु (स्वा०) अत्र सङ्गतिकरणम् ।=For a person who is united with truth i. e. is ever truthful.

What should men eat and drink—is told :

अस्यं पिब यस्य जज्ञान इन्द्र मदायु क्रत्वे अपिबो विरप्तिन् ।
तमु ते गावो नर आपो अद्रिरिन्दुं समहन्पीतये समस्मै ॥ २ ॥

2. TRANSLATION :—O great king ! drink this juice for your rapture and development of intellect. Being renowned, drink this Soma again. Like the cloud pervading water, let the men, like the rays of the sun and women of peaceful disposition, like the water take this juice. Being ready for this drinking of Soma (juice of the invigorating herbs) drink it well, at proper time.

PURPORT :—O king ! eat and drink those things and urge upon others to take them, which may increase intellect and strength, never drink yourself nor allow others to drink that which badly affects or impairs intellect.

NOTES & REMARKS ।—(विरप्तिन्) महान् । विरप्तीति महन्नाम (NG 3, 3) ।=Great. (गावः) किरणा इव । गाव इति रश्मिनाम (NG 1, 5) ।=Like the rays of the sun. (इन्दुम्) जलम् । इन्दुरिति उदकनाम (NG 1, 12) ।=Water. (अहान्) व्याप्नुवन् । अह-व्याप्तो (स्वा०) ।=Pervading.

What should the king and the officers of the State do—is further told :

समिद्धे अग्नौ सुत इन्द्र सोम आ त्वां वहन्तु हरयो वहिष्ठाः ।
त्वायता मनसा जोहवीमीन्द्रा याहि सुविताय महे नः ॥ ३ ॥

3. TRANSLATION :—O king ! giver of prosperity, let those

men who are powerful and rapid going [like the horses and who are conveyors of great delight, bring you here when the fire is kindled and the great juice of soma and other invigorating herbs has been extracted. O Indra! destroyer of poverty and misery, come here to give us great impetus and encouragement as I invoke with devoted mind, desiring you intensely.

PURPORT :—O king ! with the help of the best men and having tested well the Vaidyas (physicians) get the food and juices prepared by experts, take them, create unity among the subjects, protect them, attain prosperity and make us also prosperous.

NOTES & REMARKS :—(हरयः) अश्व इव मनुष्याः । हरयः इति मनुष्य-
नाम (NG 2, 3) । = Men powerful and rapid going like the horses.
(सुविताय) प्रेरणाय । (सुविताय) बु-प्रसन्नैश्वर्ययोः (स्वा०) प्रसन्नः प्रेरणा । = For impetus
or impulsion, encouragement. (इन्द्र) दुःखदारिद्र्यविदारक । इन्द्रुः-इन्द्रन्
शत्रूणां दारयितावा (NKT 10, 1, 8) । अत्र दुःखदारिद्र्यादि स्वाणां शत्रूणाम् । = Dest-
royer of misery and poverty.

What should king and officers of the State do—is told :

आ याहि शश्वदुशता ययाथेन्द्र महा मनसा सोमपेयम् ।

उप ब्रह्माणि शृण्व इमा नोऽथा ते यज्ञस्तेन्व३ वर्यो धात् ॥ ४ ॥

4. TRANSLATION :—O king ! giver of great wealth, come here to attend the [Yajna (dealing that increases good knowledge and conduct) which upholds or ennobles your and our life. Along with the enlightened persons, who desires the welfare of all and with great mind, endowed with true knowledge, listen to the Vedas, go constantly or be active and come to drink the Soma (juice of the invigorating herbs) which is worth drinking.

PURPORT :—O enlightened king and other persons ! you should associate yourselves with great scholars, taking food and drink,

which increase intellect and strength, consulting one another, enhance your span of life or age with the observance of Brahmacharya (abstinence) and other means, so that all may be absolutely truthful and large hearted.

NOTES & REMARKS :— (उद्यता) कामयमानेन विदुषा सह (उद्यता) वश-
कान्तो (अदा०) कान्तिः कामना ।=With an enlightened person who
desires the welfare of all. (यज्ञः) सद् विद्याव्यवहारवर्धको व्यवहारः । यज्ञे-देवपूजा
सङ्गति करणदानेषु (भ्वा०) घन देवपूजा सङ्गतिकरणार्थं ।=Dealing which
increases good knowledge and conduct.

The same subject of king and officer of the state—is continued :

यदिन्द्र दिवि पार्ये यद्व्यग्यद्वा स्वे सदेने यत्र वासि ।

अतो नो यज्ञमवसे नियुत्वान्तसुजोषाः पाहि गिर्वणो मरुद्भिः ॥ ५ ॥

5. TRANSLATION :—O enlightened king ! admired with
cultured speech, guard our Yajna (the just dealing which should
be ever respected) along with good men, loving and serving equally,
whether you are in your most desirable state which is true and
which should be nourished well or are at your abode anywhere
else, being like God who is controller of all, come for our protection
and advancement.

PURPORT :—O king ! you should constantly protect your
state preach truth, regard all like your own self, and nourish your
subjects impartially along with large hearted and righteous members
of the council or assembly.

NOTES & REMARKS :— (दिवि) कम्पनीये ।=Desirable. (पार्ये) पालयि-
तव्ये राज्ये ।=In the State that should be nourished well. (यद्व्यग्यं)
यथार्थम् ।=True. (यज्ञम्) सत्कर्तव्यं न्यायव्यवहारम् ।=Just dealing that
should ever be respected. (नियुत्वान्) नियन्तेश्वर इव । नियुत्वान्तिश्वरनाथ
(NG 2, 21) ।=Like God who is controller of all.

Sūktam—41

Rishi or Seer of the Sūktam—Bharadvāja. Devatā—Indra. Chhandas—Trishtup and Pankti of various kinds. Svaras Dhaivata and Panchama.

What should a king do—is told :

अहेलमान उष याहि यज्ञं तुभ्यं पवन्त इन्द्रवः सुतासः ।
गावो न वज्रिन्स्वमोको अच्छेन्द्रा गहि प्रथमो यज्ञियानाम् ॥ १ ॥

1. *TRANSLATION* :—O wielder of arms and missiles and giver of great prosperity king (Indra) ! You, who are honoured as the best guardian of the subjects, come to our home to provide us delicacies of life purified by the Some-creeper-juice as the cows come to their shed.

PURPORT :—O king, being honoured from all sides by your subjects on account of your good virtues, come duly to the dealing of the nourishment of the State. As the cows come to their calves and their shed, in the same manner, you should attain humility in order to sustain your subjects.

NOTES & REMARKS :—(अहेलमानः) सत्कृतः । हेड मनादरे (म्वाः) अहेलमानः अमाहतः सत्कृतः । = Honoured. (इन्द्रवः) सोमलताघुदकादीनि । इन्द्रुः इत्युदकनाम (NG 1, 12) := Soma (moon creeper and waters etc.). (मोकः) निवासस्यावम् । मोक निवासनामोच्यते (NKT 3, 1, 3.) := Abode, dwelling place.

What should king do—is further told :

या तं काकुत्सुकृता या वरिष्ठा यया शश्वत्पिबंसि मध्वं ऊर्मिम् ।
तया पाहि प्र तं अध्वर्युरस्थ्यात्सं ते वज्रो वर्ततामिन्द्र गव्युः ॥ २ ॥

2. *TRANSLATION* :—O king ! upholder of the Dharma (righteousness) your well-trained speech is best endowed with the

utterance of truth, is the best, with that you drink constantly the juice of the sweet articles liket he stream or wave. The ministrant priest who desires non-violent dealing is standing before you. Let your thunderbolt-like band of arms and missiles work and with that well-trained speech protect all your subjects, desiring the kingdom of the earth.

PURPORT :—Let the king and officers of the State attain well-refined speech endowed with knowledge and shining with the utterance of truth. By that they should accomplish and nourish dealings of the subjects constantly.

NOTES & REMARKS :—(काकुत्) सुशिक्षिता वाक् । तूकाकुरिति वाङ्नाम (NG 1, 11) ।=Well refined speech. (अश्वयुः) आत्मनोऽश्वरमहिंसाव्यवहारं कामयमानः । अश्वरइतियज्ञनाम अश्वरतिसिद्धा कर्मात् प्रविशेधः (NKT 1,3,8,) । =Desiring non-violent dealing. (गन्धः) गो पृथिवीराज्यमिच्छुः गौरिति पृथिवीनाम (NG 1, 1) ।=Desiring the kingdom of the earth.

What should king do and for whom – is told :

एष द्रप्सो वृषभो विश्वरूप इन्द्राय वृष्णो समकारि सोमः ।

एतं पिब हरिवः स्थातरुग्र यस्येशिषे प्रदिवि यस्ते अन्नम् ॥ ३ ॥

3. **TRANSLATION** :—O firm and splendid king ! followed by excellent men, this Soma (juice of the great herbs) which destroys the wicked, is showerer of happiness and omni-form has been pressed for the attainment of great wealth and generating strength. Drink it as it conveys to you food in the highly desirable dealing, of which you are the master.

PURPORT :—That king alone gets all honour, whose arrangements are all good, who has good drugs and medicines, good and strong army and the enlightened and righteous persons incharge of various departments.

NOTES & REMARKS :—(द्रष्टः) दुष्टानां विमोहनम् । दुष्-दृष्टं मोहनयोः (भ्वा.) ।=Destroyer or charmer of the wicked. (प्रदिवि) प्रकर्षेण कमनीये व्यवहार ।=In the most desirable dealing. (हरिवः) प्रशस्तमनुष्ययुक्त । हरय इति मनुष्यनाम (NG 2, 3) ।=Accompanied or followed by very good men.

What should a king do—is again told :

सुतः सोमो असुतादिन्द्र वस्यानयं श्रेयाञ्चिकितुषे रणांय ।
एतं तित्तिर्व उपं याहि यज्ञं तेन विश्वास्तविषीरा पृणस्व ॥ ४ ॥

4. **TRANSLATION** :—O king, endowed with great wealth and surpassing the strength of the foes, the combination of great wealth, which is required for the battle decided after great deliberation, which is very beneficial and cause of help to others and gathered from untapped sources, come to this Yajna which is worthy of unification and thereby gladden all your powerful armies.

PURPORT :—Those kings who gather much material even for an insignificant battle, can make all their subjects happy by achieving victory over all their enemies.

NOTES & REMARKS :—(सोमः) महेश्वर्ययोगः । (सोमः) सु-प्रसवैश्वर्ययोः (स्वा.) । यज्ञ ऐश्वर्यार्थकः ।=Combination of great wealth. (तित्तिर्वः) शत्रूणां बलं तरित उल्लङ्घयितः । सु—प्लवनसन्त रणयोः (भ्वा.) ।=Surpassing the strength of the foes. (यज्ञम्) सुसङ्गमनीयम् ।=Worthy of good unification.

What should a king do and how—is told :

ह्यामसि त्वेन्द्र याह्यर्बाडरं ते सोमस्तन्वे भवाति ।
शतक्रतो मादयस्वा सुतेषु प्रास्माँ अब पृतनासु प्र विक्षु ॥ ५ ॥

5. **TRANSLATION** :—O prosperous king ! endowed with

infinite wisdom and good actions, go to drink that Soma (the juice of the great invigorating herbs) which strengthens your body. We call on you, to come and protect us when the wealth has been gathered. Be glad and delight us well in the armies during a battle and among men in general.

PURPORT :—*That king, who justly protects all his subjects with his wealth, is admired, lives long, is happy and delights all.*

NOTES & REMARKS :—(मादयस्वा) आनन्दाऽऽनन्द्य वा । अत्र संहितायामिति दीर्घः । मदी—हर्षे (दिवा.) ।=Be glad and delight us. (पुतनासु) मनुष्येषु सेनासु वा । पुतना इति मनुष्यनाम (NG 2, 3) ।=Men, army. (सुतेषु) निष्पन्नैश्वर्येषु । शु-प्रसवैश्वर्ययोः । ऐश्वर्याकंकः ।=When the wealth is gathered and there is prosperity.

Sūktam—42

Rishi or Seer of the Sūktam-Bharadvāja, Devata-Indra. Chhandas-Ushnik and Anushtup of various kinds. Svaras-Rishabha and Gandharva.

How should the officers and people of the State deal with one another — is told :

प्रत्यस्मै पिपीषते विश्वानि विदुषे भर ।

अरंगमाय जग्मयेऽपश्चाद् दध्वने नरे ॥ १ ॥

1. **TRANSLATION** :—O highly learned king ! bring for the advancement of knowledge all desirable and necessary articles to this enlightened and reliable person, who is well-versed in many sciences, who desires to protect us and is a great leader in all good dealings. Let him also give good things to you in return, for your joy.

PURPOR :—*That king, who uses his wealth and power for the sake of the enlightened persons and those scholars who endeavour to bring about the welfare of the king and his subjects, always become exalted.*

NOTES & REMARKS :—(पिपीवते) पातुमिच्छते । (पिपीवते) पा रक्षणे (अर्थाः) सन्नन्तप्रयोगः । = For him who is desirous of protecting. (अरुणमाय) यो विद्याया अरे पारं गच्छति तस्मै । अरुण=अलम गच्छ-गती गतेस्त्रिष्वर्थोऽप्यत्र ज्ञानात्यर्थं ग्रहणम् । = Well-versed in many sciences, literally, he who goes to the other side of the Vidya or true knowledge. (अपमृदाददधने) उत्तमेषु व्यवहारेष्वग्रगामिने । = For a leader in all good dealings. (अगमये) विज्ञानाधिक्याय । = For the abundance of knowledge science.

What should men do - is further told :

एमेनं प्रत्येतन् सोमेभिः सोमपातमम् ।

अमंत्रेभिश्च जीषिणामिन्द्रं सुतेभिरिन्दुभिः ॥ २ ॥

2. TRANSLATION :—O men ! trust this king, who is giver of wealth, who desires to have upright and righteous persons, who is Chief among the drinkers of Soma (the juice of invigorating herb) and go to him with the juice of the herbs or wealth (in the form of revenues etc.) with delighting water, and good vessels (in which those waters or juices are stored).

PURPORT :—O officers and subjects of the State ! you should trust truthful and enlightened king, and his ministers and they should trust you, so that bliss and joy may grow on both sides.

NOTES & REMARKS :—(प्रत्येतन्) प्रतीतिं कुर्वत । प्रति एतन् इज गतो प्रतीतिः विश्वासः । = Trust. (इन्दुभिः), आनन्दकरैश्चरैः । इन्दुरिति उदकनाम (NG 1 : 12) । = With delighting water (ऋजीषिणम्) ऋजूनां सरसानां घामिकार्णा जनानामीषितु शीलम् (ऋजीषिणम्) ईष-गतिहिता दशनेषु (प्या.) गतेस्त्रिष्वर्थे प्रपत्यर्थम् आदाय व्याख्यात, शक्यते । = Approaching the upright and righteous persons.

What should men do with one another—is told :

यदी सुतेभिरिन्दुभिः सोमैभिः प्रतिभूषय ।

वेदा विश्वस्य मेघिरो धृषत्तन्मिदेषते ॥ ३ ॥

3. *TRANSLATION* :—O enlightened persons ! if you adorn the king, who is unifier of all is subduer of the wicked and who approaches you with respect and who knows political science well, (in theory and practice—with delighting wealth), he also will adorn you with good virtues.

PURPORT :—Those, who honour good men, adorn all with good virtues.

NOTES & REMARKS :—(इन्दुभिः) आनन्दकरैः । इन्दुः उन्दी—पलेवने (रुषा.) अल आनन्देन क्लेदनम्—आर्दकिरणम् इत्यर्थः । = Delighting. (मेघिरो) सङ्गता । मेघ—मेघा सङ्गमनयोहिषायांच अल संगमनायंकः (स्वा०) । = Unifier. (ईषते) प्राप्नोति । ईषतीति गतिकर्मा (NG 2,14) : = Approaches or attains.

How should men behave—is further told :

अस्माअस्मा इदन्धसोऽध्वर्यो प्र भरा सुतम् ।

कुवित्समस्य जैन्यस्य शर्घतोऽभिशस्तेरवस्परत् ॥ ४ ॥

4. *TRANSLATION* :—O non-violent person ! uphold from all sides for this and other deserving men, food grains and other things and like—wise the admirable strength which is able to conquer enemies in great measure and thereby nourishes us.

PURPORT :—Those highly learned persons should be considered to be very fortunate who dedicate, or offer all good things to others and protect others to the best of their power.

NOTES & REMARKS :—(शर्घतः) बलस्य । शर्घ इति बलनाम (NG 2,9) । = Of the strength. (जैन्यस्य) जेतुं योग्यस्य । = Able to conquer foes. (अभिशस्तेः) अमितः प्रशंसितस्य । अभि+शंसु-स्तुतो : । = Admired from all sides. (अवस्परत्) पालयति । अव+स्तु प्रीति सेवनयोः (स्वा.) प्रीत्या सेवकं पालयन्नेव । = Nourishes, supports.

Sūktam—43

Rishi or Seer of the Sūktam—Bharadvāja. Devata—Indra.
Chhanda—Ushnik. Svara—Rishabha.

What should men do—is told :

यस्य त्यच्छम्बरं मदे दिवोदासाय रुन्धयः ।

अयं स सोम इन्द्र ते सुतः पिब ॥ १ ॥

1. **TRANSLATION** :—O Indra ! conveyor of great wealth or prosperity, drink this Soma—juice which is increaser of intellect and strength and which has been pressed out for you. As the sun smites down cloud, for the sake of the giver of knowledge] who gives delight, slay a wicked person, who troubles others. Destroy that man, who desires to do bad deeds.

PURPORT :—O king and officers of the State ! you should duly punish those wicked persons, who trouble the righteous men. Being yourself healthy and free from all diseases, you make all your subjects healthy.

NOTES & REMARKS :—(शम्बरम्) मेघमिव । शम्बर इति मेघनाम (NG 1, 10) ।=Like the cloud. (दिवोदासाय) विज्ञानप्रदाय । दिवुषातोर्गत्ययमादाय तस्य लिप्त्वर्थेयु ज्ञानार्थं ग्रहणमत्र । दासु-दाने (म्वा०) ।=For the giver of knowledge. (रुन्धयः) हिंसय । रुध-हिंसासंज्ञायो (दिवा.) अन्नहिंसार्थकः ।=Destroy, slay.

TRANSLATOR'S NOTES :—It is wrong on the part of Shri Sayanacharya, Prof. Wilson and Griffith to take *Shambara* as the name of a particular demon and *Divodasa*, the name of a particular king, as it is against the principle of the Vedic Terminology enunciated by Sayanacharya himself in his Introduction to the Commentary on the Rigveda and opposed to the Vedic Lexicon Nighantu which clearly tells that *Shambara* means cloud शम्बर इति मेघनाम (NG

1, 10) This self contradiction makes Sayanacharya's Commentary on the Vedas unreliable. Western Scholars have generally followed him and committed the same blunder.

What should a king do—is further told :

यस्य तीव्रसुतं मदं मध्यमन्तं च रक्षसे ।

अयं स सोमं इन्द्र ते सुतः पिब ॥ २ ॥

2. *TRASLATION* :—O giver of strength Indra ! drink this Soma (juice of good drugs and herbs etc.) which has been pressed out for you, whose gladdening draught, extracted with splendid acts you guard, in the middle and end.

PURPORT :—O enlightened king ! you should manifest such medicines, as increase the happiness of all.

NOTES & REMARKS :—(तीव्रसुतम्) तीव्रं स्तेजास्त्वभिः कर्मभिर्निष्पादितम् ।
=Accomplished by splendid acts.

What should men do—is told :

यस्य गा अन्तरश्मनो मदे हृलहा अवासृजः ।

अयं स सोमं इन्द्र ते सुतः पिब ॥ ३ ॥

3. *TRANSLATION* :—O destroyer of all diseases—Indra ! drink this Soma (juice of the herbs which is the destroyer of diseases) which has been pressed out for you, within the cloud producing which are the firm rays of the sun.

PURPORT :—O highly learned persons ! prepare the Soma according to the prescribed method of the medical science and taking it duly, be healthy and free from all diseases. (Its molecules are there in the middle of the clouds.)

NOTES & REMARKS :—(अश्विनः) मेघस्य । अस्मा इति मेघनाम (NG 1, 10) । = Of the cloud.

What should they do—is told :

यस्य मन्दानो अन्धसो माघोनं दधिषे शवः ।

अयं स सोमं इन्द्र ते सुतः पिब ॥ ४ ॥

4. **TRANSLATION ;—**O best among the physicians—Indra ! drink this Soma-juice, which enables you to become prosperous and which has been pressed out for you, by taking which being glad and glorifying God, you uphold the strength of a wealthy and healthy man.

—**PURPORT :—**O men ! you should always take that juice and food which increases strength, intellect and happiness.

NOTES & REMARKS :—(मन्दानः) स्तुवन् आनन्दन् । मदि-स्तुति मोदमदस्वप्न कान्ति गतिषु (श्वा०) अन्नं स्तुति मोदायग्रहणम् । = Glorifying God and enjoying bliss. (सोमः) ऐश्वर्यकरो रसः । घृ-प्रसवेः श्वर्ययोः अन्नं ऐश्वर्यायग्रहणम् । = The juice which causes great wealth by making a man healthy and strong.

Sūktam—44

Rishi or Seer of the Suktam—Shanyer Brashaspatya. Devata—Indra. Chhandas—Ushnik, Pankti and Trishtup of various kinds. Svaras—Rishabha, Pancaama and Dhaivata.

What should king and his ministers do—is told :

यो रयिवो रयिन्तमो यो धुम्नैर्धुम्नवत्तमः ।

सोमः सुतः स इन्द्र तेऽस्ति स्वधापते मदः ॥ १ ॥

1. **TRANSLATION :—**O lord of food-wealthy king ! he who is the wealthiest and most glorious man endowed with wealth and

good reputation should be accepted by you with honour and the wealth required by him should also be utilised properly.

—**PURPORT** :—O king and officers of the State ! you should keep in your State many wealthy and enlightened persons so that the prosperity may grow even more.

NOTES & REMARKS :—(धुम्नेः) धनैर्यशोभिर्वा । धुम्न् इति धननाम (NG 2,10): धुम्न द्योततेयशो वा धननामे (NKT 5, 5): ।=By wealth or good reputation. (सोमः) ऐश्वर्यम् । (सोमः, धु—प्रसवेःश्वर्ययाः (स्व।०) नव ऐश्वर्यमिदमहम् ।=Wealth, prosperity. (स्वधापते) अन्नस्वामिन । स्वधा इति अन्नाम (NG 2,7): ।=Lord of food.

What should men do—is told :

यः शुग्मस्तुविशग्म ते रायो दामा मत्तीनाम् ।

सोमः सुतः स इन्द्र तेऽस्ति स्वधापते मदः ॥ २ ॥

2. TRANSLATION :—O (endowed with abundant wealth)—king ! you are the possessor of much happiness and lord of food, may the abundant wealth which has been acquired by you, which is giver of happiness and worthy of being given to thoughtful, wise persons, increase your glory or reputation regarding your *Dharma* or righteousness. May it be giver of delight to the wise.

PURPORT :—Those men, who advance the cause of *Dharma* (righteousness) and *Vidya* (true knowledge) by the help of the wealth they possess, enjoy much happiness and wealth.

NOTES & REMARKS :—(दुविशग्म) दुवि बहुविधानि शग्मानि सुखानि यस्य तत्सम्बुद्धौ । दुवि इति बहुनाम (NG 3,1): शग्मम् इति सुखनाम (NG 3,6): ।
—Having much happiness. (दामा) दातुं योग्यः ।=Worth giving.

What should men do - is further told :

येन वृद्धो न शवंसा तुरो न स्वार्भिरूतिभिः ।
सोमः सुतः स इन्द्र तेऽस्ति स्वधापते मदः ॥ ३ ॥

3. *TRANSLATION* :—O king ! upholder of your articles, increase that soma—juice of various nourishing herbs and plants which is giver of delight to you and which has been pressed out by you with your wealth and strength, along with your protective powers like an old experienced man and a man, who is destroyer of the wicked.

PURPORT :—O men ! always have that industriousness by which even old men become energetic like the young.

NOTES & REMARKS :—(शवंसा) बलेन । शन इति बलनाम (NG 2,9) : ।
=By strength. (सुतः) हिसकः । तुरो—गतित्वरण हिसनयोः (दिवाः) घन हिसना-
बंकः । =Violent, destroyer of the wicked.

Who is to be admired be men—is further told :

त्यमु वो अप्रहणं गृणीषे शवंसस्पतिम् ।
इन्द्रं विश्वासाहं नरं मंहिष्ठं विश्वचर्षणिम् ॥ ४ ॥

4. *TRANSLATION* :—O men ! for your welfare, I praise that very great leader, who does not kill or harm anyone with injustice, who is lord of strength and army, who is subduer of all armies of enemies, who has under him all righteous men (as superintendents of different departments) and who is destroyer of the wicked foes.

PURPORT :—O men ! you should admire that leading person, who is ever just, bearer of all troubles, large hearted, expert in warfare and administration of the State, destroyer of the wicked and firmly zealous.

NOTES & REMARKS ;—(गृणीषे) स्तोमि । घनतिष्ठत्यप्येनेद् स्थाने से।

यु—शब्दे (स्तुतो) (क्रया.) । = Praise. (विश्वचर्षणिम्) विश्वचर्षणयो घामिका मनुष्या
कार्यवष्टारो यस्य तम् (चर्षणयः इति मनुष्यनाम (NG 2,3):) = He who has under
him righteous men as superintendents of various departments.
(बहिष्ठम्) बलिशयेन महान्तम् । महि-बुद्धो (स्वा.) : । = Very great.

What should men do—is further told :

यं वर्धयन्तीगिरः पतिं तुरस्य राधसः ।
तमिन्वस्य रोदसी देवी शुष्मं सपर्यतः ॥ ५ ॥

5. TRANSLATION :—O men ! well-trained and refined
speeches increase or sing the glory of that lord of the wealth that
removes all miseries. Both heaven and earth which are charming and
desirable serve his might. You should also increase his power and
serve him.

PURPORT :—Those persons, who support a man, who is advanced
in good virtues, noble deeds and fine temperment, enjoy kingdom
composed of five elements in due proportion.

NOTES & REMARKS :—(तुरस्य) दुःखहिसकस्य । तूरी—गतिस्वरणाहिसन्धीः ।
(रि) बह हिंसायकः । = Of the destroyer or remover of miseries.
(सपर्यतः) सेवेते । सपर—पूजायाम् (कण्ठवादिः) अन्न-पूजनं सेवा । = Serve.

What should men do —is further told :

तद् बुक्थस्य बृहण्द्रायोपस्तृणीषणि ।
विषो न यस्योतयो वि यद्रोहन्ति सुक्षितः ॥ ६ ॥

6. TRANSLATION :—O men ! let us increase by the growth
of admirable work, the shelter like a covering that prosperous king,
whose protection occurring in the same place go on growing with
deliberation like wise men's movements.

PURPORT :—O men ! those persons grow from all sides who

like wisemen increase wealth or prosperity by protecting people.

NOTES & REMARKS :—(उक्थस्य) प्रशंसितस्य कर्मणः । (उक्थस्य) वचनपरिभाषणो (व.) : । = Of admirable work. (वर्धणा) वर्धनेन । = By growth or development. (विपः) मेघादौ । विप इति मेघविनाश (NG 3,15) । = Wise men. (उपस्तुणीवणि) उपाच्छादनीयम् । पातु सुदिविचिरचित्सिधिम्यस्यम् (उगा 2—7) इति वक्तु प्रत्ययः उपस्तुम्—आच्छादने (स्वा.) : । = Shelter or covering.

What should a king do by doing what—is told :

अविदुद दक्षं मित्रो नवीयान्पुनो देवेभ्यो वस्यो अचेत् ।
ससवान्स्तौलाभिधौतरीभिरुह्या पायुरभवत्सखिभ्यः ॥ ७ ॥

7. TRANSLATION :—O king ! he who being of young age, nourishing friend of all, having abundant and good foodgrains and protecting with strong armies shaking the foes, arranges for proper dwelling places for the enlightened friends, and becomes a true friend, guarding men, attains incomparable strength.

PURPORT :—O men ! that king alone can get true strength for the protection of the righteous persons, who is friend of all, young (energetic) endowed with wealth and grains, protector of all, having big and strong army and highly learned.

NOTES & REMARKS :—(दक्षम्) बलम् । दक्ष इति बलनाम (NG 2,9) : । = Strength. (ससवान्) प्रशस्तानि ससानि विद्यन्ते यस्य सः । ससमित्यन्ननाम (NG 2,7) : । = Possessing good stock of good food-grains. (धौतरीभिः) शत्रूणां कम्पयित्वोपि सेनाभिः । धुञ्—कम्पने (स्वा०) : । = With armies shaking the enemies.

What should men gain, what and how should they do—is told :

अतस्य पृथि वेधा अपायि श्रिये मनांसि देवासो अक्रन् ।
दधानो नाम महो वचोभिर्वपुदृश्ये वेन्यो व्यावः ॥ ८ ॥

8. TRANSLATION :—O men ! as a wise person protects for

prosperity in the path of truth-and the enlightened men turn their minds to this object, a desirable and charming person having good and beautiful body to look at and gaining reputation by uttering good words protects all, so you should also try to do.

PURPORT :—*Treading upon the path of righteousness, men should determine to increase wealth and with that wealth, they should support the orphans, advance the cause of Vidya (knowledge) and Dharma (righteousness) distribute medicines for the suffering and construct good roads and in this way, they should spread their name and fame in all directions.*

NOTES & REMARKS :—(वेद्याः) मेधावी । वेद्याइति मेधाविनाम (NG 3,15) । =A genius. (वपुः) सुन्दर शरीरम् । वपुर्इति रूपनाम (NG 3,7) । =Beautiful body. (वेद्यः) कमनीयः । वी—वति व्याप्ति प्रजनकास्त्यसनखादनेषु (यदा.) अलकान्त्यर्चमादाम व्याख्याः । =Charming.

How should kings and their subjects do good to one another—is told :

द्युमत्तं दत्तं धेह्यस्मे सेधा जनानां पूर्वीररांतीः ।
वर्षीयो वयः कृणुहि शर्चीभिर्धनस्य सातावस्माँ अविद्धि ॥ ६ ॥

9. TRANSLATION :—O king ! with your wisdom and good actions along with your subjects bestow on us the most illustrious strength endowed with the light of knowledge. Accomplish your work, ward off the miserliness of the people even though that may be ancient. Lead a very good life and attain good age. Make us also partners in the distribution of riches.

PURPORT :—*The subjects should pray to the ruler in this manner :—O king ! we may always increase your strength if you make us very mighty, devoid of miserliness, longlived on account of the observance of Brahmacharya (abstinence) industrious and fearless by protecting us and urge us to accomplish Dharma (righteousness), wealth, fulfilment of noble desires and emancipation.*

NOTES & REMARKS :—(अरातीः) अदानक्रियाः । रा-दाने (ज०) ।
 = Miserliness. (साती) संविभागे । षण—संभक्तौ (ष्वा०) : ।=In the act of
 distribution. (सचीभिः) प्रज्ञाभिः कर्मभिर्वा प्रज्ञाभिः सह । सचीति प्रज्ञानाम
 (NG 2,9) सचिन्ति कर्मनाम (NG 2,1) : ।=With wisdom, good action
 and with the subjects.

Where should the king and his subjects urge upon one another—is told :

इन्द्र तुभ्यमिन्मघवन्नभूम वयं दात्रे हरिवो मा बि वेनः ।
 नकिरापिर्ददशे मर्त्यत्रा किमङ्ग रघ्नचोदनं त्वाहुः ॥ १० ॥

10. TRANSLATION :—O very dear wealthy king ! you have many admirable men as your assistants or followers, let me be liberal donors to you, who are giver of happiness. Please do not look down upon us. Let me be like your kith and kin and may not look upon you adversely. What do you desire among men. Because the enlightened persons call you impeller for the acquirement of wealth, therefore, we take shelter in you.

PURPORT :—O king and his subjects ! as you urge upon one another to do noble deeds with wealth and by giving happiness in the same manner, unitedly you should administer justice and have all just dealings.

NOTES & REMARKS :—(हरिवः) प्रशंसितमनुष्ययुक्त ।=He who has admirable good persons as assistants or ministers etc. (रघ्नचोदनम्) घनस्य प्राप्तये प्रेरकम् । राघ इति घननाम (NG 2,10) : ।=Urging upon men to acquire wealth. (वेनः) कामयथाः ।=Desires.

What should men do and not do—is told :

मा जस्वने वृषभ नो ररीथा मा ते रेवतः सुख्ये रिषाम ।
 पूर्वाष्टं इन्द्र निषिद्यो जनैषु जह्यसुष्वीन्म वृहापृणतः ॥ ११ ॥

11. TRANSLATION :—O mightiest king ! destroyer of all

miseries, do not give us up to a wicked king, who is taking other's property unjustly, may we never suffer in your friendship, who are endowed with abundant wealth. Give us those good acts which lead us to our true welfare. Destroy the wicked ignoble persons. Keep us away from a wicked man, who gives us trouble.

PURPORT :—O king ! do not keep us under those persons, who give us trouble. Convey to us those acts which lead to our welfare. Let us also do such good acts for you. Thus being friendly to one another, let us achieve desired objects.

NOTES & REMARKS :—(जस्वने) अन्यायेन परस्वप्रापकाय दुष्टाश्च राज्ञे ।
 वसु—हिंसायाम् (परा०) पराचापहरणं हिंसवः ।=For a wicked king who
 takes other's property. (अपुणतः) दुःखदातुर्दुर्जनात् । पुण—प्रीणाने (तुदा.)
 अम्रीणनं दुःख प्रदानम् ।=From a wicked person who gives trouble.

What should a king do like and for whom—is told :

उदभ्राण्णीव स्तनयन्नियतीन्द्रो राधांस्यश्व्यानि गव्या ।
 त्वमसि प्रदिवः कारुधाया मा त्वाढामान आ दभन्मघोनेः ॥ १२ ॥

12. TRANSLATION :—As the lightning impels the rain-clouds, so the good king, uttering good words and upholding learned artists and artisans send riches, which bestow happiness that are beneficial to the horses and cattle. He is the supporter or lover of the wealthy persons, intensely desiring the welfare of all. Let not the miserly fellows harm you. Let them not give trouble to the rich. If you behave in this manner, who is it that will not bow before you.

PURPORT :—There is simile used in the mantra. He alone can acquire wealth, foods—grains, kingdom and animals, whose army is strong like the band of the clouds, forceful like electricity and, who gathers all virtuous persons.

NOTES & REMARKS :—(राधांसि) सर्वसुखकराणि घनानि । राध इति घननाम (NG 2,10) राध संसिद्धी (स्वा.) । सर्वेषां सुखसाधकम् इत्यार्थः ।=Riches which bestow happiness on all. (काश्यायाः) विदुषां शिल्पीनां धारयिता । काशः—कृन् करणे कृतापात्रिमिस्वदिसाध्यशृष्य उण् (उणा.) 1,1) इत्युण् शिल्पकारः । =Upholder of the learned artists and artisans. (अवामानः) अदातारः (दु) आरणापोषणयोः (बुहा.) । Miserly, niggardy.

Who is fit to be a king—is told :

अध्वर्यो वीर प्र महे सुतानामिन्द्राय भर स ह्यस्य राजा ।
यः पूर्यामिरुत नूतनाभिर्गीर्भिर्वावृधे गृणातामृषीणाम् ॥ १३ ॥

13. **TRANSLATION** :—O (non-violent in spirit but destroyer of the wicked enemies) king ! he alone is fit to be the ruler of this State, whose power is enhanced by the ancient and recent words of the admiring knowers of the meanings of the mantras. Hold (utter) these inspiring words for the development and growth of all articles that have been prepared.

PURPORT :—He alone is fit to nourish and make the state advanced, who is trained well by absolutely truthful enlightened persons and administrator of justice. He alone becomes a good scholar, who hears the teachings given by righteous enlightened men.

NOTES & REMARKS :—(अध्वर्यो) महिसक । (अध्वरः) अध्वरति हिता कर्ता सत्यसिद्धेः । अध्वर्युः अध्वरयुनक्त्य अध्वरस्य नेता अध्वरं कामयत इति वापि (NKT 1,3,8) सर्वेऽहिसका धामिकाः स्फुरिति यः कामयते सोऽध्वर्युः ।=Non-violent. (सुतानाम्) निष्पन्नानां पदार्थानाम् ।=The articles that have been prepared. (गृणाताम्) प्रशंसकानाम् । गृ-शब्दे (बुरा०) अत्र प्रशंसा शब्दोच्चारणम् परमेश्वर स्तुति करण वाः ।=Of the admiring. (ऋषिणाम्) मन्त्रार्थविद्वान् ।=knowers of meaning of the Vedic mantras.

What should men do—is told :

अस्य मदं पुरु वर्षांसि विद्वानिन्द्रो वृत्राण्यप्रती जघान ।
तमु प्र हौषि गधुमन्तमस्मै सोमं वीराय शिप्रिणे पिबध्वै ॥ १४ ॥

14. *TRANSLATION* :—O highly learned person ! as the sun strikes down the clouds, so a good king should take it to be his duty to destroy the wicked by building the lovely and invincible forms (bodies) of his soldiers or other beautiful things on drinking the juice of the group of invigorating herbs and plants which produce joy and bliss.

You give this juice of the great drug to drink, which has sweet and other articles mixed with it, to this fearless hero, who has very good chin and nose etc. Therefore you are worthy of respect.

PURPORT :—Those persons, who are the illuminators of justice and victory like the sun, who are regular in taking food and water etc. and are drinkers of the juice of invigorating herbs enjoy happiness in this world by getting articles of various forms.

NOTES & REMARKS :—(इन्द्रः) सूर्यः । अथ यः स इन्द्रोऽसौ स जाचित्य (Stp 8, 5, 3, 2) ।=Sun. (वर्षांसि) सुन्दराणि रूपाणि । वर्षः इति रूपनाम (NG 3, 7) ।=Beautiful forms. (अप्रती) अप्रतीतानि । अथ सहितायामिति दीर्घः । अप्रति अप्रतीनि अविघ्नानां प्रतीतिः परिमाणं येषां तानि इति महर्षि दयानन्द ऋ 2, 19, 4 भाष्ये ।=Confidents.

What should men do—is told :

पाता सुतमिन्द्रो अस्तु सोमं हन्ता वृत्रं वज्रेण मन्दसानः ।
गन्तां युजं परावर्तश्चिदच्छा वसुध्रीनामविता कारुधायाः ॥ १५ ॥

15. *TRANSLATION* :—O men ! you should always honour that king, who is the giver of great wealth or prosperity, drinker of the juice of Soma and other invigorating herbs, slayer of enemies

desiring the welfare of his subjects, like the sun destroying the clouds, going to attend Yajna or good dealings of various kinds, upholder of the artisans, even from a distant place and causing the proper inhabitation or settlement and protector of good deeds.

PURPORT :—Those kings and their ministers become praise-worthy in this world, who drink the juice of the herbs prepared according to the methods given in the Ayurveda Shastra (medical science) ; remove the wicked by the use of the arms and missiles and perform good deeds, giving up all laziness, propogating justice, gather around them artists and artisans.

NOTES & REMARKS :—(मन्दसानः) कामयमानाः । मदि-स्तुति मोदमद स्वप्न-कान्ति गतिबु (इवा.) अत्र कान्त्यर्थः कान्तिः-कामना । = Desiring the welfare of his subjects. (धीनाम्) उत्तमानां कर्मणाम् । धीरिति कर्मणाम् (NG 2,1) = Of good deeds.

What should men do—is told :

इदं त्यत्पात्रमिन्द्रपानमिन्द्रस्य प्रियममृतमपायि ।
मत्तमद्यथा सौमनसाय देवं व्यस्मद् द्वेषो युयवद्वयंहः ॥ १६ ॥

16. **TRANSLATION** :—O highly learned person ! you should act like a man who for the sake of cheerfulness, drinks with a cup very delicious nectar like, divine invigorating drugs which is dear to the soul-the master of the body and protects wealth and enjoys happiness thereby, separates us from all sins and keeps far away from all malice or a malicious enemy.

PURPORT :—O men ! you should drink only such things, which do not cause sloth in mind and body and ill-will. As all protect themselves, so they should protect others also.

NOTES & REMARKS :—(इन्द्रपानम्) इन्द्रस्योषधिरसस्यैश्वर्यस्य वा पानं रक्षणं

वा । = Drinking the juice of the invigorating herbs or the protection of wealth. (अमृतम्) सुस्वदिष्टम् । = Very Delicious. (पुयवत्) वियोजयति । = Separates, keep far away from.

The same subject of duties of men— is continued :

एना मन्तानो जहि शूर शत्रूञ्जामिमजामि मघवन्नमित्रान् ।
अभिषेणाँ अभ्या देदिशानान्परांच इन्द्र प्र मृणा जही च ॥ १७ ॥

17. TRANSLATION :—O opulent Indra ! destroyer of the enemies, being admired, kill those, who are opposed to Dharma (righteousness) and wicked enemies whether they are your kith and kin or strangers. Slay those, who stand in front of you with their armies and order their warriors to attack you. Destroy ignorance and other evils.

PURPORT :—O king or commander-in-chief of the army ! being delighted with the observance of Brahmacharya and the drinking of Soma etc. gladden the heroes and conquer all your foes.

NOTES & REMARKS :—(मज्जन्) घर्षयितोविषः । = Those who are opposed to Dharma or righteousness. (जामिम्) जामातादिकम् । = Kith and kin like the son-in-law and others. (मृणा) नाशय । नष्ट इत्यबोतेतिष्ठति इति बोधः । मृण-हिंसायाम् (तुदा.) । = Destroy.

That should the rulers and their subject do—is told :

आसु ष्मा गो मघवन्निन्द्र पृत्स्व स्मभ्यं महि वरिवः सुगं कं ।
अपां लोकस्य तनयस्य जेष इन्द्र सूरिन्कुण्डाहि स्मा नो अर्धम् ॥ १८ ॥

18. TRANSLATION :—O opulent king ! destroyer of miseries, in these armies of brave persons, make great service easy or easily accessible to us. Make us victorious in the battles. O giver of all wealth, make us—who are learned persons well-versed in the military

science very prosperous in order to conquer your enemies and spread education among the progeny of his subjects, whether infants or grown up.

PURPORT :—*A king should endeavour, in such a manner, that his armies should be well-trained, powerful and victorious. He should try that all boys and girls should be endowed with knowledge by the observance of Brahmacharya (abstinence) and prosperous, always serving the cause of truth, justice and Dharma (righteousness and duty).*

NOTES & REMARKS :—(अपाम्) प्राणानाम् । आपो वै प्राणाः (काण्व सत 4,8,22 भाष्यत 3,8,2,4 Jaiminyop 3,10,9) = Of the Prānas (vital energy), here men full of vital energy. (वरिवः) सेवकम् । वरिवः-बल-वरणे (स्वा.) श्रेष्ठवरणं बलवत्तरसेवकम् । अथवा वरिवः इति घननाम (NG 2,10) जल घनद्वारा सेवकम् । =Service. (बर्धन) सुसमृद्धिम् । (प्रदंन) ऋद्ध-वृद्धौ (दिवा.) । =In the armies of heroes. (पुत्सु) वीरमनुष्यसेनासु । पुत्सु इति संग्रामनाम् (NG 2,17) वीर मनुष्यसेना मुख्यतया संग्रामाय अतोऽत्र तद् ग्रहणम् । =In the armies of heroes.

How should the minister be—is told :

आ त्वा हरयो वृषणो युजाना वृषरथासो वृषरश्मयोऽस्त्याः ।

अस्मत्त्राञ्चो वृषणो वज्रवाहो वृषणे मदाय सुयुजो बहन्तु ॥ १२ ॥

19. TRANSLATION :—O king ! let those mighty persons, who are powerful and quick going like the horses, are of concentrated mind, possessors of strong well-built chariots, showerers of the happiness of victory and splendid like the rays of the sun, pervading in all good merits and actions, approaching those good persons, who protect us from enemies, bearers of the science of arms and missiles, subduers of the strength of the foes and good comrades bring you here for joy or bliss, which give strength. You should also treat them with love.

PURPORT :—A king should appoint men endowed with good merits, actions and temperament for all administrative posts after testing thoroughly, and he himself should also be of noble virtues, actions and temperament.

NOTES & REMARKS :—(हरयः) सुशिक्षिता अश्वा इव मनुष्याः । हरय इति मनुष्यनाम (NG 2, 3) ।=Men, who are like well-trained horses. (अस्याः) सकलशुभशुणकर्मभ्यापिनः । अतः-सातत्यगमने (अस्याः) ।=Pervading in all good virtues, actions and temperament. (वृषरसमयः) रसमय इव विजय-सुखवर्षास्तेजस्विनः । =Showerers of the happiness of victory. (वृषणः) मनुष्यशक्तिवन्धकाः । वृष-शक्तिवन्धने (चुराः) ।=Subduers of the strength of the foes.

TRANSLATOR'S NOTES :—Not taking into consideration the epithets of हरयः like वृजान्तः, वज्रबाहू, अस्मत्ताम्रः etc. almost all commentators have interpreted हरयः as horses where Maharshi Dayananda Sarasvati, taking into account all these epithets and the clear authority of the Vedic Lexicon Nighantu 2-3 हरय इति मनुष्यनाम (NG 2, 3) has rightly interpreted हरयः here as सुशिक्षिता अश्वा इव मनुष्याः । How deep was his seer-like insight which other commentators lacked in spite of their scholarship.

How should the ministers be—is again told :

आ तं वृषवृषणो द्रोणमस्थुर्घृतपुषो नोर्मयो मदन्तः ।

इन्द्र प्र तुभ्यं वृषमिः सुतानां भरन्ति वृषभाय सोमम् ॥ २० ॥

20. TRANSLATION :—O mighty opulent king ! those powerful persons, who like the waves of the oceans and rivers filled with water, delighting you, fill you with, who desire strength with the juice of great herbs prepared by mighty physicians for acquiring great vigour, and are seated in the aircraft and other rapid-going vehicles, should be pleased or satisfied by you.

PURPORT :—O king ! you should keep those persons always happy, who are sincere and well-wishers of your State. You should

know that, as by the wind waves of the water rise up, so the intellect rises up or increases by the association of the good and enlightened men.

NOTES & REMARKS :—(वृषभम्) ब्रह्मन्ति वेन विमानादिवाहेन तत् । इ-गतो (स्वा.) ।=Aircraft and other vehicles by which a man can travel very fast. (वृत्तवृषः) ये वृत्तमुदकं प्रोषयन्ति पूरयन्ति ते ।=Those who fill with water.

How should a king be—is told :

वृषांसि दिवो वृषभः पृथिव्या वृषा सिन्धूनां वृषभः स्तियांनाम् ।
वृष्णो त इन्दुर्वृषभ पीपाय स्वादू रसो मधुपेयो वराय ॥२१॥

21. TRANSLATION :—O mightiest king ! subduer of the strength of the enemies, you are mighty like the rays of the sun, mighty on the face of the earth, showerer of happiness like the water of the rivers or oceans, knower of the attributes of animates and inanimate things. Let this Soma juice mixed with honey, which is very delicious, be for your drinking, as you are the best.

PURPORT :—O king ! if you know the science and utility of electricity, earth, river, oceans, firmament and all animate beings and inanimate things, you can attain great joy and bliss.

NOTES & REMARKS :—(सिन्धूनाम्) नदीनां समुद्राणां वा । सिन्धुना इति नदीनाम् (NG 1, 13) ।=Of rivers or oceans. (स्तियांनाम्) संहतानां स्थावर-जङ्गमानां प्राण्यप्राणिनाम् । स्वै-भावसङ्घातयोः (स्वा.) एत सङ्घातयोः ।=Of all animate beings and inanimate things put together.

Whom should a king honour—is further told :

अयं देवः सहसा जायमान इन्द्रेण युजा पुणिर्मस्तभायत् ।
अयं स्वस्य पितुरायुधानीन्दुरमुष्णादशिवस्य मायाः ॥ २२ ॥

22. TRANSLATION :—O king ! you should honour him like a Guru (Preceptor), who being endowed with divine virtues and with the help of the opulent king, makes the admirable dealing permanent. This creator of joy, makes firm the weapons used by his father and

takes away the evil intellect of a wicked person or inauspicious ness.

PURPORT :—*O king ! let these persons be ever honoured by you, who perform righteous deeds themselves and propagate them to others, who are experts in preaching the science of warfare, and generate good, by destroying inauspiciousness or evil from all sides.*

NOTES & REMARKS :—(पणिम्) स्तुत्यं व्यवहारम् । पण-व्यवहारे स्तुती च (भ्वा.) अत्र व्यवहारार्थः । = Admirable dealing. (प्रमुष्णात्) मुष्णाति चोरयति । = Takes away.

How should the enlightened persons be—is further told :

अयमकृणोदुषसः सुपत्नीरयं सूर्यै अदध्राज्ज्योतिरन्तः ।

अयं त्रिधातुं दिवि रौचनेषु त्रितेषु बिन्ददमृतं निगूळहम् ॥ २३ ॥

23. **TRANSLATION** :—*O highly learned person ! as the sun makes the dawns like good wives, so you should be the observers of the chastity of monogamy. As this sun establishes light in the solar world, so establish the light of knowledge in the heart of the people. As this God, who is the lord of the world, finds out the hidden immortal matter consisting of Satva, Rajas and Tamas (purity, passion and inertia) in three luminaries, fire, lightning and sun ; so you should know the nature of the matter and other things.*

PURPORT :—*O men ! those persons, who are observers of the vow of monogamy and chastity, revealers of truth and untruth, knowers of the cause and effect, soul and other subtle objects; should be looked up as the sun, God and enlightened persons.*

NOTES & REMARKS :—(त्रितेषु) प्रसिद्धविद्युत्सूर्येषु । = Fire, lightning and the sun.

The enlightened persons should behave like God—is told :

अयं द्यावापृथिवी वि ष्कभायदयं रथमयुनक्सुप्तरंश्मिम् ।

अयं गोषु शच्यां पक्वमन्तः सोमो दाधार दशयन्भ्रमुत्तंसम् ॥ २४ ॥

24. **TRANSLATION** :—*O highly learned persons ! you should*

be like God in your dealings. As He upholds the heaven (light) and earth, as He—yokes the chariot in the form of the sun, which has seven kinds of rays, as He the creator of the world, with His true act; makes this world firm in which there are five gross and five subtle elements, which is like a well full of water. He puts milk in the cows, and strengthens sap in the herbs on earth.

PURPORT :—O enlightened persons ! as God upholds, this world having created justice like the sun, forgiveness like the earth, milk and other saps for the growth of all, so you should try to uphold all.

NOTES & REMARKS :—(दशयन्त्रम्) सूक्ष्मस्थूलानि दशभूतानि यन्त्रितानि यस्मिंस्तत् । = The world in which there are five subtle and five gross elements. Five Bhootas or elements are पृथिवी, जल, वायु, अग्नि, आकाश earth, water, air, fire & ether. (उत्सम्) कूपमिव जलेन विसन्नम् । उत्सः इति कूपनाम (NG 3, 23) । = Like the well full of water.

Sūktām—45

Rishi or Seer of the Sūktam—Shanyur Brahspatya. Devata—1 to 30—Indra, 31-33—Bribustakshaā. Chhanda—Gayatri of various kinds, Ushnik and Anushtup. Svaras—Shadja, Rishabha and Gāndhāra.

What should a king do—is told :

य अन्नयत्परावतः सुनीती तुर्वशं यदुम् ।

इन्द्रः स नो युवा सखा ॥ १ ॥

TRANSLATION :—O men ! let that prosperous king by your friend, who is giver of all wealth and endowed with his youthfulness (both physical and spiritual) and good policies or justice, brings a mighty—subduer of the violent men and ever industrious person, from afar.

PURPORT :—O men ! you should befriend only that king, who

with his true justice brings highly learned persons from afar, with humility, and sense of welfare for all.

NOTES & REMARKS :—(तुर्बलम्) हिसकानां बलकरम् । तुर्बो-हिसायाम् (स्वा.) यत्नवा तुरी-गतिस्वरजहितनयोः (विवा.) बल-हिसनार्थकः ।=Who can control violent persons. (यदुम्) प्रयत्नमानं नरम् । यती-प्रयत्ने (स्वा.) ।=Industrious man.

What should a king do – is again told :

अविमे चिद्वयो दधदनाशुनां चिदर्वैता । इन्द्रो जेता हितं धनम् ॥ २ ॥

2. **TRANSLATION** :—O men ! you should know that king—the destroyer of his enemies, who becomes glorious, who puts good and desirable life or knowledge even in a man— who is not a genius and who wins beneficent wealth with a swift going vehicle—with or without a horse.

PURPORT :—That enlightened king, who puts knowlege in even ignorant boys, through teaching and sermons, attains, kingdom even without a strong army.

NOTES & REMARKS :—(यवः) कर्मनीयं जीवनं विज्ञानं वा । (ययः) बी-यति व्याप्तिप्रजनं काम्यसुखसाधनेषु (य.) बल गति काम्यार्थं ग्रहणम् । गतेस्तिस्वर्षेषु ज्ञानार्थं ग्रहणम् ।=Desirable good life or knowledge. (यनाशुना) यनश्वेनाचिरेण गन्ता ।=With a swift going vehicle even without a horse.

The same subject of king duties – is continued.

महीरस्य प्रणीतयः पूर्वीरुत प्रशस्तयः । नास्य क्षीयन्त ऊतयः ॥ ३ ॥

3. **TRANSLATION** :—O men ! great and good are the policies of this king, as sanctioned by the eternal Vedas. His protections and glories never fail.

PURPORT :—Those kings, who ever upholding good policy, nourish their subjects like their own children, attain imperishable glory or good reputation.

NOTES & REMARKS :—(पूर्वीः) प्राचीना वेदोदिताः ।=Ancient, sanctioned by the Vedas. (प्रशस्तयः) सरकीर्त्तयः । प्र-शंसु-स्तुतो (प्वा.) । =Good reputation or glories.

TRANSLATOR'S NOTES :—The mantra is equally applicable to God, the king of kings or Sovereign of the world. By प्रणीतवः in that case is to be meant—ways of guiding or leading forward. The next mantra makes it clear that here also God can be taken.

Who is to be honoured by men—is told :

सखायो ब्रह्मवाहसेऽर्चतु प्र च गायत । स हि नः प्रमर्तिर्मही ॥ ४ ॥

4. **TRANSLATION** :—(1) O friends ! that God, whom you venerate well and whose glory you sing for conveying the knowledge of the Vedas and the Supreme Being, and by whom, good intellect or wisdom and great speech is given to us, is worthy of our adoration.

(2) O friends ! you should honour and praise that enlightened person, who gives you wisdom and refined speech.

PURPORT :—O men ! you should always honour God and an absolutely truthful enlightened person, who is engaged in welfare of all, being friendly to one another, so that you may attain wisdom and good speech.

NOTES & REMARKS ;—(ब्रह्मवाहसे) वेदेभ्यश्च विज्ञानप्रापणाय । वेदो ब्रह्म (जैमिनीयो. 4,11,4,3) ।=For conveying the knowledge of the Vedas and God. (प्रमर्तिः) प्रकृष्टा प्रज्ञा ।=Good intellect or wisdom. (मही) महती वाक् । मही इति वाङ्मयम् (NG 1, 11) ।=Great or refined speech.

How should a king and ministers behave—is told :

त्वमेकस्य वृत्रहन्विता द्वयोरसि । उतेदृशे यथा वयम् ॥ ५ ॥

5. **TRANSLATION** :—O king ! you are slaughterer of the enemies, as sun is of the clouds, you are worthy of honour, as you are the protector of the helpless or of the officers of the State and

ordinary subjects like us—engaged in this righteous dealing protecting all.

PURPORT :—*O king ! as we justly and impartially deal with all, whether they are our own kith or kin or strangers, so you should also do. Being engaged in this kind of righteous dealing, we may get prosperity and emancipation.*

NOTES & REMARKS :—(द्वयोः) राजप्रजाजनयोः । = Of the officers of the State and ordinary people or relatives and strangers according to the interpretation given in the purport. (वृषहन्) यः सूर्योः वृषं हन्ति तद्वन्तुहन्तः । वृष इति मेघनाम (NG 1,10) तद्वन्ता-सूर्यः । = Slayer of the foes like the sun destroying clouds.

What should a king do—is again told :

नयसीदति द्विषः कृणोष्युक्थशंसिनः । नृभिः सुवीर उच्यसे ॥ ६ ॥

6. **TRANSLATION** :—*O king ! as you are to be respected by us, as you make even those, who hate as manifesters of the light of the Vedas and never transgress the rules of the righteous, lead them towards the path of righteousness. Therefore, you are called by leading men—as a good hero.*

PURPORT :—*O king ! if you become an enlightened person, endowed with humility, you can turn by your humility even those, who are haters of the Vedas and Dharma, lovers of the Vedic Dharma by giving good teachings.*

NOTES & REMARKS ;—(उनयशंसिनः) वेदप्रकाशकरणशीलान् । वा गुणवत् (षडविंशोद्भाषणे 1, 5) वच-परिभाषणे (न.) पातु सुविचित्रचिरचित्तिभिर्म्यात्मक (उणादिकोषे 2, 7) इति यकप्रत्ययः मुख्यवाक वेदवागेव उनयशंसिन ऋष-प्रणव उच्यसे सितान् (तैत्तिरीय सं. 3,2,9,6) । तेन ऋषा मुख्यतया गृह्यन्-उनय पदेन प्रभावस्मर्त्त = Manifesters of the light of the Vedas.

The same subject of king's duties—is told :

ब्रह्माणां ब्रह्मवाहसं ग्रीभिः सखायमृग्मियम् । गां न द्रोहसे हुवे ॥ ७ ॥

7. **TRANSLATION** :—*O king ! as with well-trained sweet and*

true words, I invite and admire the knower of the four Vedas, who is conveyor of the Vedic words, their meanings, their relation and accents and who is friend of all, praise worthy with lands, like a milch cow is for milking, so you should also do.

PURPORT :—O men ! as learned persons by, the association of an absolutely truthful person, who is well-versed in the Vedas becomes cultured, civilised and enlightened, so you should also become scholar and skilful by their association.

NOTES & REMARKS :—(ब्रह्माणम्) चतुर्वेदविदम् । अयकेन ब्रह्मणं क्रियत इति ज्ञय्या विद्ययेति । (ऐतरेय ब्राह्मणे 5, 33) । य सेवा मुक्त्यै विद्यायै तेजोरसं प्राबुहत् तेन ब्रह्मा ब्रह्मा भवति (कौषीतकी) ब्रा० 6, 11) । तस्माद् यो ब्रह्मनिष्ठः स्यात्त ब्राह्मणं कुर्वीता ब्रह्मा सर्वविधः सर्वं (गोपय उ. 1, 3) परिवृढः श्रुततः (NKT 1, 3, 8) वेदो ब्रह्मा (जैमिनीयोप 4, 25, 3) । = The knower of all the four Vedas. (ब्रह्मवाहसम्) वेदानां शब्दार्थं सम्बन्धस्वरार्णां प्रापकम् । = The conveyor of the Vedic words, their meanings, relation of the words and meanings and their accents.

By doing what a king can get prosperity—is told :

यस्य विश्वानि हस्तयोरुचुर्वसूनि नि द्विता । वीरस्य पृतनाग्रहः ॥८॥

8. **TRANSLATION** :—O highly learned persons ! he in whose hands the conquerors in the battle all, things (riches) are stored he who himself is the subduer of the enemies' forces; should protect both the officers of the State and subjects or the preachers and preached (the audience).

PURPORT :—That king, who protects his people with knowledge and wisdom, like his own son, begets all riches and pleasures. He can also provide welfare for his subjects, with the help of his good, able and praiseworthy ministers.

NOTES & REMARKS :—(वसूनि) द्रव्याणि । यद् वे किंच विन्दते तद्वसु (काठक सं० 10, 6) । तेन वसूनी द्रव्याणी । = Articles, riches. (द्विता) द्वयो राजप्रजयोरुपदेशकोपदेशयोर्वा भावः । = Of both the officers of the State and subjects or the preachers and the preached (audience).

What should men remove and what should they attain—is told :

वि ह्रहानि चिदद्रिषो जनानां शचीपते । बृह माया अनानत ॥ ६ ॥

9. *TRANSLATION* :—O lord of your subjects ! you are unbending before your foes and splendid like the sun, rend as under, all deceptions of the wicked people and destroy your enemies by organising strong armies of brave men.

PURPORT :—That king, preceptor or teacher is the best, who removes deceit and other evils and makes all men of righteous conduct.

NOTES & REMARKS :—(अद्रिषः) मेघकरसूर्यवदन्मान । अद्रिः इति मेघनाम (NG 1, 10) तत्करः सूर्यः अद्रिबान् ।=Behaving like the sun. (मायाः) कपटानि । माया इति प्रज्ञानाम् (NG 3, 9) जज्ञ दुष्ट प्रजा ।=Deceit, acts of deception or cheating due to bad intellect.

How should the kings and their subjects deal with one another—is told :

तमु त्वा सत्य सोमपा इन्द्र वाजानां पते । अहमहि श्रवस्यवः ॥ १० ॥

10. *TRANSLATION* :—O truthful good protector of the wealth and preserver of true knowledge and food-grains ! we desirous of food, knowledge and glory admire you. O giver of great wealth ! let others also praise you.

PURPORT :—O king or scholar, we shall honour you, only so long as, you will remain endowed with noble virtues, actions and temperament, engaged in sustaining the people, self controlled and good charactered.

NOTES & REMARKS :—(सोमपाः) वः सोमैश्वर्यं पाति तत्सम्पुद्धौ । (सोमः) पु-प्रसवैश्वर्ययोः (अदा.) अन्न ऐश्वर्यायग्रहणम् ।=He who protects wealth. (वाजानाम्) विज्ञानाभ्यादीनाम् । वाज इति जन्तूनाम् (NG 2, 7) वाज इति बलनाम् (NG 2, 9) वाजः-वज-गती (त्वा.) गतेस्तिष्ठत्यवस्थेवञ्च ज्ञानार्थं ग्रहणम् ।=Of true knowledge, food-grains etc. (श्रवस्यवः) य आत्मनः श्रवोऽनधिकमिच्छतः । श्रवः इत्यवस्थानाम् (NG 2, 7) श्रवः इति वननाम् (NG 2, 10) श्रवः प्रशंसाम् इति (NKT 4, 4, 24) ।=Desirous of food grains and other things.

How should the kings and their subjects deal with one another is told :

तमु त्वा यः पुरासिंय यो वा नूनं हिते धने । हव्यः स श्रुधी हवम् ॥११॥

11. *TRANSLATION* :—O king ! listen to us, you who have been worthy of invocation and conferring wealth with certainty. We put our request before you.

PURPORT :—O men ! that king alone should always be respected, who desires for the welfare of all, who makes all endowed with wealth and prosperity and who administers true justice after listening to both strong and weak.

NOTES & REMARKS :—(हिते) सुखकरे ।=Giver of happiness.
(हवम्) वात्ताम् ।=Talk, Call.

What should king and their ministers etc. attain and and what should they convey to others—is told :

धीमिरर्वेद्भिरर्वतो वाजौ इन्द्र श्रवाय्यान् । त्वया जेष्य हितं धनम् ॥१२॥

12. *TRANSLATION* :—O Indra (destroyer of the enemies) ! when we conquer beneficial wealth with you, with our wisdom and good actions and with our horses having acquired glorious and rapid-going mighty men like the horses; remain with us happily.

PURPORT :—When kings and the officers of the State are in perfect accord with one another and accomplishing well all components of the army, conquer the unjust and wicked foes and bring about the welfare of all with the wealth obtained from victory, then their desires are fulfilled.

What should a king do again—is told :

अभूरु वीर गिर्वणो महाँ इन्द्र धने हिते । भरे वितन्तुसाय्यः ॥ १३ ॥

13. *TRANSLATION* :—O king ! you who are requested through good words and are a hero, you by nature being a great conqueror; be the victor in the battle for beneficent wealth.

PURPORT :—If a king, desiring the welfare of all, is grateful knower of the real nature of men and lover of the warriors, then his honour and wealth increase by conquest in battles.

NOTES & REMARKS :—(वितन्तसायः) यो वितन्तस्यतिविजयेऽस्ति सः । वि-
तन्तस-जये-कङ्क्षदो पठ्यते इति सायणाचार्यो वेदभाष्ये महर्षिणाऽपि तथैवार्थं कृतो यद्यपि
घातुपाठे तन्तस्-दुःखे इति वर्ततेऽजमेर संस्करणम् । =Conqueror. (निर्वणः) यो
गोपिवन्धते याच्यते तत्सम्बुद्धो । वन्-याचने (तन.) । =He who is requested or
begged. (भरे) सङ्ग्रामे । भरे इति संग्रामनाम (NG 2, 17) । =In the battle.

What should a king do - is further told :

या त ऊतिरमित्रहन्मच्चूजवस्तमासति । तया नो हिनुही रथम् ॥१४॥

14. TRANSLATION :—O slayer of foes ! increase our power by providing us with swift moving vehicles, by what ever means of protection.

PURPORT :—That king only grows constantly, who pleases his subjects by providing them with speedy modes of protection.

NOTES & REMARKS :—(मल्लजवस्तमा) सद्योऽतिशयेन वेगयुक्ता ।
=Speediest. (रथम्) विमानादियानम् । =The vehicle in the form of
aircraft etc.

Whom should a king, conquer and with what means—is told :

स रथेन रथीतमोऽस्माकैनाभियुग्वना । जेषि जिष्णो हितं धनम् ॥१५॥

15. TRANSLATION :—O conqueror ! being most skilful in those, who possess chariots, with our car which is harnessed and divided, you conquer abundant wealth. Therefore you are admirable.

PURPORT :—That king becomes praise worthy, who conquers (gains) abundant wealth with admirable vehicles.

NOTES & REMARKS :—(हितम्) प्रयुक्तम् । हि-गतो बुद्धो च (स्वा.) ।
=Multiplied, abundant. (मभियुग्वना) योऽभियुग्यते वन्धते विभज्यते तेन । युगिर-
गोत्रे (रथाः) वन्-संयुजो (यानाः) । =Which is harnessed and divided.

How should a king be—is further told :

य एक इत्तम् ष्टुहि कृष्टीनां विचर्षणिः । पतिर्ज्ञे वृषक्रतुः ॥ १६ ॥

16. *TRANSLATION* :—O man ! praise that king only, who endowed with strong intellect; is wonderful observer of men and their master.

PURPORT :—O people ! you should regard him only as king, who is endowed with the knowledge of all sciences, good virtues, actions and temperament and is constantly engaged in nourishing his subjects with justice and not a mean fellow.

NOTES & REMARKS :—(कृष्टीनाम्) मनुष्याणाम् । = Of men. (वृषक्रतुः) वृषा बलवती क्रतुः प्रज्ञा यस्य सः । = Endowed with strong intellect. (विचर्षणिः) विचक्षणो द्रष्टा । = Wonderful seer or observer.

How should a king be—is told :

यो गृणातामिदासिंथापिरूती शिवः सखा । स त्वं न इन्द्र मृळय ॥ १७ ॥

17. *TRANSLATION* :—O Indra (king) ! you, who have been and are friend of the admirers, endowed with good virtues, make us happy with your protective powers.

PURPORT :—O king ! if you are devoid of foes, friend of all and auspicious to all your subjects, you can easily accomplish Dharma (righteousness) Artha (wealth) Kama (fulfilment of noble desires) and Moksha (emancipation).

NOTES & REMARKS :—(गृणाताम्) प्रशंसकानाम् । गृ-शब्दे (क०) । = Of the admirers. (आपिः) शुभगुणव्यापकः । आप्-व्याप्तो (स्वा.) । = Pervading in good virtues.

What should king and ministers do after thinking of what—is told :

धिष्व वज्रं गभस्त्यो रत्नोहत्याय वज्रिवः । सासहीष्ठा अभि स्पृधः ॥ १८ ॥

18. *TRANSLATION* :—O king ! you are expert in the use of

good arms and missiles; grasp in your hands the thunderbolt-like band of arms and missiles, to slay the wicked and put up with all troubles to conquer in the righteous battles.

PURPORT :—O king and warriors of the army ! you should be experts in the use of weapons and missiles and slaying the robbers and other enemies, be of forbearing nature.

NOTES & REMARKS :—(यमस्त्योः) हस्तयोर्मध्ये । गमस्तीति बाहुनाम् (NG 2, 4) = In the hands. (स्युधः) स्पृहणीयान्स्वहृद्ग्रामान् । स्युध इति संज्ञामनाम् (NG 2, 7) = Righteous battles.

What kind of man should be admired by men—is told :

प्रत्नं रंयीणां युजं सखायं कीरिचोदनम् । ब्रह्मवाहस्तमं हुवे ॥ १९ ॥

19. **TRANSLATION** :—O men ! as I praise a man, who is the proper utiliser of wealth of all kinds, is inspirer of students and is the best conveyor of the knowledge of Veda and God and an old (trust-worthy) friend, so you should also do.

PURPORT :—Those persons only, are the true accepters of virtues, who admire firm friend, who is the accomplisher of public good—is the greatest scholar and by teaching and preaching, urge upon all to accept truth and to renounce untruth.

NOTES & REMARKS :—(कीरिचोदनम्) कीरीणां विद्याविनां प्रेरकम् । (कीरिः) कीरिरिति स्तोत्र नाम (NG 3, 16) । जल विद्यायां विदुषां च स्तोत्रा विद्यार्थी गृह्यते । युव-संकोदने । संकोदनम् ।—प्रेरणम् ।—Impeller or inspirer of students. (ब्रह्मवाहस्तमम्) जतिथयेन वेदेश्वर विद्याप्रापकम् । बह-प्रापके (भ्या.) ।—The best conveyor of the knowledge of Vedas and God.

What sort of king should be elected by men—is further told :

स हि विश्वानि पार्थिवाँ एको वसूनि पत्यते ।

गिर्वैणस्तमो

अधिगुः

॥ २० ॥

20. **TRANSLATION** :—O men ! he alone (being matchless), is

the best among those to be praised, is of true movement and is the lord of the good articles known on earth, is worthy of our praise.

PURPORT :—*O men ! you should elect him as king, who is endowed with unparalleled intellect and knowledge, is knower of the science of earth and other objects, is a man of admirable virtues, actions and temperments and truthful conduct.*

NOTES & REMARKS :—(अधिगुः) सत्यगतिः । अधिगुः अधुतगमनः इति (NKT 5, 2, 10) । अथवा प्रशासनमेवाभिप्रेतस्यात् लच्छब्दवत्त्वात् (NKT 5, 10) यः प्रशासनं करोति सोऽधिगः = प्रशासनमेवादेशरूपा वाक् सा चापि-सत्त्वाधिगुतो हिनति प्रशासकः इन्द्रोऽप्यधिगुश्च्यते (NKT 5, 2, 11) । = A man of truthful movement (गिर्गन्तव्यः) अतिशयेन वाग्मिः प्रशंसनीयः । = The best, worthy of praise.

What should authorities of the State and the people do to adorn one another—is told :

स नो नियुद्भिरा पृण कामं वाजैभिरुश्वभिः ।

गोमंद्भिर्गोपते धृषत्

॥ २१ ॥

21. TRANSLATION :—*O lord of the land ! you being bold, fulfil our noble desires, with the help of the givers of knowledge and food—grains etc.; with reasonable acts, with men, who are possessors of good land, cows and admirable speech and with the co-operation of the benevolent men, who are like the sun and the moon.*

PURPORT :—*O king ! if you fulfil our noble desires, we will also fulfil your desires.*

NOTES & REMARKS :—(नियुद्भिः) निश्चितहेतुभिः । = With reasonable acts. (वाजैभिः) विज्ञानान्नादि कारिभिः । वाज इति घननाम (NG 2, 7) वाज इति वसनाम (NG 2, 9) । वाजः वज-गतो (इवा.) गतेस्त्विवर्णवत् ज्ञानार्थं ग्रहणम् । = With men who are givers of knowledge and food etc. (उश्वभिः) सूर्याचन्द्रम आदिभिः । तत्कावश्विनो ? आवापुषिव्या वित्येके । अहोरात्रावित्येके । सूर्याचन्द्रमसावित्येके ।) (NKT 12, 1, 1) । अत्र सूर्याचन्द्रवत् परोपकारीणावध्यापकोपदेशको गृहीतुं शक्यते । = With the benevolent men like the sun and moon or teachers and preachers.

Mdl. 6, Skt. 45, Mtrs. 22-23

What should men do and for whom—is told :

तद्धो गाय सुते सचा पुरुहूताय सत्त्वेने ।

शं यद्गवे न शाकिनै ॥ २२ ॥

22. TRANSLATION :—O men ! what praise is offered to you in this world, let that be for the truthful, man of pure heart, admired by many, like the mighty devotee, who sings the glory of God. O king ! you should also praise their glory.

PURPORT :—As by the teaching and preaching and actions of an enlightened person, who is well-versed in all sciences, the welfare of all is accomplished, in the same way, the happiness of the subjects, ever grows by the best king.

NOTES & REMARKS :—(सुते) उत्पन्नेऽस्मिञ्जगति । बु-प्रसवेऽवयवयोः (स्वा.) । उत्पन्न जगत्सुतम् ।=In this world created by God. (सत्त्वेने) शुद्धान्त-करणाय ।=For a man who is of pure mind, intellect and heart. (गवे) स्तावकाय । गौरिति स्तोतु नाम (NG 3, 16) ।=For a devotee of God, who sings the glory of God.

How should the kings and their subjects mutually deal—is further told :

न घ्रा वसुर्नि यमते दानं बाजस्य गोमतः ।

यत्सीमुप श्रवद् गिरं ॥ २३ ॥

23. TRANSLATION : - That man, who being the repository of the knowledge endowed with good and refined speech, gives that (knowledge) to others and listens to the words (of wisdom) of enlightened persons, does not perish.

PURPORT :—That man, who gives knowledge and freedom from fear and listens to the words of wisdom uttered by the enlightened men, is not destroyed by the obstacles.

NOTES & REMARKS :—(यमते) यच्छति वदाति । यम-परिवेषणे (बु.) परिवेषणं दानयेव ।= Gives. (गोमतः) प्रशस्तवाग्युक्तस्य । गौरिति बाह्यनाम (NG 1, 12) ।=Of the person endowed with admirable speech.

How should a king be—is told :

कुवित्सस्य प्र हि व्रजं गोमन्तं दस्युहा गमत् ।

शर्चीभिरपं नो वरत्

॥ २४ ॥

24. *TRANSLATION* :—Let that king ! destroyer of the wicked thieves and robbers, who with his wisdom or actions goes to the path, where there are many cows of a librel man, who distributes much, accept us.

PURPORT :—That man becomes a discriminator between truth and untruth, who removes all wicked persons, thieves and robbers and accepts the best persons, for the propagation of just dealing.

NOTES & REMARKS :—(कुवित्सस्य) यः कुवित्महत्सवति विभजति तस्य । कुवित् इति बहुनाम (NG 3, 1) । =Of the person who distributes much. (व्रजम्) व्रजन्ति यस्मिन्तम् । व्रज-गतौ (धा.) । =Path.

All men should praise a righteous person—is told :

इमा उ त्वा शतक्रतोऽभि प्र णोनुवुर्गिरः । इन्द्रं वृत्सं न मातरः ॥२५॥

25. *TRANSLATION* :—O king ! you are engaged in nourishing the subject, and endowed with infinite wisdom. Our words praise you, as mother cows call aloud for their calves. You should admire them.

PURPOR :—O king ! as cows please their calves with love in the same manner, well-trained speeches gladden all. This you should know.

NOTES & REMARKS :—(नोनुवुः) मृशं प्रशंसयुः । (नोनुवुः) णु-स्तुतो योनः पुन्येन् मृशं वा स्तुवन्ति छन्दसि लुङ्-लङ्लिटः इति लट् स्थाने लिट् । शतमिति बहुनाम (NG 3, 1) । =Praise much. (शतक्रतो) प्रमितव्रज । ऋगुरिति प्रशानाम (NG 3, 9) । =Man of infinite wisdom.

Mdl. 6. Skt. 45, Mtrs. 26-27-28

Whose friendship does not end—is told :

दूणाशं सख्यं तव गौरसि वीर गव्यते । अश्वौ अश्वायुते भव ॥२६॥

26. TRANSLATION :—O brave king (or enlightened person) ! endowed with the power of endurance and other virtues, as the bull loves a cow, as the horse loves the mare, in the same manner, you be our friend, whose friendship is free from decay and firm.

PURPORT :—As a bull loves the cows and horse the mares in the same manner, the friendship of good men is imperishable or firm. This should be known to all.

NOTES & REMARKS :—(दूणाशम्) दुर्लभो नाशो यस्य तत् । अश-अश्वौने (दिवा.) । = Imperishable or ever lasting.

How should a king be—is further told :

स मन्दस्वा ह्यन्धसो राधसे तन्वा महे । न स्तोतारं निदे करः ॥२७॥

27. TRANSLATION :—O enlightened person ! enjoy delight or convey that delight to others with your body, for acquiring great wealth with food. Do not yield your admirer to reproach. Therefore you are popular among men.

PURPORT :—O officers of the State and people ! Gladden all with food and other things. Never censure those, who do not deserve condemnation. Always try to increase prosperity.

NOTES & REMARKS :—(मन्दस्वा) आनन्दाऽऽनन्द्य वा । अत्र संहितायामिति दीर्घः । मदि-स्तुति मोदमदस्वप्नेकान्ति गतिषु (श्वा.) अत्र मोदार्थः । = Enjoy delight or gladden others. (अन्धसः) अन्नादेः । अन्धः इति अन्ननाम (NG 2, 7) ।
= With food and other things.

What should a man get and where—is told :

इमा उ त्वा सुतेसुते नक्षन्ते गिर्वशो गिरः । वत्सं गावो न धेनवः ॥२८॥

28. TRANSLATION :—O praiseworthy (with good words) !

these well—trained or cultured speeches reach you in this world as the milch-cows reach their calves. Let them come to us also.

PURPORT :—*Those, who are men and women of good character and conduct, let all sciences and speeches approach you, as the cows approach their calves.*

NOTES & REMARKS :—(सुतेसुते) उत्पन्न उत्पन्ने जयति । = In the world. (नक्षन्ते) व्याप्नुवन्तु प्राप्नुवन्तु । नक्षति-गतिकर्मा (NG 2, 14) गते गतेस्तिन्नक्षतिष्वर्थेषु प्राप्तर्यर्थः । नक्षति-व्याप्तिकर्मा (NG 2, 18) । = May pervade or obtain.

Who is the best—is told :

पुरुषतमं पुरुषाणां स्तोतृणां विवाचि । वाजैर्भिर्वाजयताम् ॥ २९ ॥

29. TRANSLATION :—O men ! those speeches, which come to the great scholars—well-versed in many sciences, in the dealing—revealing the true meaning of various words of many enlightened devotees, honouring with food offerings etc.—may come to us a lso.

PURPORT :—*Those are the best among many, who have acquired true knowledge, humility and righteous conduct.*

NOTES & REMARKS :—(पुरुषतमम्) जतिशयेन बहुविध्यम् । पुरु इति बहुनाम् (NG 3, 1) । = The greatest scholar well-versed in many sciences. (विवाचि) विविधार्थसत्यार्थप्रकाशिका वाचो यस्मिन् व्यवहारे । = In a dealing consisting of the speeches revealing the true meaning of many words. (वाजयताम्) प्रापयताम् । (वाजयताम्) वज-गतौ (भ्वा.) गतेस्तिष्वर्थेष्वन्न प्राप्तर्यर्थगृहीत्वा व्याख्यानं प्रापयताम् इति णिच् । = Conveying

There should be perfect accord between the king and his subjects—is told :

अस्माकमिन्द्र भूतु ते स्तोत्रो वाहिष्ठो अन्तमः ।

अस्मान् राये महे हिनु

॥ ३० ॥

30. TRANSLATION :—O king—giver of wealth ! let our

dealing full of praise for you, which is most attractive and nearest (heartly); may you multiply your strength. Let this nearest and most attractive praiseful dealing, may increase or encourage us for great wealth.

PURPORT :—O king ! let your wealth be for the good of your subjects and let the wealth belonging to the people be yours (to be used for their well-being). Without this, advancement of the king and his subjects is not possible.

NOTES & REMARKS :—(अन्तमः) निकटस्थः । अन्तमानाम् इति अन्तिकनाम (NG 2,16) ।=Nearest. (हिनु) वर्धयतु । हि-गतौ वृद्धो च (स्वा.) अत्र वृद्धस्थाः ।
=May increase.

Now something about trade—is told :

अर्थि बृबुः पङ्गीनां वर्षिष्ठे मूर्धन्नस्थात् । उरुः कन्नो न गाङ्ग्यः ॥३१॥

31. **TRANSLATION** :—O men ! you should utilise the service of carpenter or other artisan, who like the bank of the river sets himself near the land (owing to his good virtues) over the head of the admired traders.

PURPORT :—There is simile used in the mantra. As there are banks and islands of the river flowing on earth, so there should be artists and artisans near the traders.

NOTES & REMARKS : (बृबुः) छेत्ता । बृहू—उद्यमने (पुदा.) ।=Cutter of wood etc. in various shapes, carpenter and other artisans (including goldsmiths, and ironsmiths etc.) (कन्नः) कान्तस्तटाविः ।
=Island or bank etc. (गाङ्ग्यः) यो गां गच्छति तस्या अदूरभवः । गौरिति पृथिवीनाम (NG 1, 1) ।=Standing near the land.

What is the result of imparting good education—Is told :

यस्य वायोरिव दुवद्भद्रा रातिः संहस्रिणी । सद्यो दानाय मंहते ॥३२॥

32. **TRANSLATION** :—O men ! he, whose auspicious charity

goes in thousands of ways and articles, swift like the rushing of the wind, grows quickly for donation.

PURPORT :—Those person, who are lovers of giving the gift of knowledge and other things, enjoy full and desirable happiness. Those, who advance the cause of technology, obtain infinite wealth.

NOTES & REMARKS :—(महंते) वर्धते । महंते इति दान कर्मा (NG 3,20) ।
मन्त्र रातिः इत्यादि दानक्रिया योगाद्दानं बहुवचनम् । = Grows, multiplies.

The same subject of good education—is continued :

तत्सु नो विश्वे अर्य आ सदा गृणन्ति कारवः ।

बुधुं सहस्रदातमं सूरिं सहस्रसातमम् ॥ ३३ ॥

33. TRANSLATION :—All those artisans, who praise well from all sides, the Chief artist or artisan, who is giver of thousands of articles and a scholar, who is proper distributor of thousands of articles, always acquire unparalleled wealth. He, who is the master of these artisans and artists should keep them with honour.

PURPORT :—Those, who admire the learned artists and artisans, who are experts in various activities, attain infinite wealth and are able to give in charity unmeasured wealth.

NOTES & REMARKS :—(कारवः) शिल्पिनः । (कारवः) बुद्धुम्-करणे (तना.) अत्र शिल्पकर्तारः । = Artists and artisans. (बुधुम्) मुख्य शिल्पिनम् । = Chief artist. (सहस्रसातमम्) असंख्यानं पदार्थानामतिशयेन विभक्तारम् । षण्-संभक्तौ (ष्वा.) । = Distributor of innumerable articles.

Sūktam—46

Rishi or Seer of the Sūktam—Shanyur—Brahshatya. Devatā—Indra Pragaartha. Chandas—Anushtup, Brihati, Gāyatri and Pankti of various kinds. Svaras—Gāndhara, Madhyama and Panchama.

Something about technology—is told :

त्वामिद्धि हवामहे साता वाजस्य कारवः ।

त्वां वृत्रेण्विन्द्र सत्पतिं नरस्त्वां काष्ठास्वर्वतः ॥ १ ॥

1. *TRANSLATION* :—O wealthy person ! we artists and artisans call you on the occasion of the division (proper utilisation or application) of the scientific knowledge. We call on you, who are a good master on earning wealth. Like a charioteer for his horses, we call on you in all directions.

PURPORT :—O wealth person ! if you are our helper or patron, with the help of the wealth given by you, we may make you richer by manufacturing many articles with technology.

NOTES & REMARKS :—(वाजस्य) विज्ञानस्य । वज-गती अन्नगतेस्त्रिवर्षेषु ज्ञानार्थं ग्रहणम् । =Of the scientific knowledge. (काष्ठासु) दिक्षु । काष्ठाः इति दिङ्नाम (NG 1, 6) । =In all directions. (वृत्रेषु) घनेषु । वृत्रम् इति घननाम (NG 2, 10) । =In many kinds of wealth.

What do men attain by technology—is told :

स त्वं नश्चित्र वज्रहस्त धृष्णाया महः स्तवानो अद्रिवः ।

गामश्वं रुथ्यमिन्द्र सं किं सत्रा वाजं न जिग्युषे ॥ २ ॥

2. *TRANSLATION* :—O king ! you are splendid like the sun, a wonderful scholar, holder of arms and missiles in your hand. With skill admiring the great virtues, give us cows and horses to be harnessed in chariots like the prize given to a conqueror in a battle with true knowledge.

PURPORT :—O king and officers of the State ! as warriors obtain wealth and honour by winning in the battle, in the same manner, those, who are experts in various arts get abundant wealth.

NOTES & REMARKS : (अद्रिवः) अद्युक्तसूर्यवदन्तं मान । =Splendid like the sun. (सत्रा) सत्येन विज्ञानेन । सत्रा इति सत्यनाम (NG 3, 10) । =With true knowledge. (वाजम्) सङ्ग्रहणम् । वाज इति वलनाम (NG 2, 9)

अत्र बल साध्य संग्राम ग्रहणम वाजसातो इति तु संग्रामनाम सुपठितमेव (NG 2, 17) ।
=Battle.

How should men deal in the battles—is told :

यः सत्राहा विचर्षणिरिन्द्रं तं हूयहे वयम् ।

सहस्रमुष्कं तुविनुष्णं सत्पते भवा समत्सु नो वृधे ॥ ३ ॥

3. *TRANSLATION* :—O wealthy and protector of the good ! you are endowed with infinite virility and riches, we sincerely call upon you on all days, like a learned person calls upon you. You, who are most manly with a thousand powers, help us in the battles for prosperity.

PURPORT :—We praise only him, who protects us every day and we may also guard him in the battle.

NOTES & REMARKS :—(सत्राहा) सत्यदिनानि । सत्रा इति सत्यनाम (NG 3, 10) ।=All true days. (सहस्रमुष्क) असंख्यातवीर्यम् । सहस्रमिति बहुनाम (NG 3, 1) ।=Endowed with infinite virility, most manly with a thousand powers. (तुविनुष्ण) बहुधन । तुवीति बहुनाम (NG 3, 1) नृम्यणम् इति धननाम (NG 2, 10) ।=Possessor of abundant wealth.

How should the king and his subjects promise—is told :

वार्धसे जनानं वृषभेवं मन्युना घृषौ मीळह ऋचीषम् ।

अस्माकं बोध्यविता यहाधने तनृष्वत्सु सूर्ये ॥ ४ ॥

4. *TRANSLATION* :—O praiseworthy like a Rik of the Veda ! you fight those in the battle, which is waged to subdue the wicked, with wrath like a bull, who gives trouble to the people. Enlighten us, being our protector in our bodies, in our Prānas (vital energy) and in the battle and enlighten us like the light in the sun. As you do this, therefore, are worthy of our honour.

PURPORT :—O king ! we accept you (as our leader) for the

destruction of the wicked and our protection. Enlighten us about truth, and just duties.

NOTES & REMARKS :—(भीळहे) सङ्ग्रामे । भीळहे इति संग्रामनाम (NG 2, 17) ।=In the battle. (महाघने) सङ्ग्रामे । महाघने इति संग्रामनाम (NG 2, 17) ।=In the battle.

What should a king do—is told :

इन्द्र ज्येष्ठं न आ भरुं ओजिष्ठं पपुरि श्रवः ।
येनेमे चित्र वज्रहस्त रोदसी ओमे सुशिश्रु प्राः ॥ ५ ॥

5. **TRANSLATION** :—O most virtuous king ! endowed with wonderful virtues, actions and temperament and handsome jaw, nose and other parts, holder of arms and missiles in your hands, bring us name, fame and food, that gives us much strength and is very nourishing, by which you fill this earth and heaven to the full.

PURPORT :—O king ! you should bear such noble virtues, actions and temperament, that you are able to uphold justice, land, kingdom, army and victory.

NOTES & REMARKS :—(पपुरि) पालकं पुष्टिकरम् । पपुरि is from प-पालनपूरणेयो (जुहा.) ।=Nourishing, supporting.

How should a king be—is told :

त्वामुग्रमवसे चर्षणीसहं राजन्देवेषु ह्रमहे ।
विश्वा सु नो विश्रुता पिबुना वंसोऽमित्रान्तसुषहान्कुधि ॥ ६ ॥

6. **TRANSLATION** :—O king ! shining with knowledge and humility, inhabiting or establishing men in happiness, we call on you—mighty among the enlightened men and overcomer of the armies of enemies for protection and advancement. Make our foes easy to subdue and make the armies of our enemies that deserve to be crushed miserably and fear stricken.

PURPORT :—All should regard that king as their father, who regards the happiness and misery of his ministers and subjects as his own and tries his utmost to vanquish his foes.

NOTES & REMARKS :—(चरंजीसहम्) शत्रुसेनायाः सोढारम् । चरंजयः इति मनुष्यनाम (NG 2, 3) ।=Subduer of the army of foemen. (पिन्दना) पेष्टमर्हानिशत्रु सैन्यानि । बहु-शक्तो-सामर्थ्ये (3, 17) काशवत्सव घातुपाठे । शत्रु विरोधशक्ति मन्तम् इत्यर्थः । पिन्लु-संचूर्णने (रुघा.) ।=The armies of enemies that deserve to be crushed. (विपुला) व्यभामुक्तानि । व्यय-भयसंचलनयोः (भ्वा.) भयलज्जयार्थः भयभीतान्ति ।=Miserable to or fear stricken.

What should a king keep and where—is told :

यदिन्द्र नाहुषीष्वौ ओजौ नृम्णां च कृष्टिषु ।

यद्वा पथं क्षितीनां द्युम्नमा भर सत्रा विश्वानि पौंस्या ॥ ७ ॥

7. TRANSLATION :—O Indra ! you are lover of your subjects. Bring to us all nourishing food materials, strength and wealth that is found among men. Bring to us, all manly powers produced by exertion, that are found on the land, consisting of five great elements and pure fame.

PURPORT :—O king ! if you make all subjects, full of knowledge, wealth and grain, then you can attain pure glory (or good name) and by obtaining land in which all the five elements are in proper proportion and in pure form.

NOTES & REMARKS :—(नाहुषीषु) नहुषाणां मनुष्याणाम् आसु-प्रजासु । नहुषः इति मनुष्यनाम (NG 2, 3) ।=Among men. (ओजः) बलकरमवगन्नादिकम् । ओजः इति बलनाम (NG 2, 9) ।=Food grains that are nourishing or invigorating. (नृम्णम्) धनम् ।=Wealth. (पौंस्या) पुरुषार्थजनानि बलानि । पौंस्यानि इति बलनाम (NG 2, 9) ।=Manly powers produced by exertion.

TRANSLATOR'S NOTES !—It is certainly wrong on the part of Shri Sayahacharya ; Prof. Wilson, Griffith and other to take *Nahusha* as the name of a particular king instead of taking it for men in general as clearly stated in the Vedic Lexicon Nighantu.

What should a king do—is further told :

यद्वा तृचौ मघवन् द्रुह्यावा जने यत्पूरौ कच्च वृषायम् ।

अस्मभ्यं तद्विरीहि सं नृबाह्येऽमित्रान्पृत्सु तुर्वणौ ॥ ८ ॥

8. *TRANSLATION* :—O king ! you, who have earned wealth with justice, when will you give us that strength with a man, endowed with knowledge and good virtues possess. When will you grant us that strength, by which we may overcome our enemies in the battles ?

PURPORT :—O king ! you will become fit to achieve victory over your enemies when you will honour good men and slight (rebuff) the wicked.

NOTES & REMARKS :—(तृचौ) विद्याशुभगुणप्राप्ते । तृक्ष-गती (म्वा.) स्रत गतेस्त्रिष्वर्थेषु प्राप्त्यर्थमादाय व्याख्या । = In a man endowed with knowledge and good virtues. (पूरौ) पूर्णबले । पृ-पालन पूरणयोः (जु.) स्रत पूरणार्थः । = In a very mighty powerful person.

What kind of house should men build—is told :

इन्द्र त्रिधातुं शरणां त्रिरूवथं स्वस्तिमत् ।

छुर्दियेच्छ मघवद्भ्यश्च महीं च यावया दिद्युमेभ्यः ॥ ९ ॥

9. *TRANSLATION* :—O king ! grant us a happy home in which three metals—gold, silver and copper have been duly used and which is equally good and comfortable in winter, summer and rainy seasons. When you grant such a dwelling place to wealthy persons and myself, make them united with good light.

PURPORT :—Men should build a house, which is comfortable in all seasons, is endowed with wealth and grains, full of trees, flowers, fruits, pure air, water and righteous and well to do persons and having built it, should dwell there, so that happiness may ever grow with health.

NOTES & REMARKS ;—(त्रिधातुं) त्रयः सुवर्णं रजतं ताम्रा घातवो यस्मिस्तत् । = Where there is proper blending of three metals i. e. gold,

silver and copper. (निबन्धम्) शीतोष्ण वर्षासूतमम् । वरुणम् इति गृह्णाम (NG 3, 4) । = Good or comfortable in winter, summer and rainy seasons. (दिद्यम्) सुप्रकाशम् । दिद्यु is from दिव्—श्रीडाविजिगीषा व्यवहारश्रुति-स्तुतिमोदमदस्वप्नकास्ति गतिषु (दिवा.) अल्लुत्यर्थः = Good light.

What should a king do for whom—is told :

ये गव्यता मनसा शत्रुमादभुरभिप्रध्नन्ति धृष्णुया ।

अथ स्मा नो मघवन्निन्द्रा गिर्वगास्तनूपा अन्तमो भव ॥ १० ॥

10. *TRANSLATION* :—O (king) Indra ! you an destroyer of your enemies, served and honoured with good words and possessor of abundant wealth, those, who with bold mind and speech, slay the enemy and thoroughly smite down his army from all sides, along with them, you be closest guardian of our bodies.

PURPORT :—O king ! trusting those righteous heroes, who are subduers of the robbers and other wicked persons and enemies, and who are engaged in nourishing the subjects; accomplish well the duties of a ruler.

NOTES & REMARRS :—(धृष्णुया) प्रगल्भत्वादिना । (नि)घृषा-प्रागल्भ्ये (स्वा.) । = With boldness. (मादघुः) समन्तात् हिंसन्ति । दध्नोति वधं वधकर्म (NG 2, 19) । = Slay, smite down.

What should a king do—is further told :

अथ स्मा नो वृधे भवेन्द्रा नायमवा युधि ।

यदन्तरिक्षे पतयन्ति पृथिवीं दिद्यवस्तिग्ममूर्धानः ॥ ११ ॥

11. *TRANSLATION* :—O (king) Indra ! augments of wealth, with those brilliant warriors, who go to the battle like the birds in the firmament seated above (in the aircraft etc.) and try to achieve victory, be our (increaser) helper and protect us constantly in the fight.

PURPORT :—Having established aircrafts and other vehicles to

go to and come from the firmament, like the birds in the firmament, achieve victory with the aid of good warriors and other persons and be exalted.

NOTES & REMARKS :—(पतयन्ति) गच्छन्ति । पतन्-गतौ (ष्वा.) ।=Go. (दिवः) प्रकाशमानाः । दिव-क्रीडा—युध-गतिषु (दिवा.) अतद्युत्थः । युतिः-प्रकाशः ।=Brilliant. (तिग्ममूर्धनः) तिग्म उपरि वर्त्तमानाः ।=Seated above (in the aeroplane etc.)

TRANSLATOR'S NOTES :—There is clear reference to the use of the aeroplanes in battles and for other purposes. The simile of the birds does not leave any doubt about it.

The same subject of king's duties—is continued :

यत्र शूरांसस्तन्वो वितन्वते प्रिया शर्म पितृणाम् ।

अथ स्मा यच्छ तन्वे तनै च छुर्दिरचित्तं यावय द्वेषः ॥ १२ ॥

12. TRANSLATION :—O king ! in the battle, where heroes protect the bodies of their fathers (elderly people) and their masters and protect their sweet homes. Give for our dwelling good home and keep enemies far away.

PURPORT :—O king ! keep with you or under your patronage, brave and righteous person respectfully and driving away all enemies, spread your fame far and wide by providing good enjoyable objects in the homes of fathers and masters.

NOTES & REMARKS :—(शर्म) शर्माणि गृहाणि । शर्मेति गृहनाम (NG 3, 4) ।=Homes. (छुर्दि) गृहम् । छुर्दिरिति गृहनाम (NG 3, 4) ।=Home. (यावय) वियोजय । अत तुजादीनामित्यभ्यासदेव्यम् ।=Drive away, keep for away.

How should men go and do other works—is told :

यदिन्द्र सग्रे अर्वतश्चोदयासे महाधने ।

असमने अध्वनि वृजिने पथि श्येनाँ इव श्रवस्यतः ॥ १३ ॥

13. TRANSLATION :—O (king) Indra ! you—the destroyer

of your brave enemies, when ever you harness your horses (like falcons) desirous of obtaining glory and food on a highway, which is to be united (one road with the other), where no war is going on and by which (through business etc.) much wealth can be acquired and which is powerfully constructed, even the distant place appears to be close.

PURPORT :—O king ! even apart from battle, whenever you have to go any where, you should go quickly. There should be no looseness or laxity either in walking or by any vehicle which should be swift and not slow-going.

NOTES & REMARKS :—(असमने) अविद्यमानं समनं संग्रामो यस्मिंस्तस्मिन् । समनम् इति संग्रामनाम (NG 2, 17) । = Where a battle is not going on. (दृजिने) बले । दृजनम् इति बलनाम (NG 2, 9) अन्नदृजिनशब्दोऽपि तत्पर्यायत्वेन गृहीतः । = Power or powerful.

What should king and ministers etc. do—is told :

सिन्धूरिव प्रवृणा आश्रुया यतो यदि क्लोशमनु प्वशि ॥

आ ये वयो न वर्वृत्यामिषि गृभीता ब्राह्मोर्गवि ॥ १४ ॥

14. TRANSLATION :—O king ! speeding like rivers, rushing down a steep descent and like birds attracted to the sound or the bait, if you go quickly and if the machines or the rays of electricity move swiftly, then going to distant places will not be difficult. Others also, who go or come should do so swiftly.

PURPORT :—There are two similes used in the mantra, as water goes down swiftly from a higher place or as the falcons and other birds run quickly for flesh. so you travel quickly on land, water and firmament.

NOTES & REMARKS :—(वयः) पक्षिणः । अत्र गत्यर्थः शीघ्रगतिमन्तः पक्षिणः । = Birds. (स्वनि) शब्दे । स्वन-शब्दे (ष्वा.) । = On sound. (गवि) पृथिव्याम् । गौरिति पृथिवीनाम (NG 1, 1) जी-गतिव्याप्तिं प्रजन कान्त्यसन्धादनेषु (अदा.) । = On earth.

Rishi or Seer of the Sūktam—Garga. Devatā—Soma, Indra and other subjects as mentioned in the mantras. Chhandas—Trishtub, Pankti, Brihati and Gāyatri of various kinds. Svaras—Dhaivata, Panchama and Shadja.

By doing what should a king become unbearable for enemies—is told :

स्वादुक्किलायं मधुमाँ उतायं तीव्रः किलायं रसवाँ उतायम् ।
उतो न्वस्य पपिवांसमिन्द्रं न कश्चन संपत आहवेषु ॥ १ ॥

1. *TRANSLATION* :—O heroes ! this Soma (juice of the invigorating herbs) is very delicious and full of sweetness. It is strong and rich in sap. No one can conquer (or resist) Indra or brave king when he has drunk this Soma.

PURPORT :—No foes can conquer those in battles, who are endowed with physical and spiritual power by the observance of Brahmcharya (abstinence-selfcontrol), regularity and proper food.

NOTES & REMARKS 1—(आहवेषु) सङ्ग्रयेषु । आहवे इति संग्रामनाम (NG 2, 17) । =In battles.

What should men take and what should they do—is told :

अयं स्वादुरिह मदिष्ठ आसु यस्येन्द्रो वृत्रहत्यै ममाद ।
पुरुणि यश्च्यौत्ना शम्बरस्य वि नवति नव च हन् ॥ २ ॥

2. *TRANSLATION* :—A king who is full of vigour like the sun, become very powerful by drinking this invigorating Soma juice and as the sun smites down ninety-nine movements of the cloud. That king being very much advanced in power, defeats all the strength of the foes.

PURPORT :—O men ! by taking that invigorating juice which is very delicious and which augments strength intellect and vigour, conquer your enemies and enjoy thornless (complete) kingdom.

NOTES & REMARKS :—(बृहत्स्ये) सङ्ग्रामे । सतूर्ये इति संग्रामनाम (NG 2, 17) । तूरी-गति त्वरणहिसनयोः (दिवा.) तस्मात् त तूर्ये बृहत्स्ये इति पर्यायवाचक शब्दो । = In the battle. (च्योला) बलानिच्योरनमिति बलनाम (NG 2, 9) । = Strength, powers. (शम्बरस्य) मेघस्य । शम्बर इति मेघनाम (NG 1, 10) । Of the cloud. (देह्यः) उपचेतुं योग्यः । दिह-उपचये (प्रदाः) उपचयः दिः । = Advanced in power.

What does Soma do—is told :

अयं मे पीत उदियति वाचमयं मनीषामुशतीमजीगः ।

अयं षड्वीरमिमीत धीरो न याभ्यो भुवनं कच्चनारे ॥ ३ ॥

3. **TRANSLATION :—**O men ! this *Soma* when properly drunk stirs up my voice and strengthens my intellect desiring the knowledge of all objects, by which a man get his desires fulfilled. Like a wise man of meditation, it enables me to acquire the knowledge of all six kinds of earth including all creatures, far and near. This *Soma* should be prepared according to the medical science.

PURPORT :—O men ! only such articles should be taken as increase the strength of the speech, intellect and body and by which knowledge of the scriptures can be easily grasped. Things which diminish or spoil the power of intellect and body should never be taken.

NOTES & REMARKS :—(मनीषाम्) प्रज्ञाम् । मनीषा-मनसईषया स्तुत्या प्रज्ञाया (NKT 2, 7, 25) यत्र प्रज्ञार्थग्रहणम् । = Intellect. (उशतीम्) कामयमानाम् । (उशती) वश-कान्तो (अदा.) कान्तिः—कामना । = Desiring the knowledge.

What does soma do—is told :

अयं स यो वरिमाणं पृथिव्या वृष्माणं दिवो अकृणोदयं सः ।

अयं पीयूषं तिसृषु प्रवत्सु सोमो दाधारोर्वान्तरिक्षम् ॥ ४ ॥

4. **TRANSLATION :—**O men ! this *Soma* (creative power of

God) upholds nectar in three lower regions like the earth. It is this that causes the greatness of the earth and causes rain from the light or rays of the sun. It should be taken from all sides for proper utilisation. It is this, that is the upholder of the subtle cause and is, therefore, the bestower of happiness upon all.

PURPORT :—O men ! gather and take that Soma which upholds the earth alongwith air and upholds the sun with his rays and become free from all diseases.

NOTES & REMARKS :—(वर्ष्माणम्) वर्षकम् । वृषु-संचने । = Rainer. (मन्तरिक्षम्) अन्तरिक्षम् कारणाख्यम् । = Subtle cause.

TRANSLATOR'S NOTES :—Here Soma is to be taken in a comprehensive sense of the creative Power of God that upholds all things and beings.

The same subject—is continued :

अयं विदच्चित्रदृशीकुमरीः शुक्रसंज्ञनामुषसामनीके ।

अयं महान्महता स्कम्भनेनोद्द्यामस्तभ्नाद् वृषभो मरुत्वान् ॥ ५ ॥

5. TRANSLATION :—O men ! as this sun, which has many airs or gases within it or around which causes rain (by drawing up the water) creates worth seeing water in the army of or near the pure dawns and with great upholding power it upholds the heaven. You should use that sun for doing mighty works.

PURPORT :—O highly learned persons ! you should enjoy happiness by revealing the light of knowledge like the sun from moving onward.

NOTES & REMARKS :—(मरुत्वान्) मरुतो बहवो वायव्यो विद्यन्ते यस्मिन् सः । ओजो वै वीर्यं मरुतः (जैमिनीयोप 3, 3, 9). So मरुत्वान् means also mighty मरुतो वृष्टिम् अमृतमयावयन्ति (मैत्रायणिसं. 2,4,7) मरुतो रश्मयः (जैमिनीयोप 3,1,74 ता. अ 14,12,1) So the sun is मरुत्वान् as it has so many rays. = The sun containing many airs, or winds within. (स्कम्भनेन) धारणेन । By upholding power.

TRANSLATOR'S NOTES :—बोजो वै शीयं मरुतः (जैमिनीयोप) 3, 3, 9) So मरुत्वान् also means mighty. मरुतो वृष्टिम् प्रमुत आवयन्ति (मैत्रायणस्मृति, 2, 4, 8) So it is clear that the word मरुत is used for monsoon winds. मरुतो-रश्वयः (जैमिनीयोप 3, 174, ता. प्र. 12, 1) । So the sun is मरुत्वान् as it has so many rays.

How should a king be—is further told :

धृषत्पिब कुलशे सोममिन्द्र वृत्रहा शूर समरे वसूनाम् ।
माध्यन्दिने सर्वान् आ वृषस्व रयिस्थानो रयिस्मासु धेहि ॥ ६ ॥

6. **TRANSLATION :—** O fearless Indra (Commander-in-Chief of the army) ! you who are like the sun in splendour, as the sun-slayer of the clouds, drinks much water drawn from the earth and ocean at noon, showing your boldness in the battle, drink *Soma* (the juice of the invigorating herbs and plants) in a vessels and be mighty. You, who are the possessor of the riches, give us wealth.

PURPORT :— O king as the sun at noon illuminates the whole world, so holding the seat of justice, hear well both sides of the case (the petitioner and the respondent) and then manifest justice according to true policy.

NOTES & REMARKS :—(इन्द्र) सूर्यवद्वत्मानं सेनेयः । अथ यः स इन्द्रोऽसौ सः प्रादित्यः (Stph 8, 5, 3, 2) । सेना वा इन्द्राणी । (मैत्रायणस्मृति 2, 2, 5; काठक स. 10, 10) तस्मात् इन्द्र-सेनानीः । = O Commander-in-Chief of the army ! who are like the sun in splendour. (वसूनाम्) पृथिव्यादीनां मध्यात् । = Of the earth and other places of habitation.

How should a king be—is further stated :

इन्द्र प्र गांः पुरातेव पश्य प्र नो नथ प्रतुरं वस्यो अच्छ ।
भवा सुपारो अतिपारयो नो भवा सुनीतिरुत वामनीतिः ॥ ७ ॥

7. **TRANSLATION :—** O Indra destroyer of the wicked,

like a good leader, look upon us with love. Lead us on to surpass the strength of our enemies. Convey to us very good wealth by righteous means. O excellent guardian ! bear us well through peril and lead us on to wealth with careful guidance, the follower of a good policy consistent with justice, you be the ruler of an admirable policy.

PURPORT :—That king alone can get real admiration, who is true examiner of men, leading men onward to prosperity treading on the path of justice, taking men across miseries and war, and following a righteous policy.

NOTES & REMARKS :—(वस्यः) वसीयोतिशयेन सुष्ठुधनम् । = Very good wealth. (वामनीतिः) वामा प्रशंसिता नीतियस्य सः । वाम इति प्रशस्यनाम (NG 3,8) । = A man of admirable policy. (प्रतरम्) शत्रूणां बलोत्तङ्घनम् । तु-प्लवनसन्तरणयोः (ष्वा.) अत्र सन्तरणार्थः । = Surpassing the strength of the foes.

How should a king deal with his dependents—is told :

उहं नो लोकमनु नेषि विद्वान्स्वर्वज्ज्योतिरभयं स्वस्ति ।
ऋषवा त इन्द्र स्थविरस्य बाहू उप स्थेयाम शरणा बृहन्ता ॥ ८ ॥

8. **TRANSLATION** :—O king ! conveyor of justice, we take shelter in your great and strong arms—which destroy enemies, as you are old or advanced in knowledge and humility. You are worthy of reverence as you lead us to much worldly prosperity and to the light of knowledge free from fear and endowed with much happiness.

PURPORT :—A king should make all his subjects, endowed with knowledge, fearlessness and happiness, so that they may always be agreeable to him.

NOTES & REMARKS :—(स्थविरस्य) विद्याविनयाभ्यां वृद्धस्य । = Old or advanced in knowledge and humility. (ऋषवा) ऋष्यो महान्तो । ऋष्व इति महत्ताम् (NG 3,3) = Great.

How should that king deal with whom—is told :

वरिष्ठे न इन्द्र वन्धुरे धा वहिष्ठयोः शतावन्नश्वयोरा ।
इषुमा वंक्षीषां वर्षिष्ठं मा नस्तारीन्मघवन्त्रायो अर्यः ॥ ६ ॥

9. *TRANSLATION* :—O opulant king ! endowed with hundreds of riches, provide us the best chariot-seat, drawn by two swift horses, and associated with us with love. Bring us the best among all viands. Do not keep us away from good food materials.

PURPORT :—A king should be urged by the people of the army and his subjects to bring them abundant wealth by seating them in good chariots, so that people may not cheat them.

NOTES & REMARKS :—(इषाम्) अन्नादीनाम् । वन्नं वा इषम् (कोषी. 2, 8, 5) । = Of food and other things. (वन्धुरे) प्रेमवन्धने । = In the bond of love. (शतावन्) शतानि वलानि विद्यन्ते यस्य तत्सम्बुद्धौ । = One who has hundreds of strength.

What should a king do—is again told :

इन्द्रं मूलं महीं जीवातुमिच्छ चोदय धियमयसो न धाराम् ।
यत्किञ्चाहं त्वायुरिदं वदामि तज्जुषस्व कृषि मां देववन्तम् ॥ १० ॥

10. *TRANSLATION* :—O king ! bestow happiness on me. Desire for my long life, inspire me to have good intellect, good actions and good speech-attractive like gold. Accept my prayers in whatever words I speak, provide me the company of enlightened persons.

PURPORT :—There is simile used in the mantra. As all ordinary men desire to have gold and other kinds of wealth, so you should always desire to nourish your subjects well. Make such arrangements that all your subjects may attain well-trained speech, knowledge, long life and the association with the enlightened men.

NOTES & REMARKS :—(अयसः) हिरण्यस्य । अथ इति हिरण्यनाम (NG 1, 2) । = Gold. (धियम्) प्रज्ञां धर्म्यं कर्म वा धीरिति प्रज्ञानाम (NG 3, 9) धीरिति

कर्मनाम (NG 2, 1)=Good intellect or good action. (धारायम्)
प्रगल्भा वाचम् । धारा इति वाङ्नाम (NG 1, 11)=Good and effective
speech.

TRANSLATOR'S NOTES:—The word अयः is generally used for iron, so other translators usually render into English the second stanza as —“sharpen my intellect as it were a blade of iron”. There is nothing objectionable there, particularly when by Indra—God is to be taken :

What should a king do and why should the subjects resort to him—is told :

त्रातारुमिन्द्रं मवितारुमिन्द्रं हवैहवे सुहवं शूरमिन्द्रम् ।
ह्यामि शक्रं पुरुद्वृतमिन्द्रं स्वस्ति नो मघवा धात्विन्द्रः ॥ ११ ॥

11. **TRANSLATION:**—O men ! as I invoke a prosperous king, who is endowed with great wealth, who is giver of knowledge, destroyer of ignorance and wicked persons. fearless and brave, mighty, invited by many men, bearer of good virtues and a good fighter in the battle. May that Indra—endowed with greatly admired wealth, give happiness to us.

PURPORT:—As men invoke God, who is our great Helper every where, so they should resort to a God-like pure and good king also.

NOTES & REMARKS:—(अवितारम्) ज्ञानादिप्रदम् । अयः धातोर्दानार्थमादाय ज्ञानादिप्रदम् इति व्याख्यानम् ।=Giver of knowledge etc. (इन्द्रम्) अविद्या-पुष्टजनविनाशकम् । इन्द्रन् शत्रूणां दारयिता वा द्रावयिता वा (NKT 10, 1, 8) ।
=Destroyer of ignorance and wicked persons. (इन्द्रम्) सेनाधरम् ।
=Upholder or supporter of the army.

TRANSLATOR'S NOTES:—Rishi Dayanand Saraswati's (purport) clearly denotes that the mantra is equally applicable to God with slight change in the meaning of some words. *Shakra* in that sense is almighty, अवितारम् Protector, शूरम् is Destroyer of all evils and so on.

How should that king be and how should he be protected—is told :

इन्द्रः सुत्रामा स्ववाँ अवीभिः सुमृलीको भवतु विश्ववेदाः ।
बाधन्ता द्वेषो अमयं कृणोत सुवीर्यस्य पतयः स्याम ॥ १२ ॥

12. *TRANSLATION* :—O men ! let us be guardians of that king, who is destroyer of wickedness, knower of all sciences, who has many kith and kin. Let him be, with his protective power, giver of good happiness to us. Let him remove all malice or malicious persons and make us fearless. May we be the guardians of that king, who is mighty on account of the observance of Brahmacharya (abstinence). You should also guard him.

PURPORT :—O men ! all should always protect that king, who is well-versed in all sciences, observer of Brahmacharya (abstinence), having many friends, protector of good persons like his ownself and punisher of the wicked and, who makes us all fearless from all sides.

NOTES & REMARKS :—(विश्ववेदाः) यो विश्वं विज्ञानं वेत्ति । विद् ज्ञाने (वदा.) ।=Who is knower of all sciences. (सुमृलीकः) सुष्ठु सुखकरः । मृद-सुखने (तु.) ।=Bestower of good happiness.

How should kings and their subjects deal with one another—is told :

तस्य वयं सुमतौ यज्ञियस्यापि भद्रे सौमनसे स्याम ।
स सुत्रामा स्ववाँ इन्द्रो अस्मे आराच्छिद द्वेषः सनुतयुयोतु ॥ १३ ॥

13. *TRANSLATION* :—O men ! let us be in the good intellect and in the auspicious righteous mental dealing of that king, who is endowed with knowledge and humility and is doer of the service to the enlightened person, association with them and gift of knowledge, let that king, who is well protector of all, endowed with his own power, keep away from us—whether near us or far, all haters of Dharma (righteousness and duty). He is therefore, to be respected by us.

PURPORT :—O officers of the State and the people ! let us

always deal with one another in the same way, in which a king dwells in pure justice and good virtues. Let us be the preservers of justice and righteousness, always removing all vices unitedly.

NOTES & REMARKS :—(आरात्) समीपाद् दूराद्वा । आरे इति दूरनाम (NG 3,26) आरात् दूरसमीपयोः (अन्वयार्थः) । = From far and near. (द्युयोः) पुष्पक-रोत्तु । द्यु-मिश्रणे अमिश्रणे च (येदो.) अत्र अमिश्रणार्थः । = Separate, keep far away.

Virtues of a king—is told :

अव त्वे इन्द्र प्रवतो नोर्मिर्गिरो ब्रह्माणि नियुतो धवन्ते ।

उरु न राधः सर्वना पुरुषयपो गा वज्रिन्युवसे समिन्दून् ॥ १४ ॥

14. TRANSLATION :—O Indra (King) ! you are the wielder of the thunderbolt-like powerful weapons and missiles. Sure and true good words, wealth and grains come to you as waters of rivers rushing down a slope. Likewise abundant wealth, good urges move you. You unite waters, lands or speeches and joys, therefore you are the best.

PURPORT :—All sciences, all wealth and all joy are attained by those people, who perform good actions (like Brahmacharya—abstinence). These things go to such persons, as water goes down a slope and wealth comes to an industrious person.

NOTES & REMARKS :—(नियुतः) निश्चित-सत्यवादाः । = Sure and true words. (ब्रह्माणि) धनान्मन्त्रानिवा । ब्रह्म इति धननाम (NG 2,10) ब्रह्म इति अन्ननाम (NG 2, 7) । = Wealth or food materials. (इन्दून्) आह्लाषान् । इवि-परमैश्वर्ये । चदि-आह्लादने (भ्वा.) । = Joys.

Who should ask whom and how should they answer—is told :

क ई स्तवत्कः पृष्ठात्को यजाते यदुग्रमिन्मघवा विश्वहावेत् ।

पादाविव प्रहरन्नन्यमन्यं कृणोति पूर्वमपरं शचीभिः ॥ १५ ॥

15. TRANSLATION :—O enlightened persons ! who glorifies

God in this world, and who nourishes all ? Who truly performs the *Yajna* in the form of honouring highly learned men ?

That wealthy man, who with his good actions, always protects a person full of splendour, who like the moving feet makes the last precede, the foremost follower. (making first the last and vice versa).

PURPORT :—O learned persons, we ask you some questions.

1. Who glorifies God in this world ?
2. Who nourishes all, with justice ?
3. Who honours the enlightened persons ?

The following are answers to the above questions respectively :

1. The man endowed with wisdom and *Yoga* always glorifies God.
2. That just king, who impartially punishes the guilty and honours a righteous person, is protector of all.
3. Only who is himself enlightened and knower of the merits and defects, can honour highly learned persons.

NOTES & REMARKS :—(ईम्) प्राप्तव्यं परमात्मानम् । ईमिति पदनाम (NG 4, 2) । = Who praises the God. (पुणात्) पालयेत् । पुण-प्रीणने (पुदा.) प्रीणनं तपणं पालनं वा = May nourish.

How should that king be — is further told :

शृग्वे वीर उग्रमुग्रं दमायन्नन्यमन्यमतिनेनीयमानः ।

एधमानद् विलभयस्य राजा चोष्कूयते विश इन्द्रो मनुष्यान् ॥ १६ ॥

16. **TRANSLATION** :—O ministers ! I hear him to be the administrator of justice, who, being a hero, subdues or tames every strong man and taking all different persons to the course of justice, hater of the haughty (growing at the cost of others) shining with justice and humility among both the officers of the State and the subjects and bearer of knowledge and humility, calls upon all (to discharge their duties).

PURPORT :—O men ! he alone is fit to be a ruler, who punishes the wicked, honours good men, punishes those, who are jealous of those who make progress and respects the happy and who, administers true justice after hearing the arguments of both the petitioner and the respondent.

NOTES & REMARKS :—(बोष्कूयते) भुशमाह्वयति । बोष्कूयते इति पदनाम (NG 4, 3) पद-गतौ गतेस्त्वयोऽर्थाः ज्ञान गमनं प्राप्तिश्च अत्र ज्ञानार्थं ग्रहणं कृत्वा ज्ञापयति-कृतंश्च-पालनार्थं भुशम् आह्वयतीत्यर्थम् ।=Invokes or calls upon (to discharge their duties). (राजा) न्यायविनयाभ्यां प्रकाशमानः । राज्ञ-दीप्तौ (भ्वा.) ।=Shining with justice and humility.

Some Do's and Do not's for King—is told :

परा पूर्वेषां सख्या वृणक्ति वितर्तुराणो अपरेभिरेति ।

अनानुभूतीरवधून्वानः पूर्वीरिन्द्रः शरदस्तर्तरीति ॥ १७ ॥

17. **TRANSLATION** :—That king, who is full of splendour like the sun, who gives up the friendship of the bad people and shaking men, who are devoid of experience, and cultivates friendship with enlightened and experienced good men, goes beyond miseries, like the sun passing autumn season.

PURPORT :—That king who gives up the friendship of old and experienced good men and keeps freindship of mean fellows, falls down from the path of welfare. That man enjoys full life with happiness, who gives up the company of ignorant persons and cultivates friendship with enlightened men.

NOTES & REMARKS :—(तर्तरीति) भ्रमं तरति ।=Swims across or goes beyond miseries etc. (अवधून्वानः) अवधिकम्पयन् ।=Shaking.

What is the nature of this soul—is told :

रूपंरूपं प्रतिरूपो बभूव तदस्य रूपं प्रतिचक्षणाय ।

इन्द्रो मायार्भिः पुरुरूपं ईयते युक्ता सस्य हरयः श्रुता दश ॥ १८ ॥

TRANSLATION :—O men ! the soul by its manifestations

conveys the same forms. This is its only form to talk about. It assumes many bodies according to its actions and is therefore multiformed. It has its thousands of forms of the senses (inner and outer) Pranas and thousands of nerves, which are comparable in fastness with horses.

PURPORT:—O men! as electricity assumes practically the same form as the object it enters, in the same manner, the soul becomes, of the same nature as the body. When it desires to see an external object, its knowledge becomes of the same form having seen it. It communicates with the entire body through innumerable nerves which are contained in the body along with electricity.

NOTES & REMARKS:—(हरयः) अशवा इन्द्रियाभ्यन्तःकरणप्राणाः । तद्वत् एतेः इदं सर्वं हरति तस्माद् हरयः (जैमिनीयोप 1, 14, 35) तस्मात् हरणशीलत्वात् अशवाः इन्द्रियान्तःकरणप्राणादयो हरयः अदित्वस्य हरयः हरण आदित्य रश्मयः । (NKT 7,7,24) जैमिनीयोपनिषद् ब्राह्मणेऽस्य मूकस्य मूर्ध्नि परक व्याख्यानेऽभिहितम् । युक्तस्यास्य (इन्द्रस्य) हरयः यथा वशेति सहस्रं हेतु आदित्य खमयः । तेऽस्य युक्तास्तेरिदं सर्वं तरति तद्वदे तेरिदं सर्वं हरति तस्माद् हरयः (जैमिनीयोप 1, 14, 3, 5) । =Horses in the form of inner and outer senses, Prānas and thousands of nerves. (प्रतिबलनाय) प्रत्यक्षकथनाय । =For talking about. (प्रतिरूपः) तदाकारवर्तमानः । =Present in the same form. (मायाभिः) प्रज्ञाभिः । =By intellect.

TRANSLATOR'S NOTES:—It is opposed, therefore, to the Nirukta and the Jaimineeyo Brahmana to take Indra for God and मायाभिः as illusions as taken by Prof. Wilson, Griffith and others माया इति प्रज्ञानाम (NG 3, 9) । To translate it as illusion is wrong. Shri Sayanacharya himself has rightly stated in his first interpretation of the mantra मायाभिः ज्ञाननामैतत् । ज्ञानैः-आत्मीयैः संकल्पैः । But he has given the other meaning as अनादिमायाशक्तिभिः-as not his own but as other's opinion saying अन्ये मन्वन्ते । इन्द्रिय-मिन्द्रलिङ्ग मिन्द्र दृष्टमिन् सृष्टमिन्द्र जृष्टमिन्द्र दत्तमिति वा इति पाणिनीयाय । व्याख्याम् 5, 2, 3 इन्द्र आत्मा इति काशिकायामपि । The Neo-Vedantic interpretation is not authentic, opposed to the Nirukta, Jaimineey-punishad Brahman and other ancient literature, as well as, to reason or even common sense. It is simply ridiculous to say as Wilson has done 'Indra' multiform by his illusions, proceeds to his many worshippers, for the horses yoked to his car are a thousand" (Wilson). Its absurdity is evident on the face of it.

How does soul behave in the body—is told :

युजानो हरिता रथे भूरि त्वष्टेह राजति ।
को विश्वाहा द्विषतः पक्ष आसत उतासीनेषु सूरिषु ॥ १९ ॥

19. TRANSLATION :—As a charioteer yoking horses in the charming chariot shines very well, so the soul shines in the body (which is like a chariot with senses as horses). Who will take the side of the ignorant people, when wise enlightened men are sitting there ?

PURPORT :—O men ! you should give up the side of ignorant men and always side with the enlightened men. As a good charioteer controls the horses well and by yoking them in the chariot, easily reaches destination, so, a soul by self-control can accomplish all its purposes. As a charioteer feels sad in a chariot yoked with wicked horses, in the same manner, the soul feel miserable in a body without self control.

NOTES & REMARKS :—(हरिता) हरणशीलावश्वो ।=Horses. (रथे) रमणीये यान इव शरीरे ।=In the body which is like a charming chariot. (त्वष्टा) तनूकर्ता जीवः ।=Subtle soul.

The idea of this Veda Mantra is explained in Kathopnishad 1.3.3-6. Ed.

How can men get health—is told :

अगव्यूति क्षेत्रमागन्म देवा उर्वी सती भूमिरंहूरणाभूत ।
बृहस्पते प्र चिकित्सा गविंष्टावित्था सते जरित्र इन्द्र पन्थाम् ॥ २० ॥

20. TRANSLATION :—O Indra (remover of diseases and defects) ! O protector of the great objects ! O good physician ! by you and this earth (land) which is full of many fruits etc and where sometimes battles are razed by active people, going about here and there and where there are plots of some mines, we acquire that land. In this way, in the combination of well-trained and refined speech, we prepare a path for a devotee of God.

PURPORT :—O men ! with the friendship, of good vaidyas

(physicians) you should become healthy, free from all diseases. long lived, very mighty and enlightened. Then obtaining the kingdom of the earth, you should go from place to place by like aircrafts, vehicles and tread upon the path of the enlightened men.

NOTES & REMARKS :—(अहूरण) यं ह्यन्ति तेऽहो गन्तारस्तेषां रणः सङ्ग्रामो यस्यां सा । अहि-गती (प्वा.) गौरिति वाङ्नाम (NG 1, 11) । = A land where there is some times a battle among the active people. (गविष्टो) गोः सुशिक्षिताया वाचः सङ्गतो । इष्टिः यज. देवपूजा सङ्गतिकरणदानेषु (प्वा.) अत्र सङ्गतिकरणार्थः । = In the combination of the well-trained or cultured speech.

How should the officers of the State and the people deal with one another—is told :

दिवेदिवे सदृशीरन्यमर्द्धं कृष्णा असेधदप सन्नो जाः ।
अहन्दासा वृषभो वसन् यन्तोदव्रजे वर्चिनं शम्बरं च ॥ २१ ॥

21. **TRANSLATION** :—O men ! as the sun when risen, sets half portion of the globe separately every day and dispels the darkness of this world by its rays, that sun causing the rain, destroys the respondent cloud, in the same manner, the officers of the State and ordinary subjects covering one another should behave.

PURPORT :—O men ! as the sun and the cloud attracting the whole world make it endowed with heat and water, as the sun illuminates the half of the earth and causes rain, dispels darkness and gladdens all, in the same manner, the officers of the State and the subjects should make all happy by attracting truth, giving up falsehood, removing injustice and propagating justice, showering the sermon of good education.

NOTES & REMARKS :—(जाः) जायमानः सूर्यः । (जाः) जनी—प्रादुर्भावे ।
—The sun when rising. Here manifesting or rising. (वसन् यन्ता) वसन्निवाचरन्ती राजप्रजाजनी । वसन्-वस्त्रम् । = The king and the subjects behaving like covering or clothes.

How should the king and his subjects deal with one another—is told :

प्रस्तोक इन्नु राधसस्त इन्द्र दश कोशयीर्दश वाजिनोऽदात् ।

दिवोदासादतिथिग्वस्य राधः शाम्बरं वसु प्रत्यग्रभीष्म ॥ २२ ॥

22. *TRANSLATION* :—O Indra (king) ! endowed with great wealth and full of splendour like the sun, your admirer gives ten plots full of wealth and abundant foodstuffs and he makes it tenfold. We get from the giver of light for a hospitable man-wealth and good water from the cloud. Give that to us and we may give the same to you.

PURPORT :—O king ! protect that man in your state, who is the giver of measureless wealth and showerer of happiness, serving honourable guests. Let us give that wealth to you which we receive from others, and give to us that which you receive.

NOTES & REMARKS :—(शाम्बरम्) शंबरे मेवे यवम् । जलादयं द्रव्यम् ।
शम्बर इति मेघनाम (NG 1, 10) ।=Water in the cloud. (कोषयीः) य
कोशान्यान्ति तामूमीः ।=Plots of land. (वाजिनः) बहुन्नयुक्तस्य । वाज इत्यन्ननाम
(NG 2, 7) ।=Endowed with abundant food materials. (दिवोदासात्)
प्रकाशदातुः । वासु-दाने (म्वा.) ।=Of the giver of light. (अतिथिग्वस्य)
योऽतिथीनागच्छति तस्य ।=Of a man who approaches venerable guests
for service.

What should the ministers receive from a king—is told :

दशश्वान्दश कोशान्दश वस्त्रार्धिभोजना ।

दशौ हिरण्यगडान्दिवोदासादसानिषम् ॥ २३ ॥

23. *TRANSLATION* :—O king ! let we get from you, who, are giver of desirable wealth, ten fold horses and other things, ten treasures of wealth, ten fold clothes and abundant riches along with, tenfold stores of gold.

PURPORT :—Those who are righteous, brave conqueror of enemies, loyal to the king, engaged in the work of nourishing the people

and enlightened ministers, should receive the tenfold gift of horses and other things from the king, for distribution.

NOTES & REMARKS :—(दिवोदासात्) कमनीयघनदातुः । दिवु-घातोः कान्त्यर्थ-
मादाय कमनीय घनदातुः । इति व्याख्यानम् कान्तिः-कामना । दातु-दाने (स्वा.) ।=From
the giver of desirable wealth. (असनिषम्) संभज्य प्राप्नुयाम् । वप-संभक्तौ
(स्वा.) ।=May get for distribution.

Whom should the king delegate power—is told :

दश रथान्प्रष्टिमतः शतं गा अथर्वभ्यः । अश्वथः पायवैऽदात् ॥२४॥

24. **TRANSLATION** :—O king or householder ! as a wise and virtuous householder, who unites all, who gives to the sages of non-violent nature, for nourishment and feeding ten chariots and a hundred cows, which are in his possession, so you should also give.

PURPORT :—Those kings and officers of the State, who delegate powers for providing food, cows, chariots etc. to others, in turn get good materials.

NOTES & REMARKS :—(अथर्वभ्यः) अहिंसकेभ्यः । अथर्व-हिंसायाम् । (काश-
कृतज्ञघातुपाठे (1, 204) ।=For non-violent sages. (अश्वथः) यः अश्वते सः ।
अश्व-श्वान्तौ । सङ्घाते च (स्वा.) ।=A virtuous person pervading in
good virtues and uniting all.

What should a king do—is further told :

महि राधौ विश्वजन्यं दधानान् भरद्वाजान्साञ्ज्यो अभ्ययष्ट ॥२५॥

25. **TRANSLATION** :—That king can become a sovereign, who being the son of a man, who makes many just dealings associates with the upholders of knowledge, food grains and the great wealth that is bestower of happiness to all, or which can produce many odd articles.

PURPORT :—That king alone can make his state advanced, who making his body and soul powerful by the observance of Brahmacharya

(abstinence), having multiplied all kinds of wealth, and gathers under him the best persons.

NOTES & REMARKS :—(साञ्जयः) यो विविधान्यायुक्तान् ध्ववहारान् सुचति तस्यापत्यम् । =The son of a man who makes various just dealings, (भरद्वाजान्) ये वाजानन्मादीन् भरन्ति तान् । वाज इति जन्ननाम (NG 2,7) वाज इति बलनाम (NG 2, 9) वज-गतो (ध्वा.) गतेस्त्रिष्वर्षेषु ज्ञानार्थं ग्रहणमत्र । =Upholders of foodgrains, knowledge and strength.

— — —

What kind of friends should a king desire—is told :

वनस्पते वीड्वङ्गो हि भूया अस्मत्सखा प्रतरङ्गाः सुवीरः ।
गोभिः सन्नद्धो असि वीळयस्वास्थाता तै जयतु जेत्त्वानि ॥ २६ ॥

26. **TRANSLATION** :—O hero ! you who are like the sun, the protector of the rays, as you are firm and strong in body, taking all beyond miseries, very brave, endowed with well-trained and refined speeches, you be our friend. Being of good faith and devotion, make us firm. Let your army conquer the armies of your enemies.

PURPORT :—Men should have friendship with powerful persons, so that they may always achieve victory.

NOTES & REMARKS :—(वीड्वङ्ग) वीडूनी बलिष्ठान्यङ्गानि यस्य सः । =Whose organs of the body are very strong and powerful. (वनस्पते) वनानां किरणानां पालकः सूर्य इव । =Who is like the sun-the protector of the rays. (वीलयस्व) दृढान् कुरु । =Make us firm.

TRANSLATOR'S NOTES :—It is noteworthy that while Prof. Wilson, Griffith and others following Sayanacharya consider the mantra addressed to the forest wood of which the chariot is made, Rishi Dayanada Sarasvati taking into consideration the epithets used—takes it for a brave and strong hero. How wrong and misleading is therefore Griffith's foot note that 'This car is the desired object of this and the two following stanzas.' (Griffith's translation of the Hymns of the Rigveda Vol. I. P. 612).

From whom should men take benefits—is told :

दिवस्पृथिव्याः पर्योऽज ऊर्ध्वं वनस्पतिभ्यः पर्याभृतं सहः ।
अपामोज्मानं परि गोभिरावृतमिन्द्रस्य वज्रं हविषा रथं यज ॥ २७ ॥

27. TRANSLATION :—O enlightened person ! take the mighty strength borrowed from the lightning or the sun, from the earth or firmament, from the trees, from the flood of waters and the rays of electricity and vehicles like aircraft—covered from all sides and unite with the proper implements.

PURPORT :—Those persons, who having aquired strength from all sides, shower happiness on all, like the sun generating the cloud, are honoured everywhere.

NOTES & REMARKS :—(दिवः) विद्युतःसूर्याद्वा ।=From lightning or the sun. (पृथिव्याः) भूमेरन्तरिक्षाद्वा पृथिवीत्यन्तरिक्षनाम (NG 1, 3) ।=From the earth or firmament. (वनस्पतिभ्यः) गावः इति रश्मिनाम (NG 1, 5) यदशनिन्द्रस्तेन (कौषीतकी ब्राह्मणे 6, 9) स्तनयिन् रश्मिः (Sph 11, 6, 3, 9) हु-दानादनयोः । आदाने च-अन्न आदा ।=Of electricity. (रथम्) तस्य पदानां जातम् विमानादियानविशेषम् ।=Special vehicle in the form of aircraft etc.

What should a king accomplish with electricity—is further told :

इन्द्रस्य वज्रो मरुतामर्निकं मित्रस्य गर्भो वरुणास्य नाभिः ।
सेमा नो हव्यदाति जुषाणो देव रथ प्रति हव्या गृभाय ॥ २८ ॥

28. TRANSLATION :—O highly learned and charming king ! take and properly utilise that stroke or sound of electricity, which is like the army of the heroes, like the embryo of the Prāna (vital energy) and like the nave or centre of the best air in giving various useful articles.

PURPORT :—O highly learned persons ! build an army endowed with the internal actions of electrity and other articles and be adorned with achieving victory.

NOTES & REMARKS :—(वज्रः) प्रहारः शब्दो वा । = Stroke or sound. (अनीकम्) सैन्यमिव । = Like an army. (मित्रस्य) प्राणस्य । प्राणो वै मित्रः (Stph 8, 4, 2, 6) । = Of the Prāna (vital energy). (वरुणस्य) श्रेष्ठस्य वायोः । वातो वरुणः (सैत्रायणी सं. 4, 8, 5) । = Of the most acceptable air. (रश्म) रमणीय । रश्मः रममाणोऽस्मिन्तिष्ठतीति वा (NKT 9, 2, 11) । = Charming, beautiful.

What should the enlightened persons do—is further told :

उप श्वासय पृथिवीमुत द्यां पुरुत्रा तै मनुतां विष्टितं जगत् ।
स दुन्दुभे सज्जूरिन्द्रेण देवैर्दूराद्वीथो अप सेध शत्रून् ॥ २९ ॥

29. **TRANSLATION** :—O thunderer like the wardrum ! as God knows the earth, the firmament, the sun or electricity and all this world—set in order by Him, so being united with Omnipresent God and electric weapons, drive away your enemies, very far. Adoring God, who knows what is always good for you, put new life in all.

PURPORT :—O highly learned persons ! as God has established earth, sun and all this world by His infinite Power, so electricity has been established by Him in all things. Put new life in all, by meditating upon God and by using electricity and other things in various ways. Conquer your enemies—even living in distant places.

NOTES & REMARKS :—(दुन्दुभे) दुन्दुभिरिव गज्जंक । = Thunderer like the sun. (सज्जुः) संयुक्तः । स + जुषो-प्रोतिषेवनयोः (पु.) अल प्रोत्सवः । = Being united in love.

The same subject of enlightened persons—is continued :

आ क्रन्दय बलमोजो न आ धा निः छनिहि दुरिता बाधमानः
अप प्रोथ दुन्दुभे दुच्छुना इत इन्द्रस्य मुष्टिरसि वीलयस्व ॥ ३० ॥

30. **TRANSLATION** :—O thunderer like the war-drum ! thunder out strength and fill us full of vigour. Make your enemies weep out of fear. Inspire us with powerful voice. Driving away all

vices and evils make your enemies, who are like bad dogs, powerless. As you are like the fist of electricity i.e. destroyer of the wicked, make us strong and firm.

PURPORT :—O king ! uphold such a strength in you, that all vicious and wicked foes may disappear and you be able to nourish your subjects.

NOTES & REMARKS :—(स्तनिहि) शब्दय । स्तन-देवशब्दे (चुरा.) ।
= Make sound to inspire. (प्रोथ) जेतुं पर्याप्तो भव शत्रून्समर्त्तान् कुरु । = Be strong enough to conquer.

What should kings and officers of the State do—is told :

आमूरज प्रत्यावर्तयेमाः कृतुमदुन्दुभिर्वीवदीति ।
समश्वपणशचरन्ति नो नरोऽस्माकमिन्द्र रथिनो जयन्तु ॥ ३१ ॥

31. **TRANSLATION** :—O king ! as the war-drum speaks aloud as battle's signal, in the same manner, get back these armies which have, big wings as their symbol and with their help drive away the armies of the enemies. Let our charioteers conquer our enemies. Let those brave persons adorn us, who go to distant places for victory.

PURPORT :—O king and his ministers ! keep strong armies adorned with war-drums, strong and mighty and with their help, conquer the enemies even if, they live at distant places and nourish your subjects with righteous acts.

NOTES & REMARKS :—(अश्वपणीः) महान्तः पणीः पक्षा येषान्ते । अश्व इति मरुत नाम NG । = Which have big wings or sides. (कृतुमत्) प्रशस्तप्रज्ञायुक्तम् । = Endowed with good intellect.

TRANSLATOR'S NOTES :—अश्व इति मरुत नाम Quoted by Maharishi Dayananda Sarasvati in his commentary on the Vedas ; though not available now in the extant Nighantu.

Seer or Rishi of the Sūktam—Shanyu. Devatā-Agni, Maruts, Poosha, Prishnidyāvabhoomi. Chhands-Brihati, Jagati, Trishtup, Anushtap and Ushnik of various kinds. Svaras-Madhyama, Nishada, Gānadhara and Rishabha.

What should the enlightened persons do—is told :

यज्ञायज्ञा वो अग्नये गिरागिरा च दत्तसे ।

प्रम वयममृतं जातवेदसं प्रियं मित्रं न शंसिषम् ॥ १ ॥

1. **TRANSLATION** :— O enlightened men, in every one of your *Yajnas* (non-violent sacrifices) and with every word, let us try to approach for strength, purifying God and a good leader, who, bis a purifier like the fire. Like an immortal highly learned and eloved friend, as I praise you, so you should also praise the enlightened men

PURPORT :—O men ! as highly learned persons generate love in you, so you should also have love in your hearts for the accomplishment of our good actions.

NOTES & REMARKS :—(जातवेदसम्) जातविद्यम् । जातवेदाः कस्मात् ? जातानि वेद । जातानि वेदं विदुः= । जाते जातविद्यत (NKT 7, 5, 19) ।=An enlightened person who knows many sciences. (अग्नये) पावकाय । =For purifying God and a great leader who is purifier like fire. (दत्तसे) बलं प्राप्तये । दत्त इति बलनाम (NG 2,9) ।=Highly learned, expert.

How should the kings and their subjects deal with one another—is told :

ऊर्जो न पातं स हिनायभस्मयुर्दाशेम हव्यदातये ।

भुवद् वाजेष्वविता भुवद्रुध उत त्राता तनूनाम् ॥ २ ॥

2. **TRANSLATION** :—O men ! let us protect that king, who, desires or loves us, who is our protector in the battles and otherwise, for giving what is worth-giving, who is our guardian and source of our strength, who is saviour of our bodies and who does not allow

our strength to decay. Let us bestow happiness on him and let him give happiness and joy to us.

PURPORT :—O men of the army and other people ! let us give abundant happiness to that king, who, is the protector of all in the battle field and outside, being agreeable to him.

NOTES & REMARKS :—(ऊर्जेः नपातम्) पराक्रमस्य अवातयितारमनाशकम् ।
=Not allowing us to waste our energy. (वाजेषु) सङ्ग्रामेषु । वाज इति बलनाम (NG 2, 9) अत बल साध्य सङ्ग्रामार्थे प्रयोगः ।=In the battles. (इष्य-दातये) दातव्यदानाय । दृ-दानादनयोः आदाने च (जुहा.) अन्न दानार्थः ।=For giving what is worth-giving.

What should a king do—is further told :

वृषा हृग्ने अजरो महान्विभास्यर्चिषा ।
अजंसेण शोचिषा शोशुचच्छुचे सुदीतिभिः सु दीदिहि ॥ ३ ॥

3. **TRANSLATION** :—O enlightened leader ! you are shining with knowledge and humility. You are mighty, free from old age (energetic), purifying, with constant lustre and light with good radiance illumine all, illumine us also well with them.

PURPORT :—O king ! you should nourish and protect your subjects constantly with the light of knowledge and humility.

NOTES & REMARKS :—(अचिषा) सत्कारेण दीप्त्या वा । अर्च-पूजायाम् (इवा.) अचिः इति उज्ज्वलतोनाम (NG 1, 17) । =With honour or lustre. (शोचिषा) प्रकाशेन । शोचति-उज्ज्वलतिकर्मा (NG 1, 16) शोचिः इति उज्ज्वलतोनाम (NG 1, 17) । =With light. (शोशुचत्) मुञ्चं पवित्रयन् । =Purifying much. (दीदिहि) प्रकाशय । =Illumine.

What should a king do—is further told :

महो देवान्यजसि यद्यपानुषक्तव क्तवोत दंसना ।
अर्वाचः सीं कृणुहृग्नेऽवसे रास्व वाजोत वंसव ॥ ४ ॥

4. **TRANSLATION** :—O king ! you are (shining and purifying)

like the fire) you associate with great and enlightened persons, who, come in front of you. You perform suitable good actions. By your wisdom, may we also associate with these enlightened men. Give to us what is desired for our protection. Bestow happiness on us from all sides. Give us good food material.

PURPORT :—Those who make ignorant people good scholars, enjoy much happiness.

NOTES & REMARKS :—(यजसि) सङ्गच्छसे । यज-देवपूजा सङ्गतिकरण दानेषु-
मल सङ्गतिकरणार्थः । = Associate. (दसना) कर्माणिः । दंस इति कर्मनाम (NG
2, 1) दंस एव दंसवा । = Actions. (वाजा) अन्नानि । वाज इत्यन्ननाम (NG 2,7) ।
= Food materials. (सीम्) सर्वतः । सीम् इत्यव्ययं सर्वत इत्यर्थे । सीमिति परि-
ग्रहार्थे । प्र-सीमादीत्या असृजत । प्रासृजदिति वा प्रासृजतुसर्वत इति वा । विसीमतः
सुखो वेन आवः रिति च (Y. V. 133) । व्यवृणोत्सर्वत आदित्यः । (NKT 1,3,7)
इत्य सर्वत इत्यर्थस्य समर्थनं स्पष्टम् । = From all sides.

What should men do is again told :

यमापो अद्रयो वना गर्भमृतस्य पिप्रति ।

सहसा यो मथितो जायते नृभिः पृथिव्या अधि सानवि ॥ ५ ॥

5. TRANSLATION :—O men ! the clouds, the rays and water produced through hydro-electricity, flood the earth. The same water uplifted by the leading engineers at the top of hills gives power for optimum use. Therefore, you should make the optimum use of this water on the level of earth.

PURPORT :—O men ! those scientists who find Agni (fire and electricity) within all and produce it by rubbing, become masters in the kingdom of the earth.

NOTES & REMARKS :—(वना) किरणाः । वनमिति रश्मिनाम (NG 1, 5)
रश्मिः = किरणः । = The rays of the sun. (अद्रयः) मेघाः । अद्रिरिति मेघनाम
(NG 1, 10) । = Clouds.

What should men do—is told :

आ यः पृथौ भानुना रोदसी उभे धूमेन धावते दिवि ।
तिरस्तमो ददृश ऊर्म्यास्वा श्यावास्वरूपो वृषा श्यावा अरूपो वृषा ॥६॥

6. *TRANSLATION* :—O men ! which Agni (in the form of the sun) fills both heaven and earth with its lustre of the rays, which (in the form of fire) hastens with its smoke to heaven, and which (in the form of electricity) dispels darkness of the nights, is seen shining in dark nights, is the cause of rain and somewhat red (in the form of lightning). You should know all these different forms of Agni.

PURPORT :—Utilise that Agni properly (in the form of electricity) which is revealed by the earth and the sun, which is swift and is dispeller of darkness.

NOTES & REMARKS :—(ऊर्म्यासु) रात्रिषु । ऊर्म्येति रात्रिनाम (NG 1, 7) ।
=Night. (श्यावासु) कृष्णासु । =Black, dark. (श्यावाः) सवितुर्व्योमन्तः किरणाः ।
श्यावा इति सवितुरादिष्टोपयोजिनः (NG 1, 15) । =The rays of the sun.

How should men deal with the one another—is further told :

बृहद्भिरने अर्चिभिः शुक्रेणा देव शोचिषा ।
भरद्वाजे समिधानो यविष्ठय रेवन्नः शुक्रदीदिहि द्युमत्पावक दीदिहि ॥७॥

7. *TRANSLATION* :—O liberal donor ! you are purifying, swift-acting, youthful (energetic) and shining like the fire. As the fire with its splendours kindled in (burning within) a man, who is upholder of the scientific knowledge, gives us wealth-endowed with light and prosperity, in the same manner, illuminate this world with pure light of justice and give knowledge and humility.

PURPORT :—Those enlightened persons, who shine like the sun in good virtues, attain wealth and beauty with strength and good character and temper; become worthy of respect.

NOTES & REMARKS :—(अर्चिभिः) तेजोभिः । अर्चिरिति ज्वलतो नाम (NG 1 17) । =With splendours, lustres. (शुक्र) शाश्वतः । शुक्रः शाश्वतः ।

यु इति चित्रनाम (NG 2, 15) ।=Doer of works swiftly. (परदाजे)
विज्ञानादिधारके । बाजः-वज्रगती (श्वा.) गतेस्तिष्ठत्येवञ्च ज्ञानार्थं ग्रहणम् (इ) शुभ-
चारणपोषणयो (यु.) दीवयति च्यवति कर्मा (NG 1, 16) ।=In a man who is
upholder of the scientific knowledge and other virtues.

What should a king do again—is further told :

विश्वासां गृहपतिर्विशामसि त्वमग्ने मानुषीणाम् ।
शतं पूर्वमियैविष्ट पात्रं हंसः समेद्वारं शतं हिमाः स्तोतृभ्यो ये च ददन्ति ॥८॥

8. *TRANSLATION* :—O king ! you are endowed with the physical and spiritual power, burner of the wicked, as you are the protector and master of the heroes of all your subjects, who give liberally to the enlightened persons, who are illuminators of hundreds of means of progress and, who having accepted good virtues, give them to others and give hundreds of things with the accommodation in the cities to such wise people. Therefore, save us from all sins.

PURPORT :—O king ! you should always revere those persons, who urge upon all to accept knowledge, Dharma (righteousness and other good virtues) and let them also duly honour you.

NOTES & REMARKS :—(समेद्वारम्) सभ्यम् प्रकाशकम् । सम् + इन्धी-दीप्ती (श्वा.) ।=Well illuminate. (हिमाः) 'बृदीर्हमस्तान्त्वं वा । हि-गती बृदीर्ह (श्वा.) ।=Advancement or seasons like the winter etc.

How should the enlightened men teach their children—is told :

त्वं नश्चित्र ऊत्या वसो राधां चोदय ।
अस्य रायस्त्वमग्ने रथीरसि विदा गाधं तुचे तु नः ॥ ९ ॥

9. *TRANSLATION* :—O industrious men ! you are inhabitor of all in good state, you being wonderful, protect our wealth of various kinds with your serving powers. Prompt us to utilise this wealth properly. As you are endowed with true knowledge and perfect master of the chariot (of body), therefore, inspires our children

to acquire knowledge by churning.

PURPORT :—O scholar ! endeavour in such a manner, as our children may acquire knowledge (by churning their intellect well). As an industrious person urges upon others to acquire wealth, so teach children to learn well.

NOTES & REMARKS :—(तुत्वे) जपत्याय । तुकूइत्यपत्याय (NG 2,2) । = Children. (गाधम्) निलोड्वनम् । गाधु-प्रतिष्ठातिप्सधोप्रग्ने च (प्ता.) । =Churning, Shaking up, agitating.

TRANSLATOR'S NOTES :—So it may also mean besides the the above that 'May our children obtain respect every-where on account of their virtues and have the desire to acquire knowledge and attain God.'

Who should be honoured by men—is told :

पार्थि तोकं तनयं पतृभिष्ट्वमदब्धैरप्रयुत्वभिः ।
अग्ने हेळांसि दैव्या युयोधि नोऽद्वैतानि हरांसि च ॥ १० ॥

10. **TRANSLATION** :—O enlightened teacher ! you are purifier like the fire with undivided and sustaining non-violent acts, you nourish our infants and youths. Remove from us impure and crooked actions and insulting behaviour done towards the enlightened persons.

PURPORT :—Only those teachers and preachers are ever worthy of respect, who make their pupils virtuous and remove their evils.

NOTES & REMARKS :—(हेळांसि) जनादररूपाणि । हेडइति कोधनाय (NG 2, 13) । =Insulting actions. Anger हेडु-अनादरे (प्ता.) =Insult. (हरांसि) कुटिलानि कर्माणि । हनु-कोटिल्ये (प्ता.) । Crooked acts. (अद्वैतानि) अहिंसने । अद्वैतोति-अधकर्मा (NG 2, 19) । =Non-violent acts. (प्रयुत्वभिः) (अविभक्तैः) । =Undivided.

How should the enlightened men teach children—is further told :

आ संखायः सर्वदुर्घां धेनुमजध्वमुप नव्यसा वचः ।

सृजध्वमनपस्फुराम्

॥ ११ ॥

11. *TRANSLATION* :—O friends ! with new method of teaching and preaching, obtain a speech which fulfils all good desires and is unshakable and firm. Utter words which are endowed with the knowledge of various sciences.

PURPORT :—Those persons are the purifiers of the world, who being friendly convey to the students a knowledge imparting, divine speech.

NOTES & REMARKS :—(सर्वदुर्घाम्) सर्वकामनाप्रपूर्तिकाम् । स्फुर-स्फुरणे-स्फुरणचलनम् ।=Fulfiller of all good desires. (धेनुम्) वाचम् । धेनुरिति बाह्नाम् (NG 1, 11) ।=Speech. (अनपस्फुराम्) निश्चला दृढाम् ।=Unshakable or firm. (अजध्वम्) प्राप्तम् । अज-गतिक्षेपणायोः (भ्ना.) गतेस्तिष्ठत्येवैव प्राप्त्यर्थं ग्रहणम् ।=To obtain.

The mothers should always teach their children—is further told :

या शर्धाय मरुताय स्वमानवे श्रवोऽमृत्यु धुनत ।

या मृच्छीके मरुतां तुराणां या सुमैरैव्यावरी ॥ १२ ॥

12. *TRANSLATION* :—O enlightned men ! that highly learned teacher or preacher, who fills children with immortal knowledge, for strength which mortals possess and to sharpen their intellect, snau (the mother) fills them with immortal knowledge, in a dealing bestowing happiness. She removes miseries by conferring joy and thus makes her progeny well-educated, becomes worthy of reverence.

PURPORT :—Only those mothers are blessed, who constantly try to make their children possessors of true knowledge and good education or arrange so through other teachers.

NOTES & REMARKS :—(मृच्छीके) सुखकारके व्यवहारे । मृच्छ-सुखने (तुदा.) = In a dealing which bestows happiness. (एव्यावरी) दुःख निवारिका ।

(एषयावरी) एषः-ज्ञान । या-प्राण (अ.) प्रापमति यासा ज्ञान प्रापिका तद् द्वारा दुःख निवारिका । आ+इण्-गती । एवं-कामैः अयनैरवनेर्बेदिति (NKT: 12, 3, 21) ।
=Remover of miseries. (धुक्त) प्रपूरयेत् । धुक्त-सन्दीपन बलवान् जीवनेषु (भ्या.)
अत्र सन्दीपनार्थमाश्रय व्याख्या ज्ञान सन्दीपन तत्पूरणमेव । =Fills.

How mothers should teach their children—is continued :

भरद्वाजायाव धुक्तत द्विता । धेनुं च विश्वदोहसमिषं च विश्वभोजसम् ॥१३॥

13. *TRANSLATION* :—That highly learned mother gives to (adorns with) a man, who is upholder of true knowledge, a speech endowed with wisdom that milks-all scientific knowledge and food that gives nourishment to all, becomes in this way, doubly blessed.

PURPORT :—Those women become most venerable, who give their children a speech and the best true knowledge.

NOTES & REMARKS :—(धेनुम्) विद्यायुक्तां वाचम् । धेनुरिति बाह्नाम् (NG 1, 11) ।=Speech endowed with true knowledge. (इषम्) अन्नं विज्ञानं वा । इषम् इति अन्ननाम् (NG 2, 7) ।=Food or true knowledge.

Whom should men praise—is told :

तं व इन्द्रं न सुक्रतुं वरुणमिव मायिनम् ।

अर्यमणं न मन्द्रं सृप्रभोजसं विष्णुं न स्तुष आदिशे ॥ १४ ॥

14. *TRANSLATION* :—O highly learned men ! I also praise that person whom you praise, who is of sharp intellect—like electricity, wise—like the most acceptable best man, giver of joy—like the administrators of justice and nourisher of those, who approach him like the Omnipresent God. I admire such a man to obey him.

PURPORT :—Those men who praise a person that is illuminator of knowledge like the sun, just like an absolutely truthful enlightened man and nourisher of all like God, preacher of truth and observer of righteousness, are regarded as true examiners.

NOTES & REMARKS :—(इन्द्रम्) विद्युद्बलीवृद्धिम् । यद् अनिरिन्द्र स्तेन (कीर्तकी आह्वाने 6-9) ।=Endowed with sharp intellect like electricity. (सुप्रभोचसम्) प्राप्तानां पालकम् । सु-गतो । अन्न गतेस्तिष्ठत्येषु प्राप्त्यर्थं ग्रहणम् । भुज-पालनाभ्यवहारयोः (६.) अन्न पालनार्थः ।=Nourisher of those who approach him. (आदिशे) आज्ञापालनाय । वृक्ष-वरणे (स्व.) वरणाः वरणीय श्रेष्ठ विद्वान् उत्तमो विद्वान् इति दयानन्दसिः Ris. 1, 25, 10 भाष्ये । =For obeying his commandments or instructions.

What should the enlightened men do—is further told :

त्वेषं शश्वो न मारुतं तुविष्वग्यनर्वाणं पूषणं सं यथां शता । सं सहस्रा
कारिषच्चर्षणिभ्य आ विर्गूळहा वसू करत्सुवेदा नो वसू करत् ॥१५॥

TRANSLATION :—O enlightened men ! as a man endowed with scientific knowledge gives to us an article like electricity—brilliant, horseless but nourisher and making much noise like the strength of the heroes. As he gives to men hundreds and thousands of hidden treasures and manifests much hidden wealth or knowledge, so you should also do.

PURPORT :—As the enlightened persons manifest hidden sciences for your benefit and develop your physical and spiritual powers, so you should also increase their strength (by providing necessary facilities).

NOTES & REMARKS :—(तुविष्वणि) बहुस्वनम् । तुषीति बहुनाम (NG 3,1) स्वन-शब्दे (भ्वा.) । =Making much noise. (त्वेषम्) दीप्तिम् ।=Bright, brilliant.

How should men deal with one another—is told :

आ मां पूषन्पुं द्रव शंसिषुं नु ते अपिकृण्व आघृणे ।

अघा अर्यो अरांतयः ॥ १६ ॥

16. **TRANSLATION** :—O nourisher ! come to me, I praise truth

even in your covered ear. You are master of your senses (or servants). Slay them, who are miserly and wicked fellows.

PURPORT :—O men ! you deserve to be nourished, come to me for protection. I shall place the truth before you. Let us all destroy the wicked unitedly.

NOTES & REMARKS :—(आद्युणे) सर्वतो दीप्तिमान् । आ + धु-कारण दीप्त्योः (बु.) नव दीप्तयः । =Bright from all sides, shining with virtues. (अरातयः) अदातारः । =Miserly. (अयं) स्वामी । अयं इति ईश्वरनाम (NG 2,22) =Master.

What should men not do—is told :

मा कांकम्बीरमुद्ग्रे वनस्पतिमशंस्तीर्षि हि नीनशः ।
मोत सूरौ अहं एवा च न ग्रीवा आदधते वेः ॥ १७ ॥

17. **TRANSLATION** :—O enlightened person ! do not cut trees (Vata etc.), which give shelter to the crows and other birds. Destroy all evil things and habits. As the falcon cuts the necks of the small birds in day time, do not harm us in that way.

PURPORT :—None should cut down good trees and plants. All defects in them should be removed. O men, as a falcon cuts the necks of the birds, do not give such trouble to any one.

NOTES & REMARKS :—(कांकबीरम्) काकानां गोपकम् । =Giver of shelter to the crows.

Whose friendship does not perish—is told :

द्वैतेरिव तेऽवृकमस्तु सख्यम् ।
अच्छिद्रस्य दधन्वतः सुपूर्णस्य दधन्वतः ॥ १८ ॥

18. **TRANSLATION** :—O enlightened person ! let your friendship, be flawless. You are the upholder of those, that are bearers of knowledge and other virtues firmly, you are upholder of virtues

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and wisdom like the cloud. Let your friendship be firm and free from insincerity and dishonesty.

PURPORT :—*As the relation of the earth and clouds is like friends, in the same manner, the friendship of the enlightened men is decayless and imperishable.*

NOTES & REMARKS :—(अवृकम्) अवचयम् वृक इति स्तेन नाम (NG 3, 24) ।=Free from theft or insincerity or dishonesty. (द्वेः) द्वेषस्य । दृतिरिति द्वेषनाम । (NG 1, 10) Like the clouds. (दधन्वतः) विद्या भुवनगुणधत्ता धारकस्य । (दृ) धामधारणपोषणायोः (जु.) । Of the upholder of the bearers of knowledge and other virtues.

How should men be—is told :

पुरो हि मर्त्यैरसि समो देवैरुत श्रिया ।

अभि ख्यः पूषन् पृतनासु नस्त्वमवा नूनं यथा पुरा ॥ १९ ॥

19. TRANSLATION :—O nourisher of men ! protect us in the armies, as before, and tell us (about our duties). You are equal to or even exalted with ordinary men or highly learned persons and with wealth, therefore, guard us.

PURPORT :—*All should know that, he, who is like the scholars is a scholar, who is like ordinary men is of medium quality and who is like animals is mean.*

NOTES & REMARKS :—(ख्यः) प्रकथयति । ख्य-प्रकथने (अदा.) ।=Tell. (पृतनासु) अनुष्य सेना सु । पृतना इति अनुष्यनाम (NG 2, 3) पृतना इति संग्रामनाम (NG 2, 17) ।=In the armies of men.

What kind of policy should be upheld by men—is told :

वामी वामस्य धृतयः प्रणीतिरस्तु सूनुता ।

देवस्य वा मरुतो मर्त्यस्य वेजानस्य प्रयज्यवः ॥ २० ॥

20. TRANSLATION :—O shakers of the wicked ! you are

exalted performers of the *Yajnas*, let your policy be endowed with truthful and sweet speech, very admirable with regard to the enlightened person, and of ordinary mortal, who performs *Yajna*.

PURPORT :—*A truthful enlightened king should instruct his ministers to be just and righteous and to nourish their subjects like their own children.*

NOTES & REMARKS :—(बामो) बहुप्रशस्तकर्मा बाम इति प्रशस्वनाम (NG 3, 8) ।=Full of many admired deeds. (वृत्तयः) कपयितारः । धुम्-कम्पने (स्वा.) ।=Shakers. (सूनुता) सत्यभाषणादियुक्ता ।=Endowed with truthfulness etc.

Which king achieves great glory -- is told :

सद्यश्चिद्यस्य चर्कृतिः परि द्यां देवो नैति सूर्यः ।

त्वेषं शवो दधिरे नाम यज्ञियं मरुतो वृत्रहं शवो ज्येष्ठं वृत्रहं शवः ॥२१॥

21. TRANSLATION :—That king achieves victory, everywhere, whose good deeds go towards or accompanied by humility as the sun creates light, whose bright and sacred name and strength is upheld by brave men which destroys sinful enemies, the greatest strength that leads to wealth or prosperity.

PURPORT :—*The glory of that king spreads in this whole world like the light the sun, who is endowed with knowledge and humility, is industrious, is firm in carrying out his promise, is self-controlled, righteous and truthful and who nourishes his subjects like his own children, having appointed righteous and highly learned men-incharge of various departments.*

NOTES & REMARKS :—(त्वेषम्) देशोपमानम् । त्विष-दीप्तो (भ्या.) Bright, brilliant. (वृत्रहम्) धनप्रापकम् । वृत्रम् इति धननाम (NG 2, 10) अथ सत्ययमावाय तस्य प्राप्तयर्थं ग्रहणम् । तेन धन प्रापकम् इति व्याख्या । अपर पक्षे पाप्मा वै वृत्रः (Stph Br. 6, 4, 2, 3) ।=Conveyor of wealth or prosperity. (वृत्रहम्) शत्रु नाशकम् । हन-हिसागत्योः (घ.) तेन पापी शत्रु वृत्रः । हिसायं ग्रहणम् ।=Destroyer of enemies. (शवः) बलम् ।=Strength.

The duty of the people—is told :

सकृद् द्यौर्जायत सकृद्भूमिरजायत ।

पृथ्वा दुग्धं सकृत्पयस्तदन्यो नानु जायते ॥ २२ ॥

22. TRANSLATION :—O men ! you should know that the sun is born once, the earth is born once; the creations in the firmament are also made once like milk of cow and water. You should know that. Nothing is exactly like that Omniscient God.

PURPORT :—O men ! God makes the sun and other things in the world simultaneously; but He Himself is not born with this creation. He creates this world together. You should always meditate on Him.

NOTES & REMARKS :—(पृथ्वाः) अन्तरिक्षेभवाः सुष्टयः । पृथिविरिति साधारणम् (NG 1, 4) द्युलोकन्तरिक्ष साधारणम् ।=The creations in the firmament.

Sūktām—49

Rishi or Seer of the Sūktām—Rijishva. Devatā—or subject—Vishve devah. Chhandas—Trishtup, Pankti, Ushnik and Ati Jagati of various kinds. Svaras—Panchama, Rishabha and Nishada.

What should men do—is told :

स्तुषे जनं सुव्रतं नव्यंसीभिर्गीर्भिर्मित्रावरुणा सुमन्यन्ता ।

त आ गमन्तु त इह श्रुवन्तु सुव्रतासो वरुणो मित्रो अग्निः ॥ १ ॥

1. TRANSLATION :—O highly learned persons ! I praise a man with ever new refined and cultured speeches, who is doer of noble deeds and teachers and preachers, who are like *Prāna* and *Udāna* (two vital energies), who lead us to happiness. May the *Mitra* (friendly to all) *Varuna* (the best) and *Agni* (full of splendour like the fire), who are endowed with good wealth or kingdom; come here and listen to—what we say.

PURPORT :—O men ! invite those persons, who teach you new sciences and after listening to their words attentively, acquire the knowledge of various sciences.

NOTES & REMARKS :—(मित्रावरुणौ) प्राणोदानाविद्याव्यापकोपदेशको । प्राणोदानौ वै मित्रावरुणौ (Sth Br. 1, 8, 3, 12; 3, 6, 1, 16) ।=Teachers and preachers who are like Prāna and Udāna. (सुलतासः) शोभनं सत्त्वं राष्ट्रं धनं वा येनान्ते । सत्त्वं हिराष्ट्रम् (A. Br. 7, 22) श्रीर्वराष्ट्रम् (Sth Br. 6, 7, 317) ।=Who have good kingdom or wealth.

Whom should men praise—is further told :

विशोर्विश ईड्यमध्वरेष्वहन्तक्रतुमरति युवत्योः ।
दिवः शिशुं सहसः सूनुमग्निं यज्ञस्य केतुमरुषं यजध्वै ॥ २ ॥

2. **TRANSLATION :—**O men ! you should praise for association that person, who is a purifier like the fire, who is admirable in all non-violent dealings, free from attachment to worldly objects while living among men, whose intellect is devoid of illusion or ignorance, born from the union of youthful husband and wife, the son of a mighty and charming father, splendid and enlightener of the Yajna.

PURPORT :—O men ! you should elect him as a ruler or officer, who is born from the good vitality of the youthful couple, who have observed Brahmacharya (abstinence) and who is full of splendour like the fire.

NOTES & REMARKS :—(अध्वरेषु) अहिंसनीयेषु व्यवहारेषु । ध्वरति हिंसाकर्मात् तत्प्रतिषेध (NKT 1, 3, 8) ।=In non-violent and inviolable dealings. (अदुष्टक्रतुम्) अमोहितप्रज्ञम् । दृष्ट-हर्षं मोहनयोः (दिवा.) अत्र मोहनायः ।=Whose intellect is devoid of illusion or ignorance. (अरतिम्) विषयेष्वरममाणम् । =Not attached to wordly objects.

How should men and women be and how should they behave—is told :

अरुषस्य दुहितरा विरूपे स्तुर्भिरन्याः पिपिशे सूरौ अन्या ।
मिथस्तुरा विचरन्ती पावके मन्मं श्रुतं नक्षत अच्यमाने ॥ ३ ॥

3. **TRANSLATION :—**O men and women or the king and

subjects ! as day and night are like the two daughters of splendid (reddish) Agni (in the form of the sun), who are unlike in form, destroying each in a way, (day) one is illumined by the sun's rays and stars bedeck the other night, apart from each other, pure, both pervade the world, coming in different movements, so you should be united and attain knowledge with love.

PURPORT :—*As day and night are like two daughters of Agni (in the form of the sun), who are different from each other, but ever related ; in the same manner, men and women or husbands and wives should be rich in various sciences, dressing in their particular manner, praiseworthy and always united in love in the matter of advancing the cause of knowledge, science and Dharma (righteousness.)*

NOTES & REMARKS :—(स्तुभिः) नक्षत्रादिभिः ।=With stars etc. (मम्म) विज्ञानम् ।=Knowledge. (नक्षतः) व्याप्यतः ।=Pervade.

What should men do again—is told :

प्र वायुमच्छां बृहती मनीषा बृहद्रयि विश्वारं रथप्राम् ।
द्युतद्यामा नियुतः पत्यमानः कविः कविर्मियन्नसि प्रयज्यो ॥ ४ ॥

4. **TRANSLATION** :—O well-performer of the *Yajnas* ! if you, who being desirous of wealth and endowed with bright and great (sharp) intellect, apply air which can lead to abundant wealth (when properly utilised) which drives cars and brightens objects (with the combination of fire) which is useful for many good dealings and its properties like speed (which are like herself) what desirable thing is there that you cannot achieve ?

PURPORT :—*Those men, who with pure intellect and by the practice of Yoga control air, which is bestower of all happiness and upholder of the world in Prāṇayāma; attain all delight.*

NOTES & REMARKS :—(इयन्नसि) संगच्छसे प्राप्नोति वा । इयन्नसीति गतिकर्मा (NG 2, 14) Unite or attain. (पत्यमानः) ऐश्वर्यमिच्छन् ।=Desiring wealth.

What should men attain and how—is told :

स मे वपुश्छदयदध्विनोर्यो रथो विरूमात्मनसा युजानः ।
येन नरा नासप्येषयथै वर्तिर्याथस्तनयाय त्मने च ॥ ५ ॥

5. *TRANSLATION* :—O enlightened persons ! that charming dealing, which is endowed with various lustre of the *Prāna* and *apāna*, that strengthens my body or form harnessed (performed) with mind, by which absolutely truthful leading men, teachers and preachers, who are *Yogis* go to the path of righteousness for themselves and *progeny* to enlighten others. You should also know that and yoke it (perform) with mind.

PURPORT :—O men ! by the practice of *Prānāyama* or (control of breath) *Yogis* acquire knowledge of various kinds and on which all the beings of the world live, by knowing all about it properly and practising its control, know God and enjoy the bliss of emancipation.

NOTES & REMARKS :—(वपुः) शरीरं रूपं वा । वपुः इति रूपनाम (NG 3,7) शरीरायंसु सुप्रसिद्ध एव । = Body or form. (छदयत्) बलयति । छद-संवरणे (चु.) संवरणम्-सम्यग् वरणांतच्छबलस्यैव संभवतीति बलयतीति व्याख्यानम् । = Strengthens. (रथा) रमणीयो व्यवहारः । रथः-रममाणोऽस्मिस्तिष्ठतीति (NKT 9, 2, 11) यत्र रथ-क्रीडायाम् इत्यर्थमादाय रमणीयो व्यवहार इति व्याख्या । = Charming dealing.

What should men do—is again told :

पर्जन्यवाता वृषभा पृथिव्याः पुरीषाणि जिन्वतुमप्यानि ।
सत्यश्रुतः कवयो यस्य गीर्भिर्जगतः स्थातर्जगदा कृणुध्वम् ॥ ६ ॥

6. *TRANSLATION* :—O *Yajamana* and *Purohita* (Performer of *Yajna* and priest) ! you who are showerers of happiness, as two kinds of winds which are in the cloud, convey waters from the firmament. You should also convey or attain them. Being enlightened men, hearing always the words of truth, generate pure waters (through *yajna* etc) O highly learned person standing firmly in the world, honour that great scholar by whose words, you are able to know the real nature of the world.

PURPORT :—It is only those persons, who are doers of good to the world like the air and are hearers of truth, can know the real nature of the universe and enlighten others about it.

NOTES & REMARKS :—(पूरीषाणि) उदकानि । पूरीषमित्यदकनाम (NG 1, 12) ।=Waters. (जिन्वतम्) गमयतम्प्राप्तुं वा, जिन्वतीति गतिकर्मा (NG 2, 14) ।=Move or attain.

What kind of women can give happiness—is told :

पावीरवी कन्यां चित्रायुः सरस्वती वीरपत्नी धियं धातु ।
गनाभिरच्छिद्रं शरणं सजोषां दुराधर्षं गृणाते शर्मं यंसत ॥ ७ ॥

7. TRANSLATION :—O men ! you should also always honour that desirable wife, who is purifier of others, has wonderful life, is rich in knowledge, the wife of a brave man, who upholds scriptures, good intellect or good actions with well-trained speeches, who always admires good virtues, gives flawless shelter, home or happiness which is inviolable and free from defect (hole).

PURPORT :—A brave person should marry a highly learned girl, who is endowed with good virtues, actions and charm. That woman should always be honoured, whose association and love never decay and who always bestows happiness.

NOTES & REMARKS :—(पावीरवी) शोधयित्री । पूङ्-पवने ।=Purifier. (सरस्वती) विज्ञानाढ्या । सु-गतौ । गतेस्त्विष्वक्त्वञ्च ज्ञानार्थं ग्रहणम् ।=Rich in knowledge. (शर्मं) गृहं सुखं वा । शर्मन्ति गृहनाम (NG 3, 4) शर्मन्ति सुखनाम (NG 3, 6) ।=Home or happiness. (गनाभिः) सुशिक्षितभिर्वाग्भिः । ग्ना इति वाङ्नाम (NG 1, 11) । With well trained or cultured speeches.

What should be served by men—is told :

पथस्पथः परिपति वचस्या कामेन कृतो अभ्यानल्लर्कम् ।
स नो रासच्छुरुधश्चन्द्राग्रा धियं धियं सीषधाति प्र पूषा ॥ ८ ॥

8. TRANSLATION :—The nourisher, who pervades the respect-

able good dealing of [good acts on each path, leading to the true master with good desire and words, may become our preacher and dispenser of justice. May he give us riches, which remove all miseries quickly and in which gold is prominent. He accomplishes every good intellect and action.

PURPORT :—O men ! you should honour that good person, who shows you the right path, takes you away from the wicked path, makes you serve the true master, who is of truthful conduct and keeping you away from the wicked master, increases your intellect.

NOTES & REMARKS :—(प्रकम्) सत्कर्तव्यं क्रियामयं व्यवहारम् । (वर्कः) is from प्रचं—पूजायाम् (स्वा.) प्रकदिवोभवति । यदेनमर्चन्ति (NKT 5, 1, 4) । =Respectful dealing of good acts. (शुद्धः) सद्यो रोषिकाः नृ । इति निप्रनाम (NG 2,15) । =Remover of miseries quickly.

Whom should men serve—is further told :

प्रथमभाजं यशसं वयोधां सुपाणिं देवं सुगमस्तिमृध्वम् ।
होता यत्तद्यजतं पुस्त्यानामग्निस्त्वष्टारं सुहवं विभावा ॥ ६ ॥

9. **TRANSLATION** :—O men ! you should associate with that man, who, being a liberal donor and shining like fire, worships an enlightened person, who is destroyer of evils, to be invited well, worthy of association, living at the houses of his pupils, genius, endowed with good light of knowledge, serving exalted wisemen, glorious, doer of good deeds with his hands or a man of noble dealings and a highly learned person, who gives knowledge to others.

PURPORT :—Those men, who serve persons of advanced knowledge and burners (destroyers) of ignorance and miseries like fire, can illuminate the souls of their audience like a lamp in the house.

NOTES & REMARKS :—(त्वष्टारम्) उत्तारम् । =Cutter or destroyer of ignorance and all evils. (ऋध्वम्) मेधाविनम् । ऋधुरिति मेधाविनाम (NG 3, 15) । =Extra-ordinarily wise or genius. (सुगमस्तिम्) सुष्ठुप्रकाशम् । गमस्त्यः इति रभिनाम (NG 1, 5) यत्तं ज्ञानं स्वकीनां

ग्रहणम् ।=Endowed with the good light (of knowledge). (पस्यानाम्)
गृहाणम् । पस्यम् इति गृह्णाम (NG 3, 4) ।=Of the homes.

Who is to be ever praised or glorified—is told :

भुवनस्य पितरं गीर्भिराभी रुद्रं दिवा वर्धया रुद्रमक्तो ।

बृहन्तमृष्वमजरं सुषुम्नमृधग्धुवेम कविनेषितासः ॥ १० ॥

10. TRANSLATION :—O highly learned man—as impelled by an enlightened person ! you glorify God with these words, who is the father of the whole world, being Dispensar of justice, who causes the wicked to weep, and is destroyer of diseases, who is Great, Un-decaying, Blissful and True, day and night, so you should also glorify Him, with the light of knowledge or good desire.

PURPORT :— All men by truthful dealing should glorify God—impelled by the wise and being advanced in knowledge and humility, who is the sustainer of the world, so that they may attain abiding happiness.

NOTES & REMARKS :—(ऋष्वम्) महान्तम् । ऋष्वः इति महन्नाम (NG 3, 3) ।=Great. (अक्तो) रात्रौ ।=At night. (रुद्रम्) दुष्टानां रोदयितारम् ।=Who causes the wicked to weep, being the Dispenser of justice. (रुद्रम्) यो रुद्रोऽगं द्रावयति तम् ।=Who destroys diseases. (ऋधक्) सत्यम् । ऋधक् इति पदानाम् (NG 4, 1) पद गतो गतेष्विष्वयेषु जानार्थं गृह्णत्वा सदा सत्यं ज्ञानं स्वरूपम् ।=Absolutely True, Truly. (दिवा) कामनया विद्या दीप्यता वा । दिवु-
क्षातोऽनेकार्थेषु कान्तिद्युत्यर्थं ग्रहणम् ।=With good desire or the lustre of true knowledge.

What should men do – is further told :

आ युवानः कवयो यज्ञियासो मरुतो गन्त गृणतो वरस्याम् ।

अचित्रं चिद्धि जिन्वथा वृधन्त इत्या नक्षन्तो नरो अङ्गिरस्वत् ॥ ११ ॥

11. TRANSLATION :—O men ! those youthful leading persons, who are knowers of all the scriptures, fit to perform truthful dealing,

like good air (or Prānas) approach those, who are real admirers of truth and get acceptable praise, who augment what is not even wonderful or significant and thus coming, satisfy all, become the well-wishers of the whole world.

PURPORT :—Those persons, who having become youthful, (energetic) scholars, help in the development of all, grow harmoniously.

NOTES & REMARKS :—(कवयः) सर्वे शास्त्राविदः ।=Knowers of all Shastras. (scriptures) (अङ्गिरस्वत्) प्रशस्ता अङ्गिरसो वायवस्तद्वत् । प्राणो वा अङ्गिराः (Stph. Br. 6,1,2,28;5,2,3,4) प्राणो वै यमोऽङ्गिरस्वान् (ब तैत्तिरीयारण्ये 5, 7, 1, 9) ।=Like good airs.

What should men attain like whom—is told :

प्र वीराय प्र तवसे तुरायाजा यूथेवं पशुरन्निरस्तम् ।
स पिस्पृशति तन्वि श्रुतस्य स्तुभिर्न नाकं वचनस्य विपः ॥ १२ ॥

12. **TRANSLATION** :—O men ! that exceedingly wise man, who touches with these hymns true body of that hero, who is destroyer of miseries, is increaser of strength as firmament is, bedecked by the stars like a she goat going to join her herd or like the herdsman driving his cattle to his home, enjoys happiness.

PURPORT :—A good and industrious man acquires the knowledge of all sciences, as goats and sheep reach their herd by running or as a herdsman takes his cattle to his home in the evening.

NOTES & REMARKS :—(तुराय) दुःखहिसकाय । तूरी-गतिस्वरण हिसनयोः (दिवा.) अत्र हिसनायः । तु-गतिवृद्धिहिसायु-सोनाघातुः (अवा.) ।=For a destroyer of miseries. (तवसे) वर्धकाय ।=For increaser of strength. (स्तुभिः) नक्षत्रैः ।=By stars.

What should men know—is further told :

यो रज्जोसि विममे पार्थिवानि त्रिशिचद्विष्णुर्मनवे बाधियाय ।

तस्य ते शर्मन्नुपदृष्टमाने राया मदेम तन्वा । तना च ॥ १३ ॥

13. *TRANSLATION* :—O men ! by the grace of that Omnipresent God, who creates the earth and other worlds for the benefit of the suffering man, let us enjoy happiness at our home under the shelter provided by Him and with vast wealth and our bodies.

PURPORT :—O men ! let us be wealthy and long lived by taking shelter in that God, who does great good to men and other living being by creating this world.

NOTES & REMARKS :—(विष्णुः) यो वेवेष्टि स जगदीश्वरः । विष्णु-ध्याप्तो (ब्रह्मो.) ।=That God who pervades this world. (तना) विस्तृतेन । तना इति घननाम (NG 2, 10) ।=Vast.

What should men do again— is told :

तन्नोऽर्हिर्बुध्न्यो अद्भिरकैस्तत्पर्वतस्तत्सविता चनो धातु ।

तदोषधीभिरभि रातिषाचो भगः पुरन्धिर्जिन्वतु प्र राये ॥ १४ ॥

14. *TRANSLATION* :—O men ! as the cloud in the firmament upholds food for our wealth with means of getting respect, with water and with herbs and plants like Soma, may the hills like cloud, sun and all donors uphold it. May God, who is the upholder of the whole world convey us that lead us towards that.

PURPORT :— O men ! as God has created this world for the good of all living beings, so you should take many benefits from it.

NOTES & REMARKS :—(अर्कः) सत्कारसाधने । अर्कः is from अर्च-पूजायाम hence अर्कः ।=सत्कार साधने ।=With means of getting respect. (चनः) घन्नाविकम् ।=Food and other things. (पुरन्धिः) जगद्धर्ता ।=Upholder of the world. (जिन्वतु) प्रापयतु । जिन्वति गति कर्मा (NG 2, 14) गतिस्तिष्ठत्यर्थे वास प्रापयत्यर्थे ग्रहणम् । Convey, enable us to attain.

What should donors do—is told :

नृ नो रयि रथ्यं चर्षणिप्रां पुरुवीरं मह अतस्य गोपाम् ।
क्षयं दाताजरं येन जनान्त्स्पृधो अदेवीरभि च क्रमाम्
विश आदेवीरभ्यः शनवाम ॥ १५ ॥

15. *TRANSLATION* :—O highly learned persons ! give us riches beneficial to the construction of the aircraft and other swift going vehicle, the pervader or protector of men, supporting many heroes, guard of great truth, free from any harm in inhabiting us or causing us to settle down. With that wealth, let us overcome endless ignorant men fighting against us and attain those good and highly learned ladies, who shine on account of their noble virtues.

PURPORT :—Only those donors are best who gather wealth for the benefit of others and that only is true wealth by which both learned and ignorant people get happiness.

NOTES & REMARKS :—(चर्षणिप्राम्) यः चर्षणीन्मनुष्यान्प्राप्तिं व्याप्नोति तम् । चर्षणाय इति मनुष्यनाम । (NG 2, 3) प-पालन पूरणायोः (जु.) ।=That which pervades or protects, fills them with joy. (आदेवीः) समन्ताद्देदीप्यमाना विदुषीः ।=Highly learned ladies shining on account of their virtues. (क्षयम्) निवासयितुम् । शि-निवासगत्योः (पु.) यत्न निवासार्थः ।=To inhabit us or causing us to settle down.

Sūktam—50

Seer or Rishi of the Sūktam—Rijishvā. Devta-Vishvedevah. Chhandas-Trishtup and Pankti of various kinds. Svaras—Dhaivata and Panchama.

What should the learned persons do for whom—is told :

ह्रुवे वो देवीमर्दिति नमोभिर्मृलीकाय वरुणं मित्रमग्निम् ।
अभिज्ञदामर्यमयं सुशेवं त्रातृन्देवान्त्सवितारं भगं च ॥ १ ॥

1. *TRANSLATION* :—O men ! as I invite and accept for your

welfare, with honour and food, a brilliant highly learned lady, mother of pure character, an exalted man like the *Udāna*, friend who is dear like *Prāna* (breath), Purifier like the fire, dispenser of justice, one who does not give alms to undeserving hypocrites, giver of good happiness. A king, who urges his subjects to do noble deeds, enlightened protector and prosperity, so you should also invite them for our welfare.

PURPORT :—*Those enlightened persons, who give alms to deserving persons, having made all industrious, accept for that purpose highly learned women and mothers and scholars of the exalted type, are the well-wishers of the world.*

NOTES & REMARKS :—(अदितिम्) मातरम् । अदितिः—अदीना देवमाता (NKT 4, 4, 22) अदितिमाता (ऋ० 1, 89, 10) ।=Mother. (सन्तितारम्) सत्कर्मसु प्रेरकं राजानम् ।=King who urges all to do noble deeds. (नमोभिः) सत्काराज्ञादिभिः । नम-प्रह्वत्वे । नम इत्यन्नाम (NG 2, 7) ।=With honour and food etc.

Here अमातरम् appears to be a mistake. (Ed.)

What should men constantly do—is told :

सुज्योतिषः सूर्य दत्तपितृननागास्त्वे सुमहो वीहि देवान् ।

द्विजन्मानो य अन्तसापः सत्याः सर्वन्तो यज्ञता अग्निजिह्वाः ॥ २ ॥

2. **TRANSLATION** :—O scholar ! you, who, are like the sun, approach or desire those enlightened & clever fatherly persons or teachers for freedom from sin, who have two births one from the physical mother and the other from Vidya-knowledge, who are always concerned with truth, whose promises are true, who are endowed with much happiness, who are associated with various sciences, whose tongue is illuminated with true knowledge like the fire, revealers of humility, very great and large hearted. By so doing, you will enjoy happiness and welfare.

PURPORT :—*Those men who serve teachers and preachers well who are revealers of Vidya (true knowledge) and Dharma (righteousness) like the sun; become all like them.*

NOTES & REMARKS ;—(सुज्योतिषः) सुष्ठु विनयप्रकाशकाः । ज्योतिः शब्दो द्युत-
दीप्तो इति घातो निष्पन्नः । द्युतेरितिना देशच् जः (उणादिकोषे 2, 110) इति इमिन् प्रत्यम्
घादेश्वदस्य जः सस्मात्प्रकाशार्थं व्याख्या ।= Good revealers or manifesters of
humility. (धनाग्रास्त्वे) जनपराधित्वे । इण बागोऽपराधे च (उणा. 4, 212) अपराधार्थक
भागः शब्दः इण् घातो निष्पन्नं जायते विद्वद्भिन्नभिः ।= In the act of sinlessness.
(वीहि) प्राप्नुहि कामय वा । वी-गति व्याप्ति प्रजनकान्त्यसन खादनेषु (अदा.) । गतेरित्यर्थेण्व-
प्राप्त्यर्थेग्रहणं कान्त्यर्थेग्रहणं च । कान्ति-कामना ।= Approach or desire. (यजताः)
ये सर्वा विद्याः संज्ञयच्छन्ते । (यजता) यज-देवपूजा सङ्गतिकरण दानेषु (ध्या.) भू भुदधि
यजिषविषयमितमिन मिहयिष्योस्तच् (उणादि कोषे 3, 110) इति अजघातो अतच् प्रत्ययः
अत्र संज्ञातिकरणार्थः ।= Who are associated with various sciences.

What should the enlightened men do like whom—is told :

उत द्यावापृथिवी ज्ञानमुरु बृहद्रौदसी शरणां सुष्ठुम्ने ।
महस्करथो वरिवो यथा नोऽस्मे क्षयाय विषणो अनेहः ॥ ३ ॥

3. **TRANSLATION :—**O teachers and preachers! as electri-
city and earth, which are performers of many works, accomplishers
of good happiness, upholders, give us great and vast shelter, kingdom
or wealth, in the same manner, give us great service, (use) and
and inviolable dealing—worth preserving for our proper habitation.

PURPORT :—Those teachers and preachers, who give to all, the
the gift of knowledge and fearlessness, like the sun and the earth and
those, who constantly serve the cause of truth and absolutely truthful
enlightened persons; become worthy of respect.

NOTES & REMARKS :—(द्यावापृथिवी) विद्युद्भूमी । द्यु-घातो द्युत्वर्थमावाय
विद्युत्संग्रहणम् ।=Electricity and earth. (अतम्) घनं राग्यं क्षत्रियकुलं वा । अत्र
हिराण्यम् (A. B. 8, 2, 3, 4) अत्रमिति घननाम (NG 2, 10) ।=Wealth
kingdom or the family of the brave. (अनेहः) अहन्तव्यं सततं रक्षणीयं
व्यवहारम् ।=Inviolable dealing, worth preserving.

How should the enlightened be—is told :

आ नो रुद्रस्य सूनवो नमन्तामुद्या हृतासो वसवोऽधृष्टाः ।
यदीममं महति वा हितासो बाधे मरुतो अह्वाम देवान् ॥ ४ ॥

4. *TRANSLATION* :—O men ! we desire from all sides, those resistless and excellent men, who are the sons of a mighty hero, making the wicked to weep, benevolent to all, whether beset with slightly or great affliction, observing Brahmcharya for at least 24 years. Let them stoop down to accept our request.

PURPORT :—Fortunate and blessed are those enlightened persons, who giving up all partiality, whether in the case of an insignificant man or an sovereign are benevolent to all, are humble and lovers of and loved by great scholars.

NOTES & REMARKS :—(अधृष्टाः) अप्रगल्भाः । (जि) घृषा-प्रागल्भ्ये (त्वा.) ।
=Not impertinent or resistless. (ईम्) सर्वतः । ईम् इति पदनाम (NG 4,2)
पद-गतौ । गतेस्तिष्ठन्वर्षेषु प्राप्तिग्रहणं गृत्वा सर्वतः प्राप्तमित्यर्थः । =From all sides.

What should the enlightened persons do—is told :

मिम्यक्ष येषु रोदसी नु देवी सिधक्ति पूषा अभ्यर्धयज्वा ।
श्रुत्वा हव मरुतो यद याथ भूमा रेजन्ते अध्वनि प्रविकते ॥ ५ ॥

5. *TRANSLATION* :—O thoughtful and brave men ! the cloud that nourishes all by raining down water and is united in half part of the light and earth on the basis of the air and other elements, go rapidly to the distant places like that cloud. Listen to the voice of those, who go or tremble in the path to be trodden on earth and go to help them quickly.

PURPORT :—O enlightened men ! being full of light and forgiveness, like the sun and the earth, solve the questions of all, listening to them attentively. As the earth and other worlds go on their God-ordained path regularly, so regularly tread upon the path of righteousness.

NOTES & REMARKS :—(मिम्यक्ष) येषु गच्छ । =Go quickly. (पूषा)

पुष्टिकरो मेघः । अयं (वातः) पवते । एषसीदं पुष्यति (Stph. Br. 14,2,1,9) एस हीदं सर्वं पुष्यतीति निहतया मेघोपि पूषा । =Nourishing cloud. (रेजन्ते) कम्पन्ते गच्छन्ति वा । एज्-कम्पने (भ्वा.) कपि-चलने (भ्वा.) तस्मात् कम्पन्ते गच्छन्तीति च श्याक्या । =Tremble or go.

What should an enlightened person teach and urge others to do—is told :

अभि त्वं वीरं गिर्वृणसमर्चेन्दुं ब्रह्मणा जरितर्नवेन ।
श्रवदिद्वमुप च स्तवानो रासद्वाजाँ उप महो गृणानः ॥ ६ ॥

6. TRANSLATION :—O admirer of good men and devotee of God ! praising great knowledge, strength and good food, give them to others. Praising the enlightened men, certainly listen to the call of others. With new wealth and food etc. honour the king endowed with all kinds great wealth and who has many heroes with him and who is served with good words of praise.

PURPORT :—O enlightened person ! you should hear the questions put by others and answer them satisfactorily. Conveying to them food and other things. You should always teach the righteous men, heroes and wealthy men, so that they may not waste their riches on the path of injustice.

NOTES & REMARKS :—(वाजान्) अन्नादीन् = Food material. वाज इति अन्ननाम (NG 2, 7) वाज इति बलनाम (NG 2, 9) वाज इति वज्रघातो निरूपणः वज्र-गतौ (भ्वा.) गतेस्तिव्यर्थेषु ज्ञानार्थग्रहणमत इत्यर्थः । =So the word means—food, strength and knowledge.

What should the enlightened persons do—is further told :

अमेमानमापो मानुषीरमृक्तं धातं तोकाय तनयाय शं योः ।
युयं हि धृष्टा मिषजो मातृतमा विश्वस्य स्थातुर्जगतो जनित्रीः ॥ ७ ॥

TRANSLATION :—O men ! as mothers, endowed with the

pure motherlike kindness, always cause happiness to their infants and grown-up children, so like waters purifying the unclean person, uphold the protector and all human subjects. You are the physicians of the world whether stationary or moving. As a dispenser of justice causes happiness to all good persons, so you should act impartially.

PURPORT :—O teachers and preachers ! you should make an impure person pure by urging upon him to accept truth. Preserve or nourish all like mothers by removing the disease of ignorance for the protection of the world.

NOTES & REMARKS :—(पिबजः) सद्ब्रह्माः ।=Good physicians. (योः) प्रापयति (योः) यु-मिश्रण मिश्रणयो (बदा.) बद्ध मिश्रणयः ।=Conveys, leads to. (मातृत्तमाः) अतिशयेन मातृवत् कृपालवः ।=Very kind like mothers.

How sublime is this conception about teachers, preachers and physicians—not only to be like fathers but like the kindest mothers. Nothing can be grander than this.

What should the enlightened men do—is further told :

आ नो देवः संविता त्रायमाणो हिरण्यपाणिर्यजुतो जगम्यात् ।
यो दत्तवान् उषसो न प्रतीकं व्यूर्णुते दाशुषे वार्याणि ॥ ८ ॥

8. **TRANSLATION** :—O men ! let us always make that man happy, who being a liberal donor, has gold and other things in his hand, is unifier, endowed with divine merits, actions and tempera-
manet, is protecting like the sun, who like the dawn gives to a donor knowledge and acceptable articles. Let such a noble person come to us.

PURPORT :—Those men are considered good in the world, who are liberal donors, good illuminators like the dawn and givers of knowledge and the gift of fearlessness to all.

NOTES & REMARKS :—(यजतः) सङ्गता । यज-देव पूजा सङ्गतिकरणेवानेषु (य्वा.) बद्ध सङ्गतिकरणाय । यज ब्राह्मणस्य प्रत्ययः ।=Unifier. (प्रतीकम्) प्रतीक-

करम् । प्रति+इण्—गतौ (अदा.) गतेस्त्रिण्वबेवु ज्ञानार्थग्रहणम् ।=Giver of knowledge. (अयणुंते) आच्छादयति । वि+ऊण्व् आच्छादने (अदा.) ।=Covers, here gives.

Whom should men pray for what—is told :

उत त्वं सूनो सहसो नो अद्या देवाँ अस्मिन्ध्वरे वद्वत्याः ।
स्यामहं ते सदमिद्रातौ तव स्यामग्नेज्वसा सुवीरः ॥ ६ ॥

TRANSLATION :—O (spiritual) son of a man ! who is endowed with physical and spiritual strength and illumined soul like the fire ! do you bring here to-day in the enlightened persons or divine enjoyments in this inviolable dealing of the attainment of true knowledge, so that I may be firm in your gift having attained the thing worthy of attainment and under your protection, may I be a hero and enlightened person.

PURPORT :—O enlightened person ! if you lead us to happiness we may also serve you constantly being givers of knowledge and great heroes.

NOTES & REMARKS :—(सहसः) शरीरात्मबलवतोविदुषः । सह इति बलनाम (NG 2, 9) ।=Of a mighty person endowed with physical and spiritual power. (अध्वरे) अद्वितीये विद्याप्राप्तियवहारः । (अध्वरे) इति यज्ञनाम (NG 3,17) । ध्वरति हिंसाकर्मा तत्प्रतिषेधः (NKT 1,3,8) ।=In the inviolable dealing of the acquirement of true knowledge.

By whose association how men should be and how—is told :

उत त्या मे हवमा जग्म्यातं नासत्या धीभिर्युवमङ्ग विप्रा ।
अत्रि न मुहस्तमसोऽमुमुक्तं तूर्वेतं नरा दुरितादभीकं ॥ १० ॥

10. TRANSLATION :—O dear friends ! who are absolutely truthful being free from untruth and exceedingly wise-leading teachers preachers, come to me with your intellect and good actions to give me most acceptable knowledge. Deliver me from all darkness of

unrighteous conduct and destroy all my evils, like the sun, from the darkness.

PURPORT :—All men become free from ignorance by coming in contact with the enlightened person, as at the rise of the sun, all objects become free from darkness.

NOTES & REMARKS :—(अत्रिम्) सूर्यम् । अत्रिम्-अतारम् अन्धकारस्य अन्ध-कारविनाशकं सूर्यम् । =The sun. (सूर्यं) हिंस्यात् । तूरी-गतिस्वरणं हिंसनयोः अत्र हिंसायः । =Destroy. (अमीके) समीपे (अमीके) प्रपिच्येऽ अमीके इत्यासनस्य (NKT 3, 4, 20) । =Near.

How should men be—is told :

ते नो रायो द्युमतो वाजवतो दातारो भूत नवतः पुरुक्षोः ।

दशस्यन्तो दिव्याः पार्थिवास्तो गोजाता अप्या मृळतां च देवाः ॥११॥

11. **TRANSLATION** :—O enlightened men ! bestow upon us riches which are accompanied by noble desires, abundant food and other material things including knowledge and strength, and nourishing food. Kindly be givers of such a wealth to us, you who are possessors of divine virtues, renowned on earth and waters (seas) and in the firmament on account of your noble activities. Please make us happy.

PURPORT :—O highly learned persons ! convey to all true knowledge and wealth and thus make them happy.

NOTES & REMARKS :—(पुरुक्षोः) बहु अन्नं यस्मिन् तस्य । पुरुइति बहुनाम् (NG 3, 1) द्यु इति अन्ननाम् (NG 2, 7) । =Having much good and nourishing food. (द्युमते) प्रशस्ता द्योः कामना विद्यते यस्य तस्य । दिव्यातोः कान्त्यर्थमादाम द्युमतेः रत्यस्य व्याख्या । कान्तिः-कामना । =Endowed with admirable desire.

TRANSLATOR'S NOTES :—Such mantras, show clearly, what kind of wealth should be desired and prayed for, according to the Vedas.

What should the enlightened men do—is told :

ते नो रुद्रः सरस्वती सजोषा मीळहुष्मन्तो विष्णुर्मृळन्तु वायुः ।

ऋभुक्षा वाजो दैव्यो विद्याता पर्जन्यावाता पिप्यतामिषं नः ॥ १२ ॥

12. *TRANSLATION* :—O teachers and preachers ! you who are endowed with much knowledge, equal love and service and benevolent like the cloud and the air, increase our food materials, strength and knowledge, as the mighty commander of an Army, causing the wicked to weep, pervading electric fire, food, chief maker of laws, appointed by the enlightened men and wise men full of virility, make us happy.

PURPORT :—O highly learned persons ! as the earth and other things made by God make all creatures happy, so you should make them all happy by giving good knowledge and education.

NOTES & REMARKS :—(विष्णुः) व्यापको विद्युदग्निः । विष्णु-व्याप्तो (जुहो.) । =Pervading electric fire. (ऋभुक्षाः) मेधावी । ऋभुक्षाः इति महत्नाम (NG 3, 3) मेधाव्येक महान् भवितुमर्हति तत्मादत्त ग्रहणम् । ऋभुरिति मेधाविनाम (NG 3, 15) इति तुवर्तते एव । अत्र ऋभुः ऋभुक्षा इति पर्यायवाचिनो ज्ञेयो । =Exceedingly wise, genius. (सजोषा) समानप्रीतिसेवी । जुषी-प्रीतिसेवनयोः (तुष्टा.) । =Endowed with equal love and the spirit of service.

What are the duties of the enlightened men—is told :

उत स्य देवः सविता भगो नोऽपां नपादवतु दानु पप्रिः ।

त्वष्टा देवेभिर्जनिभिः सजोषा द्यौर्देवेभिः पृथिवी समुद्रैः ॥ १३ ॥

13. *TRANSLATION* : O highly learned person ! protect us like the bright sun, Prāna, electricity along with the enlightened men and fathers, an artist or analyser, who, loves and serves equally te: earth with seas, and the sun with other luminaries. Protect us like all these and a liberal donor, who fills up the deficiencies of all.

PURPORT :—O men ! as all objects like the sun and others made by God are means for the accomplishment of all acts done by men and other living beings, so you should also be the accomplisheers of all good deeds.

What should men desire—is told :

उत नोऽहिर्बुध्न्यः शृणोत्वज एकपात्पृथिवी समुद्रः ।
विश्वेदेवा ऋतावृधौ हुवानाः स्तुता मन्त्राः कविशस्ता अवनतु ॥ १४ ॥

14. *TRANSLATION* :—O men ! may God, who is never born and, who as Omnipresent Supreme Being, has all this universe in His foot, (so to speak) i.e. who, is unlimited and transcendent, listen to our prayer, so that the cloud in the firmament, the earth, the ocean or firmament, the augmenters or supporters of truth, invited all enlightened persons, admired verses or glorious thoughts of the Vedas, which are always praised and taught by great geniuses, protect us.

PURPORT :—O men ! by the grace of that God, who is ever free from birth and death (ever Eternal and Immutable) and by your own exertions, always make advancement by acquiring the knowledge of the earth and other things.

NOTES & REMARKS :—(अजः) यः कदाचित् न जायते स ईश्वरः ।=God who is never born. (एकपात्) एकः पादो जगति यस्य सः ।=Whose one foot is in the world i. e. Transcendent and Infinite controller of the universe. (समुद्रः) अन्तरिक्षम् । समुद्र इत्यन्तरिक्षनाम (NG 1, 3) । =Firmament. (अहिः) मेघः । अहिरिति मेघनाम (NG 1, 10) ।=The cloud. (बुध्न्यः) बुध्नये अन्तरिक्षेष्वः । बुध्नमन्तरिक्षं । बद्धा अस्मिन् घृता आप इति वेति (NKT 10, 4, 44) ।=That which is in the cloud.

How should the seekers after truth be—is told :

एवा नपातो मम तस्य धीभिर्भरद्वाजा अभ्यर्चन्त्यकैः ।
ग्ना हुतासो वसवोऽधृष्टा विश्वे स्तुतासौ भूता यजत्राः ॥ १५ ॥

15. *TRANSLATION* :—O unifiers ! as the upholders of true knowledge honour good speeches, never falling down or degrading themselves by the knowledge and good actions of mine and others, and as invited respectfully and admired, all scholars honour the holy words by my intellect or good actions or those of others and their

own noble thoughts, so you should also be devoid of impudence and ever dwellers in true knowledge and good virtues.

PURPORT :—Those students, who desire knowledge and proficiency, acquire desirable intellect and knowledge by upholding the merits, actions and temperments of the absolutely truthful enlightened persons and Holy God.

NOTES & REMARKS :—(मर्कः) विचारः । वक्त्रो मन्त्रो भवति यदनेनार्थेति (NKT 5, 1, 4) मन्त्र-शुभविचारोऽपि । = Noble thoughts. (वसवः) ये विद्यादिषु वसन्ति । वस-निवासे (श्वा.) । = Dwellers in knowledge and other good virtues.

Sūktam—51

Seer or Rishi of the Sūktam—Rijishva. Devata—Vishvedevah
Chhandas—Trishtup, Pankti, Ushnik and Anishtup of varicus kinds.
Svaras—Dhaivata, Rishabha and Gāndhara.

What should men desire—is told :

उदु त्यच्चक्षुर्महि मित्रयोराँ एति प्रियं वरुणयोरदब्धम् ।

अतस्य शुचिं दर्शतमनीकं रुक्मो न दिव उदिता व्यद्योत् ॥ १ ॥

1. **TRANSLATION** :—O teachers and preachers! if you obtain that eye of knowledge, which is dear to your friends—teachers and preachers, who are like *Udāna* (a vital energy) or two *Prānas*, one internal and [the other external—uninjured or inviolable, the pure and worth seeing vision of truth, like the resplendent sun at sun rise, born from electricity, accomplisher of many works like army— then you can become really enlightened.

PURPORT :—Those men, who desire to have some vehicle with righteousness, become endowed with the light of knowledge like the sun. Those who propagate the science of true objects are honoured everywhere.

NOTES & REMARKS :—(मित्रयोः) सुहृदोरध्यापकाऽव्येतोर्बाह्याभ्यन्तरस्थयोः प्राणयोर्बा । प्राणो वे मित्रः (S. B. 8, 4, 2, 6) प्राणोदानौ मित्रा वरुणौ (S. B. 1, 8, 3, 12) तस्मात् उदानोवरुण ।=Of two friends—teachers and preachers or internal and external Prānas (vital energies). (वरुणयोः) उदान इव वर्तमानयोः ।=Those who are like Udāna. (बलीकम्) सैन्यमिव कार्यसिद्धि प्रापकम् ।=Accomplisher of works like army. (दिवः) विद्युतः सकाशत् । (दिवः) दिवुघातोर्बुत्पत्यमादाय विद्युत् ।=From electricity.

What should geniuses know—is told :

वेद यस्त्रीणि विदथान्येषां देवानां जन्म सनुतरा च विप्रः ।

अजु मर्तेषु वृजिना च पश्यन्नभि चष्टे सूरौ अय एवान् ॥ २ ॥

2. **TRANSLATION** :—That very wise man, who being the master of his senses and mind, always knows the birth of these enlightened persons, the sun pervades all objects by his rays so knows them thoroughly and seeing *Jnana* (knowledge) *Karma* (action) and *Upāsānā* (meditation or contemplation or devotion) which are worth knowing and seeing uprightness and strength among men, enlightens from all sides; know them well.

PURPORT :—Those men, who know the second birth through knowledge, attain perfect strength of body and soul among men can know the real nature of all objects. Those who attain knowledge, actions and contemplation, become masters of their senses and mind.

NOTES & REMARKS ;—(विदथानि) वेदितुं योग्यानि कर्मोपासनाज्ञानानि । विद-ज्ञान । व विदिष्या हित् (उणादि 3, 115) ।=Action, contemplation and knowledge which are worth knowing. (सनुतः) सदा । सनुतः इति निर्णीतान्तहिति नाम (NG 3, 25) ।=Always, for ever. (वृजिना) बलानि । वृजनमिति बलनाम (NG 2, 9) ।=Powers, strength.

Whom should men praise—is told :

स्तुष उ वो मह अतस्य गोपानदिति मित्रं वरुणं सुजातान् ।

अर्यमणं भगमदब्धधीतीनच्छा वोचे सधुन्यः पावकान् ॥ ३ ॥

3. *TRANSLATION* :—O men ! associate with me well, who, being accompanied by many blessed persons praise the guards of mighty truth, inviolable complete knowledge or matter, a friend of all most desirable enlightened man, a dispenser of justice, prosperity well-known persons whose study is uninterrupted and who, are purifiers, and speak good words to you.

PURPORT :—Those men are purifiers of all, who having admired the enlightened men and associate with them, and having acquired the knowledge of the matter and other objects, teach others about it.

NOTES & REMARKS :—(अदितिम्) अखण्डितां विद्यां प्रकृति वा । (अदितिः) दो-अखण्डने (दिवा.) । = Complete knowledge or inviolable matter. (अदब्धधीतीन्) अहिंसाताम्ययनान् । दम्नोति-वधकर्मा (NG 2, 19) वधः हिंसा-नष्ट । वि-धारणे (तुदा.) विद्याधारणम्-अध्ययनमेव । = Men of uninterrupted study.

Whom should men regard as king—is told :

रिशादसः सत्पतीरदब्धान्महो राज्ञः सुवसनस्य दातृन् ।

यूनः सुचित्रान्धयतो दिवो नृनादित्यान्याम्यदिति दुवोयु ॥ ४ ॥

4. *TRANSLATION* :—O men ! as I approach great kings, who, are destroyers of the violent persons, protectors of truth, inviolable and non-violent, bestowers of fair homes to dwell in, possessors of good wealth or kingdom, observers of or dwelling in good policy, good leaders, charming and desiring the welfare of all and who, have observed *Brahmacharya* (abstinence) upto the age of forty eight years and are great scholars, youthful (energetic) and desiring to serve people, so you should also do.

PURPORT :—O men ! you should regard only those persons as kings, who, are expellers of thieves and other wicked men, protectors

of the righteous, free from violence, bestowers of fair dwellings to all, full of perfect knowledge and having self-control, nourishers of the subjects with justice like their fathers, youthful, devoid of all vices, and accepters of virtues. Only such virtuous persons should be regarded as kings and not petty minded mean men.

NOTES & REMARKS :—(रिशादसः) हिंसकान्नाशकान् । रिश-हिंसायाम् (तुदा.) वद-मरणे (ज.) । = Destroyers of the violent. (दिवः) कमनीयान् कामयमानान् वा । = Charming or desiring the welfare of all. (प्रदितिम्) प्रबद्धितां नीतिम् । = Inviolable policies. (दुवोयु) दुवः परिचरणं कामयमानान् । दुवस्यति परिचरणकर्मा (NG 3, 5) । = Desiring to serve the people.

What should parents and others do for their children—is told :

द्यौःस्पितः पृथिवि मातरधुग्ने भ्रातर्वसवो मूलता नः ।
विश्वं आदित्या अदिते सजोषा अस्मभ्यं शर्म बहुलं वि यन्त ॥ ५ ॥

5. TRANSLATION :—O father ! you who are like the sun, O mother ! you who are like the earth, O brother ! you who are pure and purifier like the fire, all of you, who, are bestowers of delight and free from malice ; make us happy. O highly learned lady ! you who are endowed with the great wealth of knowledge as all enlightened persons, who have well observed *Brahmacharya* (abstinence) give us good dwelling place, containing many requisite articles, so, you, who, are full of equal love and the spirit of service, give much happiness and knowledge.

PURPORT :—That man alone enjoys happiness, who has a father like the sun—fostering with good education, a mother like the earth—endowed with forgiveness and other good virtues, and a brother like the fire-purifier. As men endowed with perfect knowledge lead to the science of true path, so the students also constantly honour their teachers.

NOTES & REMARKS :—(अदिते) प्रबद्धितज्ञानंश्वर्यम् । दो-प्रवस्वण्डने (दिवा.) ।
= Endowed with great wealth in the form of perfect knowledge.

(शर्म) सुखकारकं गृहम् । शर्मति गृहनाम (NG 3, 4) ।=Dwelling place
giver of happiness.

What men should not desire—is told :

मा नो वृकाय वृक्यै समस्मा अघायते रीरधता यजत्राः ।
यूयं हि ष्ठा रथ्यो नस्तनूनां यूयं दक्षस्य वचसो बभूव ॥ ६ ॥

6. *TRANSLATION* :—O unifier ! do not give us away to thieves or to dishonest dealing like stealing, who may harm us. Do not allow us to be troubled by all men of sinful disposition. You are the guides of our bodies aright and rulers of powerful or effective speech and vehicles. You are bestowers of happiness upon us.

PURPORT :—No man should have a dealing like that of the thieves and other wicked persons. O men ! always serve those righteous persons, who have no enemies and who are protectors of all.

NOTES & REMARRS :—(वृकाय) स्तेनाय । वृक इति स्तेननाम (NG 3, 24) ।=For a thief. (वृक्ये) वृक्ये स्तेनेषु भवे व्यवहारे ।=In a dealing connected with stealing. (रीरधता) भृशं हिसत । अन्न संहितायामिति वीर्वः । रथ-हिंसा संराध्योः (दिवा.) अन्नहिंसायकः ।=Kill, harm.

What should men do—is told :

मा व एनो अन्यकृतं भुजेम मा तत्कर्म वसवो यच्चवध्वे ।
विश्वस्य हि क्षयं विश्वदेवाः स्वयं रिपुस्तन्वं रीरिषीष्ट ॥ ७ ॥

7. *TRANSLATION* :—O enlightened persons ! whatever you gather while living in the world and where you dwell happily, let us participate in that and enjoy delight. Let us never be accomplices or partners in anybody's sinful act. Let us never perform any wicked deed.

NOTES & REMARKS :—(एनः) अपराधम् । एनः-इण आगसि (उपदिक्ते)

4, 198) । ईयते प्राप्यते दुःख मनेन तत् एनः पापम् । = Crime, sin. (क्षयण) निवसय ।
 क्षि-निवासगत्योः (तुदा.) । = Dwell. (रीरिषीष्ट) भृशं हिंस्यात् । रिष-हिंसायाम् (श्वा.) ।
 = Harm, kill or suicide.

Men should always be humble—is told :

नम इदुग्रं नम आ विवासे नमो दाधार पृथिवीमुत द्याम् ।
 नमो देवेभ्यो नम ईश एषां कृतं चिदेनो नमसा विवासे ॥ ८ ॥

8. *TRANSLATION* :—O men ! I adore and serve that God who is worthy of salutation and upholds the earth and the sun. I bow before that Almighty God. I bow before the enlightened persons and serve them. I desire to be humble, with the help of that God, who, is ever to be saluted or adored. I throw away (in future) even the sin that has been committed (by ignorance or oversight).

PURPORT :—Let us always do good to all by the help of God, who is worthy of reverential salutation, upholding good deeds removing wickedness and being benevolent to the enlightened persons.

NOTES & REMARKS :—(नमः) नमस्करणीयश्चक्र । नम-प्रहृत्यत्वे (श्वा.) ।
 = God before whom all must bow. (विवासे) सेवे । विवासति परिचरण
 कर्म (NG 3, 5) परिचरमं सेवा । = I serve.

Who are to be bowed down by all—is told :

अतस्य वो रथ्यः पूतदत्तानृतस्य पस्त्युसदो अदब्धान् ।
 ताँ आ नमोभिरुचक्षसो नृन्विश्वान्व आ नम महो यजत्राः ॥ ९ ॥

9. *TRANSLATION* :—O good persons ! I, who am united with good dealings and am possessor of good chariots, bow down before those enlightened persons endowed with pure energy, always dwelling in the exact righteous dealing, inviolable and non-violent, whose sight is source of great joy and who are generous. We honour those with salutations, who teach us truth.

PURPORT :—*O men ! always bow down before those righteous and benevolent persons, who are endowed with the most exalted knowledge and learn humility from them.*

NOTES & REMARKS :—(पस्त्यसदः) ये पस्त्येषु गृहेषु सीदन्ति तान् । पस्त्यम् इति गृहनाम (NG 3, 4) ।=House holders. (अदव्धान्) अहिंसितान्हिंसकान् वा ।=Inviolable or non-violent. (यजन्ताः) सद्दयवहारं सङ्गच्छमानाः । यज-देवपूजा सङ्गतिकरण दानेषु अत्र सङ्गतिकरणार्थः । दध्नाति वधकर्मा (NG 2, 19) ।
=United with good dealing.

Who should be respected—is further told :

ते हि श्रेष्ठवर्चस्त उं नास्तिरो विश्वानि दुरिता नयन्ति ।

सुचतासो वरुणो मित्रो अग्निर्ऋतधीतयो वक्त्रराजसत्याः ॥ १० ॥

10. **TRANSLATION :—** O men ! because these enlightened men i.e. *Varuna*-the best, *Mitra* (friendly to all), *Agni* (pure hearted like the pure fire) and the best scholars (shining on account of their vast and profound knowledge) upholders of truth and fearless utterers of truth even before powerful orators and rulers, endowed with good kingdom and wealth and who remove all our wicked conduct ; therefore they are worthy of veneration.

PURPORT :—*Because the righteous, enlightened men are accomplisners of other's benevolent acts without any deceit, and removers of all wicked conduct through the diffusion of knowledge and preaching and impellers of truthful conduct, therefore, they deserve respect.*

NOTES & REMARKS :—(श्रेष्ठवर्चसः) श्रेष्ठं वर्चोऽभ्ययनं येनान्ते । वर्च-दीप्ति (इवा.) अत्र ज्ञान दीप्तिः । वर्च-परिभाषणे (अदा.) ।=Whose study is the best, great scholars. (वक्त्रराजसत्याः) वक्त्रेषु वक्त्रेषु राजसु सत्यप्रतिपादकाः ।=Fearless utterers of truth even before powerful orators and rulers.

Who are worthy of respect and how—is further told :

ते न इन्द्रः पृथिवी क्षामं वर्धन् पूषा भगो अदितिः पञ्च जनाः ।
सुशर्माणः स्वर्वसः सुनीथा भवन्तु नः सुत्रासाः सुगोपाः ॥ ११ ॥

11. *TRANSLATION* :—O men ! may electricity, firmaments, earth, air, God, mother, all good men, who are like five *Prānas*, good householders, good protectors, men of good policy, good guards and good preservers of the cattle and the land, protect us well.

PURPORT :—The enlightened persons are worthy of veneration for, they are augmenters and nourishers of all like electricity, earth, firmament, *Prānas*, mothers and wealth.

NOTES & REMARKS :—(इन्द्रः) विद्युत् । यद्वानिन्द्र स्तेने (क्लेशोत्तकी वा 6, 9) ।=Electricity. (पृथिवी) अन्तरिक्षम् । पृथिवीत्यन्तरिक्षनाम (NG 1, 3) । =Firmament. (पूषा) वायुः । ययं वै पूषायोज्यं (वातः) पदते । एषहीदं सर्वं पुष्पति (S-B. 14, 1, 2, 9) ।=Air. (अदितिः) जननी । अदितिरइजदीना देवमाता (NKT 4, 4, 22) अदितिर्माता सपिता सपुत्रः इति (ऋग्वेद 1, 89, 10) ।=Mother. (पञ्चजनाः) पञ्च प्राणा इवोत्तममनुष्याः । पञ्चजना इति मनुष्यनाम (NG 2, 3) । =Five *Prānas* like firmament, (earth), air, God, mother, all good men.

Who deserve thanks—is further told :

नू सन्नानं दिव्यं नंशि देवा भारद्वाजः सुमतिं याति होता ।
आसानेभिर्यजमानो मियेधैर्देवानां जन्म वसयुर्वैवन्द ॥ १२ ॥

12. *TRANSLATION* :—O enlightened persons ! that liberal donor, who is upholder of knowledge gets good intellect. He also gets good and desirable home to dwell in. Honour that performer of *Yajnas* (non-violent sacrifices) who desiring good articles, knows the origin or manifestation of the highly learned persons along with the urging priest, who are seated there at the altar.

PURPORT :—O men ! those, who praise the birth of the king from the knowledge enjoy pure happiness. As a performer of the

Yajnas, having adorned the yajna with the help of many enlightened persons, does good to the whole world, so the scholar making all intelligent by teaching and preaching gets great honour.

NOTES & REMARKS :—(नमि) व्याप्नोति । नमत्-व्याप्ति कर्मा (NG 2, 18.) ।=Pervades or attains. (मियेषैः) प्रेरकैः । दुर्मिन्-प्रक्षेपणे (स्वा.) यस्य निर्देशप्रदानं प्रेरणं वा ।=Impellers.

Who should be kept away—is told :

अप त्वं वृजिनं रिपुं स्तेनमग्ने दुराध्यम् ।
द्विष्टमस्य सत्पते कृधी सुगम् ॥ १३ ॥

13. **TRANSLATION** :—O enlightened leader ! purifier like the fire, make a man, who though living far off from you, deserves to be left off, who can be controlled with great difficulties, who is enemy of knowledge and who is a thief ; traveller of the good path of righteousness. O protector of truth and good men ! keep him away from you.

PURPORT :—O men ! you should acquire knowledge and being endowed with physical and spiritual strength, make even hard enemies easily controllable, so that they may become performers of good deeds out of fear (at least) while living at a long distance.

NOTES & REMARKS :—(रिपुम्) विद्याशत्रुम् ।=Enemy of knowledge. (दुराध्यम्) दुःखेन वशीकर्तुम् योग्यम् ।=To be controlled with great difficulty.

Who should be made friends and who should be removed—is told :

ग्रावाणः सोम नो हि कै सखित्वनाय वावशुः ।
जुही न्यत्रिणां पणिं वृको हि षः ॥ १४ ॥

14. **TRANSLATION** :—O urger or impeller of good deeds ! those persons enjoy happiness, who desire or love us for friendship.

Mdl: 6, Skt. 51, Mtr. 15-16

You should destroy him, who being associated with (is an accomplice) a tradesman, is usurper of other's property or is a thief.

PURPORT :—If righteous enlightened men, keep friendship with righteous scholars, they having attained happiness, augmenting all like the cloud, destroy the wicked persons.

NOTES & REMARKS :—(ग्रावाणः) मेघाः इव । ग्रावा इति मेघनाम (NG 1, 10) ।=Like clouds. (अत्रिणम्) परस्वापहारकम् । (अत्रिः) अद-मक्षणे (अ.) परस्वस्वान्यामेन अत्रि केनानन्ददाः सन्तीत्यार ।=Misappropriation of others' property.

Who are in this world givers of bliss—is told :

यूयं हि ष्ठा सुदानव इन्द्रज्येष्ठा अभिद्यवः ।

कर्ता नो अध्वन्ना सुगं गोपा अमा ॥ १५ ॥

15. **TRANSLATION** :—O enlightened persons ! you who are good donors of virtues and the best, who are like the sun among the worlds, having good desires within and full of light, good protectors, make our homes easily approachable, because you are our real guides.

PURPORT :—Those persons, who make untreadable highways safe for travel and construct good houses for their own living and for others, live comfortably.

NOTES & REMARKS :—(इन्द्रज्येष्ठाः) सूर्यो ज्येष्ठो महान्येषां लोकानां तद्वत्तमानाः । अद्ययः स इन्द्रोऽसौ आदित्य (Stph 8, 5, 3, 2) ।=Like the sun in the world. (अमा) गृहम् । अभेति गृहनाम (NG 3, 4) ।

What sorts of paths should be made—is told :

अपि पन्थामगन्महि स्वस्तिगामनेहसम् ।

येन विश्वाः परि द्विषो वृणक्ति विन्दते वसुं ॥ १६ ॥

16. **TRANSLATION** :—Let us tread upon that path by which

men can go easily and comfortably and which is inviolable or safe, by going on which a hero removes all enemies and attains wealth.

PURPORT :—*The king and officers of the State should construct such roads and highways, which may be free from fear of thieves and men may gather wealth through trade.*

NOTES & REMARKS :—(अनेहसम्) अहन्तव्यम् । (अनेहम्) नञि हन् एह च (उणदिशेष 4, 224)—हन् हितागत्यो (अदा.) अन्नहिस्पर्यं नञ् तस्यात् अहन्तव्य इति व्याख्या ।=Inviolable, safe. (वृणक्ति) दूरीकरोति वृजी-वर्जने (रुधा.) ।
=Removes.

Sūktām—52

Seer or Rishi of the Sūktam—Rijishwāa. Devatā—Vishvedevah. Chhandas—Trishtup, Pankti and Gayatri of various kinds. Svaras—Dhaivata, Shadja and Nishāda.

Requisites of happiness—is told :

न तद्दिवा न पृथिव्यानुं मन्ये न यज्ञेन नोत शर्माभिराभिः ।
उज्जन्तु तं सुभवाः पर्वतासो नि हीयतामतिर्याजस्य युष्टा ॥ १ ॥

1. **TRANSLATION** :—O men ! as good clouds gladden the performer of the sublime *Yajnas*, so he may not suffer at day time, he may not be deprived of the joy of earth. the daily *Yajna* or these good actions. I support him in the performance of these good acts and enjoy happiness.

PURPORT :—*The happiness that is got from the clouds is not in day time, not by the earth, not by the association of men and good attractions alone. The performer of the Yajna enjoys much happiness when it rains as a result of his Yajna.*

NOTES & REMARKS :—(सुभवाः) ये सुष्ठु भवन्ति ।=Good. (पर्वतासाः) मेघाः । पर्वत इति मेघनाम (NG 1, 10) ।=Clouds. (शर्माभिः) कर्मभिः । शर्माति कर्मनाम (NG 2, 1) ।=By actions.

Who are men to be condemned and whose association should be given up—is told :

अति वा यो मरुतो मन्यते नो ब्रह्म वा यः क्रियमाणं निनित्सात् ।

तपूषि तस्मै वृजिनानि सन्तु ब्रह्मद्विषमभि तं शौचतु द्यौः ॥ २ ॥

2. TRANSLATION :—O men ! he who holds us in contempt and is haughty, who is jealous of the wealth that we acquire and reproaches it (without any justification), to such a haughty person may a man desiring the welfare of all grieve (make him repent for adopting such attitude of contempt). Let him who is jealous and hater of our wealth suffer by having fierce stumbling blocks in his evil progress or fulfilment of his evil intentions.

PURPORT :—O men ! those men, who are haughty and who hate the wealth acquired with righteous means and who censure absolutely truthful enlightened persons; should be punished, condemned and grieved or made to repent.

NOTES & REMARKS :—(ब्रह्म) धनम् । ब्रह्म इति धननाम (NG 2, 10) । =Wealth of all kind. It may include the wealth of knowledge and devotion. (द्यौः) कामयमानो विद्वान् । द्यौः इति दिव्यधातोः अल्ल कान्त्ययंमादाय व्याख्या । कान्तिः-कामना । =An enlightened man desiring the welfare of all. (वृजिनानि) बाधकानि । वृजिनानि-वर्जनीयानीति (NKT 10,4,41) । =Stumbling blocks or obstacles.

What kinds of examiners should men be—is told :

किमङ्ग त्वा ब्रह्मणः सोम गोपां किमङ्ग त्वाहुरभिः शस्तिपां नः ।

किमङ्ग नः पश्यसि निद्यमानान् ब्रह्मद्विषे तपूषि हेतिमस्य ॥ ३ ॥

3. TRANSLATION :—O dear desirous of getting wealth ! why do they call you the protector of wealth ? O dear friend ! why do they call you protector of praise ? Why do you not see us with love ? Why do you not see us being censured (unjustifiably) ? Why do you not see a person, who is hater of Superb Veda knowledge, being

punished with the burning thunderbolt like powerful weapon, when he deserves it. You should strike him with such a powerful weapon (when all other means of bringing him to the righteous path have failed).

PURPORT :—*O men ! why do you not become the protectors of this wealth ? We, who are devotees of God and admirers of good virtues, do not take to be unjust reproachers. Do not associate with those ignorant persons, who hate wealth and divine Vedic knowledge.*

NOTES & REMARKS :—(प्रमिदस्तिषाम्) प्रमिसुखप्रशंसारक्षितारम् । प्रमि-
शंसु-स्तुतौ ।=Protector of the praise. (ब्रह्मादिवे) वेदाविद्याद्वेष्टे । ब्रह्माति
घननाम (NG 2, 10) वेदो ब्रह्म (J. U. 4, 25, 3) ।=For a hater of
wealth and knowledge. (हेतिम्) वक्ष्यम् । हेतिरिति वक्ष्यनाम (NG 2, 20) ।
=Thunderbolt like powerful weapon.

How should men behave—is told :

अवन्तु मामुषसो जायमाना अवन्तु मा सिन्धवः पिन्वमानः ।
अवन्तु मा पर्वतासो ध्रुवांसोऽवन्तु मा पितरों देवहूतौ ॥ ४ ॥

4. TRANSLATION :—*O preachers ! teach me in such a manner, that the dawn when, manifested protect us in the acceptance of good virtues or the association of highly learned persons. May the flowing and sprinkling rivers protect me. May the firm mountains guard me and may my parents or teachers or seasons preserve me.*

PURPORT :—*O men ! you should be so regular in all your habits of taking food and walking etc. that no article of the world may cause suffering or misery to you. You should also accept good virtues.*

NOTES & REMARKS :—(सिन्धवः) नद्यः । सिन्धवः इति नदीनाम (NG 1, 13) ।=Rivers. (पिन्वमानाः) सिचन्त्यः । पिचि-सेचने सेचने चेत्येके (भ्वा.) प्रत्ययेनायः स्पष्टः ।=Sprinkling or flowing. (पितरः) जनका अध्यापका ऋतवो वा । ऋतवः पितरः (कोषीतकी मा. 5, 7) विद्वांसोऽहिदेवा (S. B. 3, 7, 3, 10) ।
=Parents, teachers or seasons. (देवहूतौ) दिव्यगुणानां विदुर्वा वा सङ्ग्रहणे ।

Mdl. 6 Skt. 52, Mtr. 5-6

हु-दोनादनयोः आदाने व (जु.) अत आदानार्थे आदानं ग्रहणं स्वीकरणं संग्रहणं वा । = In the act of the acceptance of the divine virtues or enlightened persons.

Duties of men—is told :

विश्वदानीं सुमनसः स्याम पश्येम नु सूर्यमुच्चरन्तम् ।
तथा करद्रुपतिर्वसूनां देवाँ ओहानोऽवसागमिष्ठः ॥ ५ ॥

5. TRANSLATION :—O enlightened person ! you who come to us with portective power and preserve wealth and all other objects, making us highly learned also. Let us see the sun rising for a long time and be always cheerful.

PURPORT :—As the teachers and preachers make all their pupils and bearers happy by making them enlightened, in the same manner ; the students and bearers should honaur them well after becoming scholars.

NOTES & REMARKS :—(विश्वदानीम्) सर्वदा । = For ever. (ओहानः) रक्षकः । = Protector.

How should the king be—is further told :

इन्द्रो नेदिष्ठमवसागमिष्ठः सरस्वती सिन्धुभिः पिन्वमाना ।
पर्जन्यो न ओषधीभिर्मयोधुरग्निः सुशंसः सुहवः पितेव ॥ ६ ॥

6. TRANSLATION :—O men ! we should always honour that king, who comes very close to us like the river flowing very rapidly and joining other rivers, a man who glorifies God well and who is much respected, is purifier like the fire, is like the cloud gladdening all by the herbs, is like a father bestower of happiness, cherishes his subjects.

PURPORT :—That king, who constantly protects his subjects with justice and exertion is cherished by his subjects also.

NOTES & REMARKS :—(नेदिष्ठम्) अतिशयेन समीपम् । Very close. (सरस्वती) प्रशस्तं सरो वेगो यस्याः सा नदी । सु-गती (भ्वा. जृ.) ।= A river which has admirable rapidity.

What should the students do—is told :

विश्वे देवास आ गंत शृणुतां म इमं हवम् । एदं बर्हिनि धीदत ॥ ७ ॥

7. **TRANSLATION** :—O all enlightened men ! please come close to us. Please take this seat for teaching us and hear what we have so far read.

PURPORT :—Students should request the enlightened persons to examine, what they have read and having tested them they should tell them the merits and demerits. By so doing the study may become flawless.

NOTES & REMARKS :—(हवम्) श्रुताधीतविषयम् । हु-दानादनयोः आदाने च (जुहो.) अन्न आदानार्थमादाय गृहीतं श्रुतं वा ज्ञानं गृह्यते ।=What has been heard and studied. (बर्हिः) उत्तमासनम् । बर्हिः शब्द आसनार्थे सुप्रसिद्धः सर्वतः । बर्हिषि इति महन्ताम् (NG 3, 3) महत् उत्तम वां आसनं महतामुपवेशनाय ।=Good seat.

How should the teachers and the taught deal with one another—is told :

यो वो देवा घृतस्नुना हव्येन प्रतिभूषति । तं विश्व उप गच्छथ ॥ ८ ॥

8. **TRANSLATION** :—O teachers and preachers ! you all go to that man, who adorns you with admirable and butter like pure reading and hearing which is worth accepting and worth giving.

PURPORT :—O men ! he, who adorns you with the gift of true knowledge, adorn or honour him well (to express your gratefulness to him.)

NOTES & REMARKS :—(घृतस्नुना) घृतमिव शुद्धेन । घृणा-शौचे (अदा.) । =Pure like the butter. (हव्येन) आदातुं दातुमर्हेण प्रशंसितेनाध्ययनेन श्रवणेन वा । हु-दानादनयोः आदाने च (जृ.) ।=With admirable reading or hearing

which is worth accepting or worth giving. (देवाः) व्यापकोपदेष्टारः ।
विद्वांसो हि देवाः (S. B. 3,7,3,1) अपहृतपाप्मानो देवाः (J.V.B. 3,154) सत्यसंहिता
न देवा (A. B. 1,6) सत्यमयान देवाः (कौवी 2,8) = Teachers and preachers.

What should be the law (regarding compulsory education)—is told :

उप नः सूनवो गिरः शृण्वन्त्वमृतस्य ये । सुमृलीका भवन्तु नः ॥६॥

9. TRANSLATION :—O king or enlightened men ! let all our sons listen to the speeches of the imperishable knowledge and being happy (well by the observance of Brahmacharya (abstinence or celibacy) and righteousness let them serve us.

PURPORT :— All elderly persons in their families and the kings in their state, this law must be made that all children should observe Brahmacharya (abstinenee) to acquire the knowledge of all sciences. Whoever transgress it, should be punished by the king and the heads of the families.

NOTES & REMARKS :—(अमृतस्य) नाशरहितस्य विज्ञानस्य । = Of the imperishable knowledge. (सुमृलीकाः) सुष्टु सुखिनः । सु + मृड-सुखने (तुदा.) ।
= Happy in a good manner.

TRANSLATOR'S NOTES :—(सुमृलीकाः) The prefix सु has been used to show that they should be happy by the observance of Barhmacharya (abstinence) and all other rules of righteousness and otherwise.

Desiring what should men attain knowledge -- is told :

विश्वे देवा ऋतावृधं ऋतुभिर्हवन्श्रुतः जुषन्तां युज्यं पयः ॥ १० ॥

10. TRANSLATION :—O all enlightened persons ! who are disseminators and supporters of truth and knowledge, are hearers of what has been taught by you, should take water, milk and suitable good food according to the spring and other seasons.

PURPORT :—Those, who desire to study and examine, should give up the use of all intoxicants which spoil intellect and should take milk and other articles which increase the intellectual power.

NOTES & REMARKS :—(ऋतावृषः) सत्यविद्यावर्धकाः । ऋतमिति सत्यनाम (NG 3, 10) ऋत इति पदनाम (NG 5, 4) पद-गतौ गतेस्तिष्ठत्यर्थेऽत्र ज्ञानार्थं ग्रहणम् ।
=Increaseers or supporters of true knowledge. (हवनश्रुतः) ये हवन-मध्ययनं शृण्वन्ति ते ।=Those who hear what has been read by the students.

What should men do with whom — is told :

स्तोत्रमिन्द्रो मरुदंशस्त्वष्टमान् मित्रो अर्यमा । इमा हव्या जुषन्त न ॥११॥

11. TRANSLATION :—O men ! alongwith an opulent king who has a band of good and brave men as well as good artists and artisans, who is just and friend of all, accept with love the praise and food etc. offered by us.

PURPORT :—Those men only can get their desires fulfilled, who make the best person as their guide or supervisor.

NOTES & REMARKS :—(हव्या) दातुमादातुमर्हाण्यन्नादीनि । इ-दानादनयोः आदाने च (जु.) ।=Good food and other things which are worth giving and worth accepting. (मरुदगणः) मरुतामृतमाना मनुष्याणां गणः समूहो यस्य । मरुतः इति ऋत्विङ् नाम (NG 3, 18) मरुतः इति पदनाम (NG 5, 5) पद गतौ गतेस्तिष्ठत्यर्थः—ज्ञानं गमनं प्रातिशब्द-ज्ञानिनः-गतिशीलाः-सुखप्रापकाश्च श्रेष्ठ मनुष्याः मरुतो-मितराविणो वा । मितरोचिनो वा महद्ग वन्तीति वा (NKT 11,2,13) त्वष्टा तूर्णम् अभनुत इति नैरुक्ताः । त्विषा स्याद् दीप्तिकर्मणः । त्वशतेर्वा स्यात् करोति कर्मणः (NKT 8, 2, 15) ।=Who has under him a band of good men.

What sort of man should be made a ruler — is told :

इमं नो अग्ने अध्वरं होतर्वयुनशो यज । चिकित्वान्दैव्यं जनम् ॥१२॥

12. TRANSLATION :—O donor and purifier like the fire ! knowing this inviolable just dealing with your admirable wisdom,

associate with an enlightened person, honoured by great scholars and famous on account of good character and conduct.

PURPORT :—*O men and officers of the State ! appoint that man for the administration of the State, who among us may be the person endowed with the best virtues, actions and temperament.*

NOTES & REMARKS :—(अध्वरम्) अहिंसनीय न्यायव्यवहारम् । ध्वरति हिंसा कर्मा तत्प्रतिषेधः (NKT 1, 3, 8) ।=Inviolable just dealing. (वयुनशः) प्रज्ञानेन । वयुनमिति प्रज्ञानात् (NG 3, 9) वयुनमिति प्रशस्यनात् (NG 3, 8) । =With wisdom. (चिकित्वात्) ज्ञानवान् । कित-ज्ञाने (काशवृत्तनघातुपाठे 2, 74) । =Endowed with knowledge. (जनम्) शुभाचरणः प्रसिद्धम् । जनी-प्रादुर्भावे (दिवा.) ।=Famous on account of good character and good conduct.

Who should be invited and honoured by men—is told :

विश्वे देवाः शृणुतेमं हव मे ये अन्तरिक्षे य उप यवि षु ।

ये अग्निजिह्वा उत वा यजत्रा आसद्यास्मिन्बर्हिषि मादयध्वम् ॥१३॥

13. **TRANSLATION :—***O all enlightened men ! who are travelling in the firmament (through aircraft etc.) who are in the light (of knowledge of electricity), whose tongue is illumined with the fire of truth and who are worthy of association, hear this what has been heard or read by me, by being near me. Be glad and gladden us, being seated on this good place and seat.*

PURPORT :—*Men should approach and invite those scholars and scientists, who are travelling in the firmament, in the aircraft, who are well-versed in the science of electricity and who are experts in teaching and examining and who are extremely righteous and absolutely truthful enlightened men. Having invited such enlightened persons, they should hear from them, should tell them—what has been heard, so that in hearing and knowing of various subjects there may not be any doubt.*

NOTES & REMARKS :—(हवम्) श्रुताधीतज्ञातविषयम् । हु-दानादनयोः आदाने (बु.) अत्र आदानार्थं गृहीत्वा व्याख्या ।=About what has been heard, read

or known. (मग्निजिह्वाः) अग्निना सत्येन सुप्रकाशिता जिह्वा येषान्ते ।=Whose tongue is illumined by the fire of truth.

Who are worthy of association—is further told :

विश्वे देवा मम शृण्वन्तु यज्ञिया उभे रोदसी अपां नपाञ्च मन्य ।
मा वो वचांसि परिचक्ष्याणि वोचं सुम्नेष्विद्वो अन्तमा मदेम ॥१४॥

14. *TRANSLATION* :—O all enlightened persons ! you being worthy of association and protectors like the heaven and the earth, please listen to my word. Let me not speak any thing against your knowledge, which is preserver of the *Prānas* (vital energy) and admire what are your admirable teaching (worthy of being told everywhere). Behaving in [this way, let us always remain in your company and enjoy happiness.

PURPORT :—O men ! living in the company of those enlightened person, whose words are never untrue, whose association is always increaser of happiness and knowledge and who are sustainers of all like the earth and like the sun and who are dispensers of impartial justice after hearing both sides, you should always attain bliss and joy.

NOTES & REMARKS :—(रोदसी) द्यावापृथिव्याविव सर्वेषां रक्षकाः । रोदसीति द्यावापृथिवीनाम् (NG 3, 30) ।=Protectors of all like the heavens and earth. (अपां नपात्) प्राणानाम् घनाशकम् । मावो वै प्राणः ।=Preserver of the *Prānas* (vital energy). (मन्यः) विज्ञानम् । (मन्य) मनु-अवबोधने (तना.) । =True knowledge. (सुम्नेषु) सुखेषु । सुम्नमिति सुखनाम् (NG 3, 6) ।=In happiness.

Who should be ever respected by men—is told :

ये के च ज्मा महिनो अहिमाया दिवो जज्ञिरे अपां सुधस्थे ।
ते अस्मभ्यमिपये विश्वमायुः क्षप उस्मा वरिवस्यन्तु देवाः ॥ १५ ॥

15. *TRANSLATION* :—O men ! the big clouds of crooked movement are born from the light of the sun, in region of the clouds,

store of waters, so may the divine scholars serve us for attaining knowledge and food, in day time and at night and they may grant us full life. Such enlightened men should always be honoured and served by us.

PURPORT :—O men ! only those men should always be honoured by all, who are increasers of the health, life and knowledge of men, day and night, and are nourishers like the clouds.

NOTES & REMARKS :—(उमा) पृथिव्या मध्ये । उमा इति पृथिवीनाम (NG 1, 1) ।=On earth (अहिमायाः) मेघस्य मायाः कुटिलगतयः । अहिरिति मेघनाम (NG 1, 10) ।=Crooked movements of the clouds. (इषये) विज्ञानायाऽन्नाय वा । इष-गतो (दिवा.) गतेस्त्रिष्वर्थेष्वत्र ज्ञानार्थं ग्रहणम् । इषमित्यन्ननाम (NG 2, 7) ।=For knowledge and good food. (क्षपः) रात्रोः । क्षपा इति रात्रिनाम (NG 1, 7) ।=Nights. (उन्नः) दिनानि । उन्नाः इति रश्मिनाम (NG 1, 5) अत्र सूर्यरश्मि सम्बन्धाव-दिवम् ।=Day.

How should the enlightened men do—is told :

अग्नीपर्जन्याववतं धियं मेऽस्मिन्हवे सुहवा सुष्टुति नः ।
इक्षामन्यो जनयद् गर्भमन्यः प्रजावतीरिष आ धत्तमुस्मे ॥ १६ ॥

16. TRANSLATION :—O well-admired teachers and preachers, like electricity and cloud, protect our intellects in this praise-worthy righteous dealing, protect well our good praise. As between the fire and cloud one (fire) urges the tongue and the other (cloud) puts seed in the earth, in the same manner, uphold among us, endowed with much admired progeny, the desire of food.

PURPORT :—You should know those persons, who are increasers of the intellect of all and protectors, are upholders of happiness like the cloud that generates herbs and plants, having impregnated the earth and as the fire strengthens the power of speech, so they are the sources of happiness.

NOTES & REMARKS :—(सुहवा) सुष्टुप्रशंसितावध्यापकोपदेशको । हवे-स्पष्टायाम् (स्वा.) ।=Well admired teachers and preachers. (इषः)

अन्नादीच्छाः । इषमित्यन्ननाम (NG 2, 7) इषु-इच्छायाम् (तुदा.) । = The desires of food and other things. (इडाम्) महती वाचम् । = Great speech.

Who are givers of bliss in this world—is told :

स्तीर्णे बर्हिषि समिधाने अग्नौ सूक्तेन महा नमसा विवासे ।

अस्मिन्नो अद्य विदथे यजत्रा विश्वे देवा हविषि मादयध्वम् ॥ १७ ॥

17. TRANSLATION :- O enlightened unifiers ! as I kindle fire in the *Yajna Kunda* (iron/copper vessel etc.) at the altar strewn with fuel—sticks with the Vedic mantras, well recited and with oblations made of grains etc. so in this *yajna* of true knowledge, come and gladden us, when we offer you good food with veneration.

PURPORT :—O men ! as (and) when the fire is kindled with sticks and fragrant and nourishing oblations are put in it with the recitation of the Vedic hymns, they gladden the whole world, so the knowledge that is given to deserving intelligent persons fills the whold worth with delight.

NOTES & REMARKS :—(स्तीर्णे) इध्वनादिभिराच्छादिते । स्तुब्-आच्छादने (क्रया.) । = Covered with fuel and sticks etc. (बर्हिषि) यज्ञकुण्डे । = In the kunda (iron vessel, for yajna). (विदथे) विज्ञानमये यज्ञे । अन्न विद्-ज्ञाने (प्र.) इत्यस्माद्धातोः । रुविदिष्माङित् (उणदिकीषे 3, 115) ११३ सूत्रात् अयः इत्यस्य अनुवृत्तिः । हु-दानादनयोः आदाने च (जु.) अन्नदानादनार्थमादाय व्याख्या । विदथः इति यज्ञनाम (NG 3, 17) । = In the yajna of knowledge.

Sūktam—53

Seer or Rishi of the Sūktam—Bharadvāja, Devata—Poosha. Chhandas—Gayatri and Anushtup of various kinds. Svaras—Shadaja and Gandhara.

Who should men serve and for what purpose— is told :

वृषमु त्वा पथस्पते रथं न वाजसातये । ध्रिये पृषन्नयुजमहि ॥ १ ॥

1. *TRANSLATION* :—O nourisher, lord of the path ! we yoke (appoint) you for the intellect that divides different functions regarding warfare like the vehicle in the form of aircraft etc.

PURPORT :—Those men who serve the enlightened persons, for the attainment of good intellect, acquire the knowledge of various science one by one, as they go to distant places with speedy vehicles.

NOTES & REMARKS :—(वाजसातये) सङ्ग्रामविभाजिकार्यं वाज इति बलनाम (NG 2, 9) वाजसातो इति संग्रामनाम (NG 2, 17) अत्र वाज शब्दोऽपि बलसाध्य-सङ्ग्रामार्थे गृहीतः । षण-संभक्तौ (च्वा.) ।=For the intellect that divides different functions regarding warfare.

By पथस्पते । or Lord of the path is meant here—a minister in-charge of the construction of Roadways.

What should men and women desire—is told :

अभि नो नर्य वसु वीरं प्रयतदक्षिणम् । वामं गृहपतिं नय ॥ २ ॥

2. *TRANSLATION* :—O nourisher! lead us to that wealth from all sides which contains guerdon, which is beneficial to all men and to an admirable master of the house, who is a heroic and virtuous man.

PURPORT :—O highly learned man/woman ! help us to get a good wife/husband, good wealth and righteous conduct by giving us good education.

NOTES & REMARKS :—(वामम्) प्रशस्तम् । वाम इति प्रशस्यनाम (NG 3, 8) अतिस्तु सुहृत्सुक्षिप्तमायावा पदियक्षिनीभ्यो मन् (उष्णादि कोषे 1, 140) इति वा-गति मन्वनयोः घातोः मन् प्रत्ययः ।=Admirable, very good.

What should a learned man urge upon others to do—is told :

अर्दित्सन्तं चिदाघृणे पूषन्दां नाय चोदय । पुरोश्चिद्धिं म्रदा मनः ॥३॥

3. *TRANSLATION* : O enlightened nourisher ! urge to give even him, who does not want to give, urge yourself and change the heart—mind of a gambler (miser).

PURPORT :—O teachers and preachers or king ! urge even the miserly persons to give liberally for the promotion of knowledge and other good causes. Punish gamblers (misers) and hypocrites.

NOTES & REMARKS :—(आघृणे) समन्तात् प्रकाशात्मन् । आ०घृ-अरण-दीप्तयोः (जुहो.) अत्र दीप्त्यर्थः । = Enlightened from all sides. (पणेः) घृतकल्पाः । पण-व्यवहारे स्तुती च (श्वा.) अत्र घृतव्यवहारार्थः । = Of a gambler miser. (म्रदा) दण्डय । अत्र द्वयं चोतस्तिङ् इति दीर्घः । म्रद-मर्दने (श्वा.) । = Punish, change.

What should a man do—is again told :

वि पथो वाजसातये चिनुहि वि मृधो जहि । साधन्तामुग्र नो धियः ॥४॥

4. *TRANSLATION* :—O commander of the army ! you are full of splendour, for the attainment knowledge, science, wealth or battle, construct good roads or highways. Kill the wicked persons bent upon fighting in the battles, so that our intellects may be engaged in the accomplishment of good work.

PURPORT :—O king ! order to construct safe, (protected) and good roads and kill the wicked robbers and thieves etc., so that the intellects of all may be engaged in the advancement of good deeds.

NOTES & REMARKS :—(वाजसातये) विज्ञानस्य धनस्य वा प्राप्तयेऽप्यवा सङ्ग्रामाय । वाज इति वज-घातोः वज-गतौ गतेस्त्विदर्थेषु अत्र-ज्ञानार्थं ग्रहणम् सुखप्राप्त्यर्थं वा प्राप्त्यर्थमादाय वाजसातो इति संज्ञामनाम् (NG 2, 17) । = For attaining knowledge, wealth or battle. (मृधः) सङ्ग्रामेषु । प्रवृत्तान्दुष्टान् । मृध इति संग्रामनाम् (NG 2, 17) । = The wicked engaged in battles.

Whom should be a king punish—is told :

परि तृन्धि पण्णिनामारया हृदया कवे । अथेमस्मभ्यं रन्धय ॥ ५ ॥

5. TRANSLATION :—O highly learned king ! punish the gamblers with whips for the happiness of good persons. Slay the wicked and make us all delighted.

PURPORT :—O king ! punish the wicked administrators and gamblers in your state, so that, we, who are treading upon the path of justice, may enjoy happiness.

NOTES & REMARKS :—(तृन्धि) हिन्धी । (उ) तुदिर्—हिंसाज्जादरयाः (इवा.) । अत्रोभयार्थं ग्रहणम् । = Punish, slay. (आरया) प्रतोदेन । = With w ip.

What should a king do—is further told :

वि पूषन्नारया तुद पुणोरिच्छ हृदि प्रियम् । अथेमस्मभ्यं रन्धय ॥ ६ ॥

6. TRANSLATION :—O nourisher ! punish the wicked persons but desire good for us—the righteous people, in your heart. As the bulls are goaded with whip, so inflict severe punishment upon the corrupt traders.

PURPORT :—O king ! punish the wicked, honour good men and urge upon us all to do good deeds.

NOTES & REMARKS :—(तुद) व्यथय । तुद-व्यथने (तुदा.) । = Punish, trouble. (रन्धय) रध—हिंसासंराध्योः (दिवा.) अत्र हिंसाः । = Severe punishment.

What should a king do—is further told :

आ रिख किकिरा कृणु पण्णिनां हृदया कवे । अथेमस्मभ्यं रन्धय ॥ ७ ॥

7. TRANSLATION :—O highly learned person ! write down the traders' documents. Give punishment to or pierce the hearts of the wicked persons (so as to create repentance in them) and bestow happiness upon us—the righteous men.

PURPORT :—*A king should record and judge the case of the petitioners and respondents.*

NOTES & REMARKS :—(किकिरा) व्यवस्थापत्राणि ।=Documents, deeds. (पणीनाम्) व्यवहृताम् । पण-व्यवहारे स्तुतो च (भवा.) अत्र व्यवहारार्थः ।
=Of traders or business men. (ईम्) सुखम् । ईम् इति पदनाम् (NG 4, 2) गातेस्त्रिष्वर्थेषु प्राप्त्यर्थं ग्रहणं कृत्वा 'सुख प्रापकम्' इति ब्रह्मम् ।=Happiness.

TRANSLATOR'S NOTES :—It shows clearly that the science of writing is mentioned in the Rigveda—admittedly the oldest book in the library of mankind.

How should an enlightened person urge upon others—is told :

यां पूषन्ब्रह्मचोदनीमारां विमर्ष्याघृणे ।
तया समस्य हृदयमा रिख किकिरा कृणु ॥ ८ ॥

8. **TRANSLATION** :—O nourisher, and enlightened person ! the policy which urges upon others the attainment of knowledge and wealth is like a saw, that uphold the heart of people like you and spread good virtues far and near.

PURPORT :—O king ! like upholding the attainments of Vidya (knowledge) and wealth, uphold policy so that all may have a just administration.

NOTES & REMARKS :—(आराम्) काष्ठविभाजिकाम् ।=Cutter of wood, saw. (ब्रह्मचोदनीम्) विद्याधनप्राप्तये प्रेरिकाम् । ब्रह्मेति धननाम् (NG 2, 10) वेदो ब्रह्म (J. U. Br. 4, 25, 3) विद-ज्ञाने (अदा.) चूद-तंचोदने (चुरा.) प्रेरणा इत्यर्थः) ।=Urging upon all to acquire knowledge and wealth.

What should men increase and what should they pray for—is told :

या ते अष्टा गोत्रोपशवृणो पशुसार्धनी । तस्यांस्ते सुम्नमीमहे ॥ ९ ॥

9. **TRANSLATION** :—O illuminator of the science of feeding animals (veterinarian) ! the activity which is pervasive and close to

cow-shed (stable) and training arena we pray for happiness from that.

PURPORT :—*O men ! increase that activity by which animals grow and pray for happiness.*

NOTES & REMARKS :—(आधुने) समस्तास्पशुविद्याप्रकाशक । आ+धु
करणदीप्योः । अत्र दीप्यर्थः । अष-गतिदीप्त्यादानेव (भ्वा.) । = Illuminator of the
science of animals. (अष्टा) व्यापिका । = Pervasive.

What should men do—is further told :

उत नो गोषणिं धियमश्वसां वाजसामुत । नृवत् कृणुहि वीतये ॥१०॥

10. **TRANSLATION :—***O highly learned person, and nourisher of the animals ! for our attainment create a intellect (understanding) which divides the cows, the horses and food like men in general.*

PURPORT :—*Men should exert themselves well for the increase of the cattle wealth and grains like industrious persons.*

NOTES & REMARKS :—(गोषणिम्) गवां विभाजिकाम् । वण-संभक्तौ (भ्वा.) ।
= Divider of the cows. (वीतये) प्राप्तये । = For attainment.

TRANSLATOR'S NOTES :—वण-संभक्तौ (भ्वा.) By dividing the cows, horses and men is meant to distinguish between good and bad quality.

Sūktam—54

Seer or Rishi of the Sūktam—Bharadvāja. Devata—Poosha.
Chhanda—Gayatri of various kinds.

Whose association should be desired by men—is told :

सं पूषन् विदुषां नय यो अर्जसानुशासति । यं एवेदमिति ब्रवत् ॥१॥

1. **TRANSLATION :—***O nourishing scholar ! bring us soon into contact with an enlightened man, who may directly tell us the truth, this is so.*

PURPORT :—*O highly learned person ! let us honour preachers of truth. May we ourselvgs become good scholars and preachers of truth, by their association.*

TRANSLATOR'S NOTES :—By oversight the meaning of अञ्जसा has been left out in the Sanskrit commentary. Maharshi Dayananda Saraswati himself has explained अञ्जसा in अव्ययार्थे as follows. अञ्जसा-द्रुति स्वीकारे च (अव्ययार्थे महर्षिः वयानन्द कृते) अञ्ज द्रुतार्थः : Soon, quickly. An enlightened man should not confound the mind of his pupil but should tell him the truth straight.

With whom should men always associate—is told :

समुं पूष्णा गमेमहि यो गृह्णं अभिशासति । इम एवेति च ब्रवत् ॥२॥

2. **TRANSLATION :**—May we associate well with that nourishing physician, who gives good education and thus controls the householders saying directly the exact nature of things,

PURPORT :—*Let us always have the association of that enlightened person, who can give us direct knowledge about the science of earth etc. with certainty by teaching, preaching and practical experiment. He also enlightens us directly about politics and other sciences also.*

NOTES & REMARKS :—(पूष्णा) पृष्टिकर्ता वैद्येन सह । पुष-पुष्टो (म्बा.) ।
= With a nourishing *Valdya* or physician.

TRANSLATOR'S NOTES :—A physician should know the exact nature of the thing to be eaten and of other articles.

Whose duty is not destroyed—is told :

पूष्णाश्चक्रं न रिष्यति न कोशोऽव पद्यते । नो अस्य व्यथते पविः ॥३॥

3. **TRANSLATION :**—O men ! let us associate with nourishing artist, the wheel of whose machines does was harm anybody, whose treasure is not empty and always full, whose knowledge of the arms

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and missiles is not useless.

PURPORT :—*Let all be fearless in the kingdom of an enlightened ruler, whose might is perfect, whose weapons when used against the wicked enemies do not go in vain.*

NOTES & REMARKS :—(चक्रम्) कलायन्त्रादिकम् । = Wheels of the machines, tools. (पविः) शस्त्रास्त्रविद्या । पविरिति वज्रनाम (NG 2, 20) अत्र वज्रं शस्त्रास्त्रायामुपलक्षणम् । = The science of the arms and missiles.

Who become great and wealthy—is told :

यो अस्मै हविषाविधुन्न तं पूषापि मृष्यते । प्रथमो विन्दते वसु ॥ ४ ॥

4. **TRANSLATION** :—O enlightened men ! the nourishing king does not tolerate an artist (or any other person) who, by giving or taking unjustly becomes foremost and acquires much wealth. But he, who acquires wealth justly becomes unequalled.

PURPORT :—O men ! that person, who gets the first hand knowledge of technology and none is equal to him in nourishment, growth and development.

NOTES & REMARKS :—(मृष्यते) सहते । मृष-तितिक्षायाम् (दिवा.) । =Tolerates, puts up with. (हविषा) दानेनादानेन वा । हु-दानादनयोः आदाने च (ब्रूते.) । =By giving or taking.

Who can achieve kingdom—is told :

पूषा गा अन्वेतु नः पूषा रक्षतुर्वृतः । पूषा वाजं सनोतु नः ॥ ५ ॥

5. **TRANSLATION** :—May that nourisher of the artists and artisans give us wealth, protect our horses and fire, electricity etc. which take us quickly to distant places and may be given lands and good speech agreeably.

PURPORT :—Who gives priority to the welfare of others and collects articles gets land and wealth with the help of all.

NOTES & REMARKS :—(पूषा) शिल्पिणां पुष्टिकर्ता ।= The nourisher of the artists and artisans. (अवन्तः) अश्वानिवाऽग्न्यादीन् । अर्वा इति अश्वनाम (NG 1,14) ।=Fire electricity etc. which are like the rapid going horses. (वाजस) धनम् । वज-गतौ ।=Wealth:

It appears that reference is made to inventors who on the basis of the technology developed by them, after getting Patent Rights from the government, amass great wealth. (Ed.)

By whose association can a man get knowledge and kingdom—is told :

पूषन्ननु प्र गा इहि यजमानस्य सुन्वत । अस्माकं स्तुवतामुत ॥ ६ ॥

6. **TRANSLATION** :—O nourisher of the people ! get suitably or agreeably the speeches or lands of the performer of the *yajnas* and ours, who are admirers of knowledge.

PURPORT :—O artist ! obtain the kingdom of the land, by the help of the wealth got from the rulers and after acquiring the knowledge of various sciences from us and other teachers.

NOTES & REMARKS :—(सुन्वतः) यज्ञं सम्पादयतः । पुष्—अभिषवे (स्वा.) सोमाभिषवो यज्ञेषु ।= Of the performer of the *yajna*. (गाः) सुशिक्षिता वाचो भूमीर्वा । गौरिति पृथिवीनाम् (NG 1, 1) गौरिति वाङ्नाम् (NG 1, 1) ।=Well-trained or refined speeches or lands.

None should resort to violence—is told :

मार्केर्नेशन्मार्कीं रिषन्मार्कीं सं शारि केवटे । अथारिष्टाभिरा गहि ॥ ७ ॥

7. **TRANSLATION** :—O highly learned person ! he who does not perform any action that may destroy others, does not resort to violence and does not harm any one by polluting the water of the well ; having the association of such a good man, come to us with non-violent activities.

PURPORT :—He alone is fit to unite all and becomes non-violent (in mind, word and deed), who does not perform a destructive ignoble act, who does not resort to violence to any one and who does not harm any one by polluting the water of the well.

NOTES & REMARKS :—(रिषत्) हिंस्यात् । (शारि) हिंस्यात् ।=Kill, destroy, harm. (केवटे) कूपे । केवट इति कूपनाम (NG 3, 23) ।=In the well. (अरिष्टाभिः) अहिंस्ताभिः क्रियाभिः ।=By inviolable and non-violent activities.

TRANSLATOR'S NOTES :—रिष-हिंसायाम् (विवा.) शृ-हिंसायाम् (क्रया.) What a noble ideal of non-violence has been set forth in the mantra. How wrong it is on the part of any impartial scholar of the Vedas to say, that they advocate the killing of animals in the *Yajnas* or other performances.

From whom should men get money—is told :

शृगवन्तं पृषणं वयमिर्यमनष्टवेदसम् । ईशानं राय ईमहे ॥ ८ ॥

8. **TRANSLATION** :—O men ! as we solicit wealth having got a nourishing master, who is to be urged to do noble deeds only, who listens attentively to what we say and who has not lost the wealth, knowledge and wisdom, so you should also approach him and ask for wealth.

PURPORT :—We should get wealth with industriousness only from a discreet man, who can truly distinguish between a person, who deserves and who does not deserve, a highly learned man and an ignorant man, a righteous and an un-righteous person.

NOTES & REMARKS :—(इर्यम्) प्रेरणीयम् । इर-गती जम्पने च (अवा.) अन्न गत्यर्थः ।=Worthy of being urged. (अनष्टवेदसम्) अनष्टविज्ञानधनम् । वेद इति धननाम (NG 2, 10) विदलु-लाभे (तुदा.) इति घाते । विद-ज्ञाने (अवा.) तस्माद् वेदो ज्ञानम् अन्नोभयार्थं ग्रहणम् ।=To him who has not lost the wealth, knowledge and wisdom.

Who should be non-violent to whom—is told :

पृषन्तव व्रते वयं न रिष्येम कदा चन । स्तोतारस्त इह स्मसि ॥ ९ ॥

9. **TRANSLATION** :—O nourisher ! may we, who are admirers of true knowledge never resort to violence or harm your work, living

under your portection.

PURPORT :—Those, who are admirers of men of true knowledge, should not harm or obstruct the work commenced by the enlightened persons.

NOTES & REMARKS :—(व्रते) कर्मणि । व्रतमिति कर्मताम (NG 2, 1) व्रतमिति कर्मनाम निवृत्तिकर्म वारयतीति सत इदमभीतरद् व्रतमेतस्मादेव दृणातीति (NKT 2, 4, 13) ।=In good work. (स्तोतारः) विद्यास्तावकाः ।=Admirers of true knowledge.

TRANSLATOR'S NOTE !—The mantra is equally applicable to God who is nourisher of the whole world, 'May we never suffer harm living under the protection of God and being His devotees.'

By which virtues what kinds of men become—is told :

परि पूषा पुरस्ताद्धस्तं दधातु दक्षिणम् । पुनर्नो नष्टमाजंतु ॥ १० ॥

10. **TRANSLATION :—**O men ! the man, who nourishes or gives, holds the article to be given in his right hand at the time of making a gift. May he give us again, if the thing given by him is some how lost.

PURPORT :—In this world the donor is deemed to be very good, the acceptor of donation or gift is inferior to him and he, who steals is the worst person. This should be known to all.

NOTES & REMARKS :—(आ, अजतु) समन्ताद्ददातु प्राप्नोति वा । आ+अज-गतिर्क्षेपणयोः (प्वा.) गतेस्तिष्ठत्यर्थेऽन्वत् प्राप्त्यर्थं ग्रहणम् लुप्त विजर्घः-प्रापयतु-ददातु ।
=May give from all sides or obtain.

Sūktam-55

Seer or Rishi of the Sūktam—Bharadvāja. Devata—Pooshaa. Chhanda—Gayatri. Svara— Shadja.

Who should be associated with—is told :

एहि वां विमुचो नपादाघृणो सं संचावहै । रथीर्कृतस्य नो भव ॥ १॥

1. **TRANSLATION :—**O shining from all sides on account of

good virtues, learned person ! you who never fall down, come to us and be the driver of (the chariot of) truth. O scholar ! leave these teachers and preachers (to go to other places on their noble mission). Let me and yourself be united with love.

PURPORT :—*The scholar, who is observer of the vow of truth and preacher of truth and the hearer; should become friends and having acquired true knowledge, they should convey that to others also.*

NOTES & REMARKS :—(नपात्) यो न पतति सः । = He who never falls down from the high standard of truth and justice. (आवृणो) समस्ताद्दे दीप्यमानः । आ-वृ-करणदीप्त्योः (जुहो.) वृत्त दीप्त्यर्थः । = Shining from all sides, (on account of good virtues). (सचावहे) सम्बन्धीयाव । वच-समवाये (श्वा.) । = Be united.

From which kind of person should we gain wealth—is told :

रथीतमं कपर्दिनमीशानं राघंसो मुहः । रायः सखायमीमहे ॥ २ ॥

2. **TRANSLATION** :—O men ! we pray for wealth (of all kinds) to an enlightenend friend, who is the master of the great wealth of wisdom and knowledge and of the material, who is a *Brahmachari* with braided hair and the possessor of various kinds of vehicles.

PURPORT :—*O men ! you should receive knowledge from a great scholar, who is a Brahmachari, industrious and master of abundant wealth and then acquire wealth.*

NOTES & REMARKS :—(कपर्दिनम्) जटाजूटं ब्रह्मचारिणम् । = A Brahmachari with braided hair. (राघसः) घनस्य । राघ इति घननाम (NG 2, 1) राघ संसिद्धो (श्वा.) । राघ इति घननाम राठनुवन्त्येनेन (NKT 4, 1, 4) । = Of the wealth.

Who is the giver of happiness to all—is told :

रायो धारास्याधृणो वसो राशिरंजाश्व । धीवतोधीवतुः सखा ॥ ३ ॥

3. **TRANSLATION** :—O highly learned scientist, shining on

all sides on account of your virtues and using of electricity as horses, as you are the treasurer of the wealth, which inhabits men (giving shelter and help to settle down in life) and act like the well-trained cultured speech that is conveyor of happiness and friend of every wise man, so you are worthy of honour.

PURPORT :—*Those men who are friends of the wise, knowers of physical sciences and wealthy become bestowers of happiness upon all.*

NOTES & REMARKS :—(घारा) प्रापिका वागिव । घारा इति वाङ्मयम् (NG 1, 11) ।=Like the speech which conveys happiness. (अजाश्व) अजोऽनुत्पन्नो विद्युदश्वो यस्य तत्सम्बुद्धौ । अग्निर्वा अश्वः श्वेवः (S.Br. 3, 6, 2, 5) अत्र विद्युदाग्निः अश्वरूपः ।=Having or using electricity as a horse.

By hearing which virtues does a man become exalted—is told :

पूषणं नृजश्वमुप स्तोषाम वाजिनम् । स्वसुयो जार उच्यते ॥ ४ ॥

4. TRANSLATION :—Let us praise that sun, who is said to be the destroyer of the dawn, which is like his sister, by whose rays all beings like goats, horses are benefitted, and who is giver of strength.

PURPORT :—*O king and officers of the State ! as the sun is the destroyer of the night, so remove all those from your state, who are engaged in debauchery.*

NOTES & REMARKS —(स्वसुः) अग्न्या इव वर्त्तमानायाः उषसः । स्वसुं जारः शृणोतु नः (R. V. 6, 55, 5) उपसम् अस्य स्वसारमाह साहचर्यादिसहरणादवा (NKT 3, 3, 16) ।=Of the dawn, which is like a sister. (जारः) जरयिता । आदि त्योऽजजार उच्यते रात्रेर्जरयिता (NKT 3, 3, 16) । जूष-वयोहानी (दिवा.) ।
=Destroyer.

What should men know—is further told :

मातुर्दिधिषुमन्नं स्वसुं जारः शृणोतु नः । आतेन्द्रस्य सखा मम ॥ ५ ॥

5. TRANSLATION :—O men ! let my friend, who is

splendid like the brother of electricity or lightning ; listen to what I tell him about our upholder (sun). I tell about the sun, who is destroyer of the dawn (which is like sister) and who is the upholder of the mother earth. Let all know about that grand sun.

NOTES & REMARKS :—(दिधिसूम्) धारकम् । धि-धारणे (तुदा.) अण्ड्
दुम्फूजम्बूकम्बूकफेल् कर्कन्धूदिधिषूः (उणादि कोषे 1, 93) इति दिधिषू नियतितः ।
=Upholder. (इन्द्रस्य) विद्युतः । =Of electricity or lightning.

What do men gain by knowing what—is told :

आजासः पूषणं रथे निशुम्भास्ते जन्श्रियम् । देवं वहन्तु विभ्रतः ॥६॥

6. **TRANSLATION** :—O men ! those horses belonging to the nourisher, who is full of splendour like the sun, which carry that enlightened man upholding invigorating articles and endowed with divine virtues and the wealth and beauty of the people; get all desirable things.

PURPORT :—O highly learned persons ! you attain prosperity by knowing the things which are nourisher of the body and soul, use them.

NOTES & REMARKS :—(अजासः) पुष्टिकर्त्तृरजाः । अज-गतिक्षेपभ्योः (भ्वा.) अज् गत्यर्थः अजाः पूषणः इत्यादिष्टोयोजनानि (NG 1, 15) । =The horses of the nourisher. (निशुम्भाः) नित्यं सम्बद्धाः । =Ever related, belonging to him.

Here by अजासः speedy horses are to be taken.

Sūktam—56

Seer or Rishi of the Sūktam—Bharadvāja. Deva—Poosha. Chhandas—Gayatri and Ushnik of various kinds. Svaras—Shadja and Rishabha.

What to teach and to whom—is told :

य एनमादिदेशति करम्भादिति पूषणाम् । न तेन देव आदिशे ॥१॥

1. *TRANSLATION* :—I do not admire in vain the enlightened person, eater of mingled curd and meal, (parched burley meal and butter) who tells the nourisher about the nature of electricity. (He is indeed admirable).

PURPORT :—Those men, who always preach truth, attain all bliss.

NOTES & REMARKS :—(करम्भात्) यः करम्भमन्नविशेषमस्ति सः । = He who eats mingled curd and meal—a meal of parched barley and butter. (आदिदेशति) समन्तात्सम्यक् उपदिशति । = Tells or preaches well from all sides. (आदिशे) अभिप्रशंसते । दिश-अतिसर्जने-निरूपणे इत्यर्थः (तुवा.) । = Admire.

How is he—is told :

इत धा स रथीतमः सख्या सत्पतिर्युजा । इन्द्रो वृत्राणि जिघ्नते ॥२॥

2. *TRANSLATION* :—Blessed is the ruler, who like the sun destroying the cloud slays his wicked enemies, being splendid as the sun, sustainer of good people and possessor of many vehicles along with a good friend.

PURPORT :—Those men, who keep friendship with good men and indifference towards the wicked, keep away the wicked fellows and accept good persons.

NOTES & REMARKS :—(इन्द्रः) सूर्येव राजा । इन्द्र इति स्वेतमाचक्षते च एष (सूर्यः) एव सत्पति (S. Br. 4, 6, 7, 11) सयः सः इन्द्रः एष एव स य एष (सूर्यः) एव सत्पति । (J. U. Br. 1, 28, 2; 1, 32, 5) = A king full of splendour like the sun. (वृत्राणि) घनानिव शत्रून् । वृत्र इति मेघनाम (NG 1, 10) पाप्मा वै वृत्रः (S. Br. 11, 7, 5, 7) = Enemies who are like the clouds.

What sort of speech should be used by men—is told :

उतादः पुरुषे गवि सूरश्चक्रं हिरण्ययम् । न्यैरयदृथीतमः ॥ ३ ॥

3. TRANSLATION :—O men ! let not even that hero, who is possessor of many vehicles and who drives a splendid car decked with gold ; engage in a harsh speech.

PURPORT :—That man who uses mild language, giving up all harsh words, enjoys bliss.

NOTES & REMARKS :—(पुरुषे) कठोरे व्यवहारे ।= In a harsh dealing. (गवि) वाचि । गोरिति वाङ्माम (NG 1, 11) ।= In a speech. (हिरण्ययम्) सुवर्णावियुक्तं तेजोमयं वा । तेजो वै हिरण्यम् (T. U. 1, 8, 9, 1) ।= Decked with gold or splendid.

What should an enlightened person do—is further told :

यद्वच्च त्वां पुरुषुतु ब्रवांम दस्य मन्तुमः । तत्सु नो मन्म साधय ॥ ४ ॥

4. TRASLATION :—O man ! you are admired by many, destroyer of miseries and endowed with admirable knowledge, whatever knowledge we give you today, accomplish that well or put that into practice.

PURPORT :—Men should always speak the truth before others, so that true knowledge may always grow.

NOTES & REMARKS :—(मन्तुमः) प्रशस्तविज्ञानयुक्त ।= Endowed with admirable knowledge. (दस्य) दुःखोपक्षयितः । दसु-उपक्षये (दिवा.) ।= Destroyer of miseries. (मन्म) विज्ञानम् । मन्तु-ज्ञाने (दिवा.) मन्म-मननानिति (NKT 10, 4, 42) ।= True knowledge.

What should an enlightened man do—is told :

इमं च नो गुवेषणां सातये सीषधो गुणम् । आरात् पूषन्नसि श्रुतः ॥ ५ ॥

5. TRANSLATION :—O nourisher ! as you are well known far and near, for proper distribution of work of division of labour,

urge upon this band of men to use proper or suitable sweet and true speech.

PURPORT :—*O enlightened person ! as you are endowed with all the virtues of an absolutely truthful reliable adept, therefore, make all our men highly learned.*

NOTES & REMARKS :—(सातये) सविज्ञाया ।=For proper distribution of work or division of labour. (गवेणम्) गवां वाचादीनामीषण्येन तम् । षण-संभक्तौ (भ्वा.) ईष-गतिहिंसादशनेषु (भ्वा.) अन्न गत्यर्थः गतेस्त्रिष्वर्थेऽन्न गमनं प्रेरणं वा गृहेत ।=Who uses the words properly.

What should all desire for the scholars—is told :

आ ते स्वस्तिमीमह आरे अघामुपावसुम् ।

अद्या च सर्वतातये अथ सर्वतातये ॥ ६ ॥

6. TRANSLATION :—*O enlightened person ! we desire for the prosperity of all kinds, free from all sin, happiness for the Yajna which is accomplisher of all happiness—which is giver of delight to all to-day, tomorrow and for ever.*

PURPORT :—*O enlightened person ! as you are devoid of all sin and bring about the welfare of all, therefore we desire happiness for you and for ever.*

NOTES & REMARKS :—(आरेअघाम्) आरे दूरेष्वं पापं यस्याम् । आरे इति दूरनाम (NG 3, 26) ।=Free from all sin, keeping sin far away. (सर्वतातये) सम्पूर्णसुखसाधकाम यज्ञाय ।=For the yajna which accomplishes all happiness.

Sūktam—5

Seer or Rishi of the Sūktam—Bharadvāja. Devatā—Indra & Poosha. Chhanda—Gayatri of various kinds. Svara—Shadja.

With whom should a man form friendship—is told :

इन्द्रा नु पूषणा वयं सख्याय स्वस्तये । हुवेम वाजसातये ॥ १ ॥

1. TRANSLATION :—*Let us accept, for friendship, happiness*

and distribution of wealth and food etc., a man endowed with great wealth and a nourisher of all.

PURPORT :—We should accept (for friendship) only such men as desire the happiness of all creation, friendship with all good persons.

NOTES & REMARKS :—(वाजसातये) अन्नाधीनां विभागो यस्मिन्स्तस्यै । वाज इति अन्ननाम (NG 2, 7) षण-संभक्तौ (ष्वा.) ।=In a dealing where there is distribution of wealth and food etc.

What should the enlightened persons do like whom—is told :

सोममन्य उपासदुत्पातवे चम्बोः सुतम् । करम्भमन्य ईच्छति ॥ २ ॥

2. **TRANSLATION** :—O (endowed with abundant wealth and nourisher) Indra ! one of you (the sun) drinks or draws the sap of the articles pervading the heaven and earth and the other (moon) gives the juice of the enjoyable objects.

PURPORT :—O highly learned persons ! as the sun and moon are in the middle of the heaven and the earth. Of them, the sun draws the sap and the moon gives the juice, so you should also behave.

NOTES & REMARKS :—(चम्बोः) आवापृथिव्योर्मध्ये । चम्बो इति आवा-पृथिव्यनाम (NG 3, 30) ।=In the middle of the heaven and earth. (करम्भम्) भोगकतुं योग्यम् । कृकदिकडिकटिभ्योऽम्बच् (उणदिकोषे 4, 82) करम्भम् एव करम्भम्-भ्यामिभ्रं भोग्यजातम् ।=Enjoyable.

What should men get from them—is told :

अजा अन्यस्य वह्नयो हरीं अन्यस्य संभृता । ताभ्यां वृत्राणि जिघ्रन्ते ॥ ३ ॥

3. **TRANSLATION** :—O men ! of the two, one *Poosha* is the earth, of which there are many imperishable things, which carry things from one place to another, and the other (Indra) is electricity which possesses the power of upholding and attracting. You should honour a person, who knows the earth and electricity and obtains wealth of various kinds by their proper use.

PURPORT :— *O men ! gain wealth by proper or methodical combination of the earth and electricity.*

NOTES & REMARKS :—(अजाः) नित्याः । = Eternal, imperishable. (वह्नयः) बोधारः । वह-प्रापणे । = Conveyers. (वृक्षाणि) घनानि । वृत्तमिति घननाम (NG 2,10) । = Wealth. (जिघ्रसे) प्राप्नोति । हन्-हिंसागत्योः (अ.) अत्र गते स्त्रिष्येषु प्राप्त्यर्थे ग्रहणम् । इयं पृथिवी वै पूषा इयं हीदं सर्वं पुष्यति यदिदं किंच (S. Br. 14,4,2, 25) यदस्य निरिन्द्रसेन (कोषीतिकी ब्राह्मणे 6, 9) इयं वै पृथिवीपूषा (S. Br. 2,5,4,7, 3, 2, 14, 19) । = Obtains, gets.

What should men know—is further told :

यदिन्द्रो अनयद्रितो महीरपो वृषन्तमः । तत्र भवत्सर्चा ॥ ४ ॥

4. **TRANSLATION** :—*O men ! Electricity, which causes rain provides water to the moving earth also. Water and earth are connected with it. So you should know.*

PURPORT :—*O men ! electricity, which is in the earth and waters, conveys all objects in due course and the earth is connected with it. You should know the nature and application of electricity, use it in various machines and accomplish all works.*

NOTES & REMARKS :—(वृषन्तमः) अतिशयेन वृष्टिकर्ता । वृषु-सेचने (ष्वा.) । = Which causes rain. (रितः) गन्तोः । रि-गतौ (तु.) । = Moving, circling. (पूषा) भूमिः । = Earth.

What should men know and do—is further told :

तां पूषाः सुप्रति वयं वृक्षस्य प्र वयामिव । इन्द्रस्य चा रभामहे ॥ ५ ॥

5. **TRANSLATION** :—*O men ! as we acquire the good knowledge of the earth like the strong and vast branches of a tree and that of electricity, and then use it for various purposes, so you also do.*

PURPORT :—*Having acquired the knowledge of Geology and*

the science of electricity, you should begin to use them for the accomplishment of various works.

NOTES & REMARKS :—(व्याप्तव) यथा वृक्षस्य सुदृढां विस्तीर्णा शाखाम् । वी-गति व्याप्ति प्रजनकान्त्यसनखादनेषु (अ.) अन् व्याप्यर्थ-व्याप्ताः शाखाः ।=Like the strong and vast branches of a tree. (इन्द्रस्य) विद्युतः ।=Of electricity.

What else should men get—is told :

उत्पूषणं युवामहेऽभीशूरिव सारथिः । मृत्वा इन्द्रं स्वस्तये ॥ ६ ॥

6. **TRANSLATION :—**As we utilise earth and electricity for great happiness, as a charioteer uses the reins, so you should also do.

PURPORT :—If men get the knowledge of the earth and electricity and utilise them scientifically, they can get much happiness.

NOTES & REMARKS :—(अभीशूरिव) रश्मोनिव । अभीशव इति रश्मिनाम् (NG 1, 5) ।=Reins, Rays. (इन्द्रम्) विद्युत् ।=Electricity.

Sūktam—58

Seer or Rishi of the Sūktam—Bharadvaāja. Devata—Poosha. Chhandas—Trishtup and Jagati of various kinds. Svaras—Dhaivata and Nishada.

What do men attain by doing what—is told :

शुक्रं ते अन्यद्यत्तं ते अन्यद्विषु रूपे अहनी द्यौरिवासि ।
विश्वा हि माया अवसि स्वयावो भद्रा ते पूषन्निह रातिरस्तु ॥ १ ॥

1. **TRANSLATION :—**O nourisher ! endowed with abundant food materials, one is your pure form and the other is your lovely form—worthy of association. Unite them both like the pervasive day and night. Like the light of the sun, you protect our good intellects. You are worthy of honour, whose gift or donation is auspicious (beneficial).

PURPORT :—O men ! those, who accomplish all works in proper order like the day and night, become glorious like the light of sun, having obtained all material or necessary articles.

NOTES & REMARKS :—(स्वधावः) बहुन्नयुक्त । स्वधा इति अन्ननाम (NG 2, 7) = Endowed with abundant food materials. (शुक्लम्) शुद्धम् । (ई) शुचिर-पुतीमावे (दिवा.) । = Pure. (यजतम्) सङ्गच्छेतम् । यज-देवपूजा सङ्गति-करणदानेषु (भवा.) अन्न सङ्गत्यर्थः । = Unite. (द्यौरिव) सूर्यप्रकाश इव । द्यौ-दिवुधातोः द्युत्यर्थमादाय 'सूर्यप्रकाश' इति व्याख्या । = Like the light of the sun.

What should an enlightened man do—is told :

अजाश्वः पशुपा वाजपस्त्यो धियंजिन्वो भुवने विश्वे अर्पितः ।

अष्टौ पूषा शिथिरामुद्रीवृजत् संचक्षाणो भुवना देव ईयते ॥ २ ॥

2. **TRANSLATION** :—O men ! you should serve that nourisher of men, who has many goats and horses and is the protector of all animals, has many kinds of good materials at his home, is satisfier of intellect and is dedicated to bring about the welfare of the world. He, being enlightened, goes all out seeing the lax or firm (pervasive) arrangement of things and homes and preaching about the ideal state of affairs and giving up all evils.

PURPORT :—Those men, who know the nature and properties of all objects of the world, when united and separated and accomplish works, become wise.

NOTES & REMARKS :—(अष्टौ) व्याप्ताम् । अष्ट-गति दीप्तमादानेषु (भवा.) अन्नगतेस्त्रिष्वर्षेषु प्राप्त्यर्थमादाय व्याप्ताम् इति व्याख्या । = Pervasive, firm. (भुवना) गृहाणि । = Homes. (वाजपस्त्यः) वाजान्यन्नानि पस्त्ये गृहे यस्य सः । वाज इति अन्ननाम (NG 2, 7) पस्त्यम् इति गृहनाम (NG 3, 4) । = Who has many food materials at home.

What should an enlightened person (or an artist) construct or, where should he go and what should he gain—is told :

यास्तं पूषन्वावो अन्तः समुद्रे हिरण्ययीरन्तरिक्षे चरन्ति ।

नाभिर्वासि दूत्यां सूर्यस्य कामेन कृतं श्रवं इच्छमानः ॥ ३ ॥

3. **TRANSLATION** :—O strong or robust (like the earth) made

a scholar by enlightened men ! you are blessed, whose golden ships (aircrafts) move about in the firmament and by the help of which desiring food, wealth and glory, you go to fulfil your noble desire like the messenger of the sun.

PURPORT :—Those men only become glorious in the world who construct very strong aeroplanes on earth, travel by them in the firmament and with splendid golden ships in the oceans, go from one country to another and thus fulfil their noble desires.

NOTES & REMARKS :—(हिरण्ययीः) तेजोमयः सुवर्णादिसुसूषिताः । तेजो वै हिरण्यम् (तैत्तिरीय. 1, 7, 3, 6) हिरण्यं स्मात् ह्रियते आयस्यमानम् इति वाङ्मयवे जनाञ्जनमिति वा हितरमणं भवतीति वा हृदयरस्मणं भवतीति वा हयैतेर्वा स्यात् प्रेप्साकर्मणः —स्वर्णम् (NKT 2, 3, 10) ।= Splendid and decked with gold. (अवः) अन्नादिकम् । अव इति अन्ननाम (NG 2, 77) —अव इति धननाम (NG 2, 10) । =Food and glory etc.

TRANSLATOR'S NOTES :—The faulty translation of the mantra even as done by Prof. Wilson and Griffith shows the science of navigation and aeroplanes mentioned in the Vedas. Prof. Wilson's translation of the first two lines is as follows :—

“With those thy golden vessels, which navigate within the ocean, firmament etc.

Griffith's translation of the above two lines is :—

Pushan, with the golden ships that travel across the ocean—in the airs' mid region.

(Griffith's Hymns of the Rigveda Vol. I P. 627)

Who can acquire knowledge — is further told :

पूषा सुबन्धूद्विव आ पृथिव्या इक्षस्पतिर्मधवा दस्मर्वर्चाः ।
यं देवासो अददुः सूर्यायै कामेन कृतं तवसं स्वञ्चम् ॥ ४ ॥

4. **TRANSLATION** :—O men ! that youngman, who is strong nourisher like the earth desirous of wedding with love, mighty, endowed with physical and spiritual power and whom highly learned truthful persons gave away to a virtuous virgin full of splendour like

the sun and who has many good kith and kin, has splendour over the weak; the master of the science of electricity, of the earth and fine speech, enjoys much happiness.

PURPORT :—*Those persons only are able to acquire the knowledge of the science of geology and electricity, who have attained youth with the observance of Brahmcharya (abstinence) and having married suitable wives, observing restraint in married life, and are endowed with intellect, strength, true knowledge and education.*

NOTES & REMARKS :—(विद्युः) विद्युतः ।=Of electricity. (इडः) वाचः । इडेति वाङ्मनाम् (NG 1, 11) ।=Of speech. (तवसम्) बलिष्ठम् । तव इति बलनाम् (NG 2, 9) ।=Very mighty. (स्वञ्चम्) सुष्ठुवञ्चन्तं प्राप्तशरीरात्स्व-बलेन युक्तम् । सु+ञ्चु गति पूजनयोः (ष्वा.) अन्न गत्यर्थः गतेः प्राप्त्यर्थमादाय व्याख्या ।
=Endowed with the attained physical and spiritual power.

Sūktam—59

Seer or Rishi of the Sūktam—Bharadvāja. Devata—Indrāgne. Chhandas-Brihati, Anushtup and Ushnik of various kinds. Svaras-Madhyama and Rishabha.

By doing what, do man become mighty—is told :

प्र नु वोँचा सुतेषु वां वीर्याँ यानि चक्रथुः ।

हतासौ वां पितरौ देवशत्रव इन्द्राग्नी जीवथो युवम् ॥ १ ॥

1. **TRANSLATION** :—O teachers and preachers you who are like the air and electricity, as a result of the valorous deeds that you do when things are made, let the enemies of the enlightened men be destroyed and may you live long, this is what I say to you. Let your father or guardians also preach to you like this.

PURPORT :—*The enemies of those persons disappear, who, develop strength among the men that are born.*

NOTES & REMARKS :—(इन्द्राग्नी) वायुविद्युताविवाह्यापकाध्येतारौ । अयं वा इन्द्रो योऽयं (वातः) पवते (S. Br. 14, 2, 2, 6) अग्निरन्न विद्युद् रूपोऽग्निः ।=The teachers and the taught who are like the air and electricity.

TRANSLATOR'S NOTES :—How strange it is to find Shri Sayanacharya interpreting पितरः used in this mantras as हिंसकाः (पीयतिहिंस) कर्मा । तस्मैतद-रूपम् । about which Prof. Wilson says "By Pitris, in this place, the Scholiast says—Asuras are intended, as derived from the root *Pi*-to injure, prijati-hinsa Karma.

Griffith after translating 'your father, enemies of Gods, were smitted down' remarks in foot note. "The meaning is obscure. Sayana explains Pitara as asuras or demons, deriving the word from a root *pi* to injure. Prof. Grassman reads conjectively "Piyavo—scorners" instead of the unsuitable pitara..."

(Hymns the Rigveda translated by Griffith Vol. 1 p. 628).

All this is nothing but the wild imagination of the same scholars of the east and west. Rishi Dayanand Sarasvati takes पितरः as पातकाः which is the well-known meaning of the word. His is clear and straight forward meaning, in which there is no obscurity.

How should teachers and preachers be—is told :

वलित्था महिमा वामिन्द्राग्नी पनिष्ठ आ ।

समानो वां जनिता आतरा युवं यमाविहेहमातरा ॥ २ ॥

2. TRANSLATION :—O teachers and preachers ! your power and true fame is highly admired, like air and electricity. You live for the benefit of others, and serve those father, mother and brothers, who carry the burden of household.

PURPORT :—Those teachers and preachers, whose scientific and other knowledge of the air and sun is for the advantage of others, are endowed with true fame.

NOTES & REMARKS :—(यमो) नियन्तारो । यम-उपरमे (श्वा.) । = Who carry the burden of household. (पनिष्ठः) अतिशयेन प्रशंसितः । पन-व्यवहारे स्तुतो (श्वा.) । = Highly admired like the air and electricity.

How should the scholars be — knowing what—is told :

ओकिवांसां सुते सच्चं अश्वा सप्ती इवादने ।

इन्द्रान्वग्नी अवसेह वज्रिणा वयं देवा हवामहे ॥ ३ ॥

3. *TRANSLATION* :—O men ! as learned persons praise with knowledge, the air and electricity, which are pervasive, are endowed with the power, of manufacturing admirable weapons, which are in this world, like two fellow horses, united in the eating of the fodder, so you should, also admire their properties.

PURPORT :—Those learned men, who know the nature of ever united air and electricity, can accomplish many wonderful works in this world.

NOTES & REMARKS :—(ओकिवांसां) सङ्गतो सम्बद्धो । ओक इति निवासनो-
भोच्यते (NKT 3, 1, 3) ।=United. (सप्तीइव) यथा युग्मावश्चो । सप्तिरियश्वनाम
(NG 1, 14) ।=Two fellow horses yoked in the chariot together.

How should the enlightened men be—is told :

य इन्द्राग्नी सुतेषु वां स्तवत्तेष्वृतावृधा ।

जोषवाकं वदतः पञ्चहोषिणा न देवा भसयश्चन ॥ ४ ॥

4. *TRANSLATION* :—O teachers and preachers ! who are like the air and electricity, who are increasers or supporters of truth and whose speech is congruous, he who praises you both, when the things are made and which you being enlightened do not unnecessarily talk, to him you speak loving words. He should also speak such living and pleasant words to you.

PURPORT :—O men ! you should know the air and electricity, which are within all objects, acquire wealth, know the nature of the persons, who have malice towards others and their unpleasant and untrue activity but always speak true and sweet words for doing, good to all.

NOTES & REMARKS :—(पञ्चहोषिणा) पञ्चः सङ्गतो होषोवोषो वाग्ययोस्ती ।
पञ्च होषिणो प्रजित होषिणो प्रजित घोषिणाविति (NKT 5,4,22) । घोष इति वाङ्मनास
(NG 1, 11) ।=Whose speech is congruous. (भसयः) व्यर्थं वाहं वदतः ।

भस-भर्त्सनं वीर्ययोः (जुहो.) अत्रभर्त्सनार्थः भर्त्सनम् ।=Taking to task unjustly,
Talking useless words. (ओषवाकम्) प्रीतिकरं वचनम् ।=Loving Speech.

Who can know physics and other sciences—is told :

इन्द्राग्नी को अस्य वां देवौ मर्तश्चिकेतति ।

विषूचो अश्वान्युयुजान ईयत एकः समान आ रथे ॥ ५ ॥

5. TRANSLATION :—O teachers and preachers ! who is it in the world, that yoking in the same vehicle (like aircraft) pervading rapid going horses in the form of electricity, etc., goes alone ? He knows air and electricity, endowed with the divine attributes, functions and nature and he approaches (you for further instructions).

PURPORT :—O highly learned persons ! who is the knower of the science of physics and manufacturer of the vehicles—like aeroplane etc., which can go rapidly to distant places ? This question has been answered before. Think over the answer again.

NOTES & REMARKS :—(इन्द्राग्नी) वायुविद्युतौ ।=Air and electricity. (अश्वान्) आश्वामिनो विद्युदादीन् । अशूङ्-व्याप्तौ (स्वा.) प्रश्वः कस्मात् अशनुहे ऽश्वो नम् । अशुप्र पिलटिकण्डिकविशिष्यः श्वन् (उणादि कोषे 1, 151) इति श्वम् प्रत्यय ।=Rapid going electricity etc.

TRANSLATOR'S NOTES :—अग्निर्वाः श्वेतः (S. Br. 2,6,2,5) अग्निरेव श्वेतः । (S.Br. 6, 3, 3, 22) अत्र विद्युदग्निं ग्रहणम् । The answer to the above question has been given in Rig. 6, 58, 4 where the heading put by the revered commentator Rishi Dayananda Sarasvati is पुनः के विद्यां शान्तुमर्हन्तीत्याह see the commentary on the above mantra.

What can a knower of the science of electricity do—is told :

इन्द्राग्नी अपादियं पूर्वागात्पद्वतीभ्यः ।

द्विती शिरौ जिह्वाया वावदच्चरत्रिशत्पदा न्यक्रमीत् ॥ ६ ॥

6. TRANSLATION :—That man becomes the knower of the science of electricity, who utters words with his tongue (about it)

and says that 'this wonderful electricity—though footless surpasses those going with feet—going quickly, even before the principal word like the head has been uttered.' She pervades 30 objects—which are worth knowing, like the earth, water, fire, air, etc. except sky and light. He knows the air and electricity.

PURPORT :—O highly learned persons or scientists ! if you know the science of electricity well, then you can go quicker than all other vehicles and can accomplish many other tasks also.

NOTES & REMARKS :—(विशत्) आकाशं चो च वर्जयित्वा सर्वान् भूत्या-दीन्पदार्थान् । = Worth knowing 30 objects—which are worth knowing like the earth, water, fire air etc. with the exception of the sky and light. (शिरः) शिरोवन् मुख्यं वचनम् । = Principal word.

TRANSLATOR'S NOTES :—33 Devas consist of 8 Vasus—places of habitation of the things and beings, 11 Prānas and Soul (Atma), 12 Adityas (months), Indra (electricity) and Prajapati (Yajna) Here Indra is to be excluded along with sky and light. This mantra requires further elucidation and research.

Who can become victorious—is told :

इन्द्राग्नी आ हि तन्वते नरो धन्वानि बाह्वोः ।

मा नो अस्मिन्महाधने परां वर्तु गविष्टिषु ॥ ७ ॥

7. TRANSLATION :—O men ! let us associate with those leaders, who extend the application of the air and electricity, who having arrows etc. in their arms protect us in this battle and who being experts in all activities, where the rays of the sun are united, Arrange things in such a manner that the air and electricity may not harm us.

PURPORT :—Those kings and people of the State, who manufacture arms with the use of fire and electricity etc. become victorious in battles, can extend happiness in this world, with the help of abundant wealth and kingdom that they possess.

NOTES & REMARKS :—(महाधने) सङ्ग्रामे । महाधने इति सङ्ग्रामनाय (NG

2, 17) ।=In the battle. (गविष्टिषु) गवां किरणानामिष्टयः सङ्गतयो यासु क्रियासु तासु । गाव इति रश्मिनाम (NG 1, 5) यज-देव-पूजा सङ्गतिकरणदानेषु (स्वा.) अत्र सङ्गतिकरणार्थे ।=In the activities or processes where the rays of the sun are united.

From which things should the scientists derive electricity—is further told :

इन्द्राग्नी तपन्ति माघा अर्यो अरांतयः ।

अप द्वेषांस्या कृतं युयुतं सूर्यादधि ॥ ८ ॥

8. *TRANSLATION* :—O President of the Council of Ministers and Commandr-in-Chief of the army ! drive away the malicious acts of those foes, who abuse or use for evil designs the air and electricity and you derive electricity from the sun. O king ! being the lord, do not kill or give trouble to these artists or artisans, who do such useful acts.

PURPORT :—O kings and their subjects ! if you know how to take electricity from the sun and other objects, you can conquer your enemies and drive away all malicious persons.

NOTES & REMARKS :—(अघाः) हिंसाः ।=Kill or give trouble. (अर्यैः) स्वामी सन् । अर्ये इतीश्वरनाम (NG 2, 22) ।=Lord, master.

TRANSLATOR'S NOTES ;—Not understanding the scientific truth enunciated in the mantra both Prof. Wilson and Griffith have given a very wrong translation saying “murdering aggressive enemies harass us, drive away mine adversaries; separate them from (sight of) the sun” (Prof. Wilson) “The foeman’s sinful enmities vex me sore. Drive those, who hate me far away, and keep them distant from the sun” (Griffith). How misleading and erroneous are such translations !

Who can obtain good wealth—is further told :

इन्द्राग्नी युवोरपि वसुं दिव्यानि पार्थिवा ।

आ न इह प्र यच्छतं रुयि निश्वायुंपोषसम् ॥ ९ ॥

9. *TRANSLATION* :—O the President of the Council of

ministers, and Commander-in-Chief of the army ! you who are like the air and electricity, if you give us wealth in this world which sustains us for whole of our life and nourishes all living men, then all divine and terrestrial (earthly) riches may become yours.

PURPORT :—O men ! those Peperesidents of the state and Commanders of the army, who acquire the knowledge of the science of electricity and give that to you, they get all wealth that sustains them for the whole of their life and which is obtained righteously.

NOTES & REMARKS :—(इन्द्राग्नी) वायुविद्युत्तादिव सभासेनेषां ।=The President of the State and Commander-in-Chief of the army—who are like the air and electricity.

After doing what should men know the science of electricity—is told :

इन्द्राग्नी उक्थवाहसा स्तोमैर्भिर्हवनश्रुता ।

विश्वाभिर्गीर्भिरा गंतमस्य सोमस्य पीतये ॥ १० ॥

10. **TRANSLATION** :—O teachers and preachers ! you who are like the air and electricity, you who are endowed with knowledge and conveyors of that admirable [knowledge and who are bearers of other's difficulties and requests, come to drink this *Soma*—juice of great invigorating herbs with praises and well-trained and cultured speeches.

PURPORT :—Those persons only can get the knowledge of the science of electricity, who try to acquire this [knowledge from the enlightened persons or great scientists.

NOTES & REMARKS :—(उक्थवाहसा) प्रशंसितविद्याप्रापको । (उक्थम्) वक्त्रिमाषणे (ग्रहा.) । श्रोणादिक । यक् प्रत्ययः (उक्थवादि 2, 7) वह-प्राप्ते (इवा.) ।=Conveyors of admirable knowledge.

Sūktām—60

Seer of Rishi or the Sūktām—Bharadvāja. Devata—Indraagnee. Chhandas—Trishtup, Gayatri, Pankti and Anushtup of various types. Svaras—Shadja and Gāndhāra.

Who gets wealth—is told :

शनथद्वृत्रमुत संनोति वाज्रमिन्द्रा यो अग्नी सहुरी सपर्यात् ।

इरज्यन्ता वसव्यस्य भूरेः सहस्तमा सहसा वाज्रयन्ता ॥ १ ॥

1. **TRANSLATION** :—O men ! only that highly learned person gets wealth, who strikes or uses air and electricity which are enduring, leading to prosperity, desiring food etc. with force and attains them, and obtains wealth with much happiness got from many things, and uses good food.

PURPORT :—O men ! if you know the science of air and electricity, you can become masters of great kingdom, being prosperous.

NOTES & REMARKS :—(शनथत्) हिनस्ति । अथ-हिंसायाः (स्वा.) ।
 =Strikes. (इरज्यन्ता) ऐश्वर्य्यं सम्पादयन्ती । इरजयति ऐश्वर्य्यकर्मा (NG 2, 21) ।
 =Leading to prosperity. (सहसा) बलेन । सहः इति बलनाम (NG 2, 9) ।
 =With force.

By doing what men attain happiness—is told :

ता योधिष्ठमि गा इन्द्र नूनमुपः स्वरुषसो अग्नि ऊळहाः ।

दिशः स्वरुषस इन्द्र चित्रा अपो गा अग्ने युवसे नियुत्वान् ॥ २ ॥

2. **TRANSLATION** :—O prosperous king or enlightened person ! as the sun urges the dawns, you certainly unite the lands and actions. Fight from all sides with the wicked enemies knowing the properties of all things which pervade the directions. You unite wonderful speeches and water. O Indra—destroyer of miseries ! or Agni—enlightened leader ! as the sun illuminates the dawns, therefore, both of you are administrators of justice like God.

PURPORT :—Those persons, who fight in battles, being vigorous, like the wind and electricity and illuminate the people with justice as the sun illumines the dawns, become glorious and renowned in all directions and obtain wonderful speech, strength and the kingdom of the land.

NOTES & REMARKS :—(युवसे) संयोजयति । = Unites. (ऊलहाः) प्राप्ताः । = Attained. (नियुत्वान्) ईश्वर इव न्यायेतः । यु-मिश्रणेऽग्निसंश्रयः (अदा) अक्ष मिश्रणार्थः । बहु-प्रापणे (स्वा.) । नियुत्वान् इतीश्वरनाम (NG 2, 22) । = Administrator of justice like God. (स्वः) आदित्यः । स्वः-आदित्यो भवति सु अरणा सु ईरणः स्वतो रसान् स्वता भासं ज्योतिषां स्वतो भासेति वा (NKT 2, 4, 14) । = The sun.

How should the officers of the State be—is told :

आ वृत्रहणा वृत्रहभिः शुष्मैरिन्द्रं यातं नमोभिरग्ने अर्वाक् ।
युवं राधोभिरकवेभिरिन्द्राग्ने अस्मे भवतमुत्तमैभिः ॥ ३ ॥

3. **TRANSLATION** :—O king and Prime Minister ! you who are like the air and electricity, as two kinds of lightning, which strike the cloud, go with their force and food (produced by rain) afterwards, so you come to us with innumerable riches. O Indra—destroyer of the sinners ! and Agni purifier like the fire ! be bestowers of happiness upon us with noble deeds.

PURPORT :—Those kings and ministers, who are benevolent like the air and electricity can obtain unlimited wealth.

NOTES & REMARKS :—(अकवेभिः) असंख्यैः । कु-शब्दे नञ् संबन्धया बोधयितुम् अशब्दयैः । = Innumerable, unlimited. (नमोभिः) अन्तादोभिः । नमः इति अन्तनाम (NG 2, 7) नमः इति वज्रनाम (NG 2, 20) । = With food and other things.

Men should know the air and electricity thoroughly—is told :

ता हुवे ययोरिदं पृप्ते विश्वे पुरा कृतम् । इन्द्राग्नी न मर्धतः ॥ ४ ॥

4. **TRANSLATION** :—I praise those air and electricity on account of which, this world is going on, with all its dealings and which do not destroy the universe.

PURPORT :—O men ! you should know the exact nature and attributes of these air and electricity and derive benefit from them by which all dealings are made in the world and which do not destroy the

world when used properly, but cause destruction when not used methodically.

NOTES & REMARKS :—(पक्षे) ययोः सकाशाद् व्यवहारे । पक्ष-व्यवहारे स्तुतो य (स्वा.) ज्ञत व्यवहारार्थः ।=In dealing with which (सर्वतः) हिसतः । मधु-मर्दने (स्वा.) काशकुस्तमघातु पाठे 1, 672 ।=Destroy.

How are the air and electricity—is further told :

सुग्रा विघ्नानिना मधु इन्द्राग्नी हवामहे । ता नो मृळात ईदृशे ॥ ५ ॥

5. TRANSLATION :—O men ! we take (for proper application) the wind and electricity which are strong and destroyers and conquer the battles. You should also know them well, which bestow happiness upon us in a dealing pertaining to battle.

PURPORT :—Men should know the wind and electricity well, and apply them properly in the battle and having achieved victory, enjoy happiness.

NOTES & REMARKS :—(मधुः) सङ्ग्रामान् । मधुः इति संग्रामनाम (NG 2, 17) । Battles. (मृळातः) सुखयतः । मृड-सुखने (तु.) ।=Make happy.

How are they (King and Prime Minister)—is told :

हृतो वृत्रायार्यो हृतो दासानि सत्पती । हृतो विश्वा अप द्विषः ॥ ६ ॥

6. TRANSLATION :—O men ! you should honour those kings and ministers, who being endowed with noble virtues, actions and temperament and protectors of the righteous persons, destroy all malicious enemies like the sun and lightning dissipating the clouds, and destroy all miseries.

PURPORT :—O men ! always honour those persons endowed with noble virtues actions and temperament, who have devotion towards true Dharma are protectors or supporters of absolutely truthful enlightened person sand slayers of the wicked.

NOTES & REMARKS :—(आर्यो) सत्तमगुणकर्मस्वभावो । आर्यः-स्वामीश्वरः । आर्यः ईश्वरपुत्रः (NKT 6, 5, 26) आर्यः इति ईश्वरनाम (NG 2, 22) । वस्तुतः

उत्तम् गुणकर्मस्वभावाः 'अग्निं वा विष्णुं चो अविशमि' इत्याद्यनुसारं व्रतधारिण एव
 यथावर्तया ईश्वरपुत्र भवितुमर्हन्ति । = Endowed with noble virtues,
 actions and temperament. (वृक्षाणि) मेघाऽवयवान् । = Particles of
 clouds. (वासानि) दानानि [बहु-उत्पन्ने (दिवा.) वस्यन्ति उत्पत्तिं कुर्वन्ति जनम् इति
 वासानि-दुब्धानिः ।] = The donations.

How are they—is further told :

इन्द्राग्नी युवामिमेऽग्निं स्तोमां अनूषत । पिबतं शंभुवा सुतम् ॥ ७ ॥

7. TRANSLATION :—O President of the State and Comman-
 der-in-Chief of the army ! you who are full of splendour like the sun
 and the lightning and bestowers of happiness, these our songs
 glorify you. Come to take the juice of milk and fruits, herbs etc.
 prepared by us, and respectfully offered to you.

PURPORT :—O President of the Council of Ministers and
 Commander-in-Chief of the army ! always do the admirable deeds,
 being free from all diseases and duly taking the juice of invigorating
 plants and herbs etc. along with the observance of the rules of
 maintaining health.

NOTES & REMARKS :—(इन्द्राग्नी) सूर्यविद्युतादिव सभासुनेषो । सयः स
 इन्द्रः एष एव सय एष (सूर्यः) एवतपति (J. U. Br. 1, 28, 2; 1, 32, 5)
 अग्निः-अन्नं विद्युद्वरूपः । = The President of the Council of Ministers
 and the Commander-in-Chief of the army, who are splendid
 like the sun and the lightning. (सुतम्) अग्निनिष्पादितं दुग्धादिरसम् । पुत्र-
 वामिषवे (स्वा.) । = The juice of the milk and invigorating herbs
 etc. which has been extracted. (अनूषत) प्रशंसन्ति । शु-स्तुतो (अवा.) ।
 = Glorify.

How are they—is told :

या वां सन्ति पुरुस्पृहां नियुतो दाशुषे नरा । इन्द्राग्नी ताभिरा गंतम् ॥ ८ ॥

8. TRANSLATION :—O leading teachers and preachers ! you
 who are endowed with the great wealth of knowledge, come to the

home of a liberal donor along with those fixed and many other good desires.

PURPORT :—Only those are good men, who desire to do good to others.

NOTES & REMARKS :—(इन्द्राग्नी) विद्यं श्वयंयुक्तावध्यापकोपदेशको । इति-परमेश्वर्य्ये (श्वा.) ।=Teachers and preachers endowed with the great wealth of knowledge. The use of the adjective with Indragnee clearly supports Rishi Dayananda Saraswati's interepreation of इन्द्राग्नी as विद्यं श्वयंयुक्तावध्यापकोपदेशको or सभा सेनेशी etc. who are leading men. (दाशुषे) दाते । दाशु-दाने (श्वा.) ।=For a donor.

What should they do—is told :

तामिरा गच्छतं नरोपेदं सवनं सुतम् । इन्द्राग्नी सोमपीत्ये ॥ ९ ॥

9. **TRANSLATION** :—O leading good men ! you who are benevolent like electricity and air, come with those noble desires to this *Yajna*, which has been performed nicely to drink *Soma*—the juice of invigorating plants and herbs etc.

PURPORT :—The performers of the *Yajnas* should always invite and honour the enlightened persons and they should lead them to the path of *Dharma* (righteousness).

NOTES & REMARKS :—(इन्द्राग्नी) इन्द्रवायु इव सज्जनी । यो वै वायुः स इन्द्रो य इन्द्रः स वायुः (S. Br. 4, 1, 3, 19) अग्निः-विद्युद्द्रव्योऽत्र ग्राह्यः ।=Good men who are benevolent like electricity and air.

How should a king be—is told :

तर्मील्लिख्व यो अर्चिषा बन्ता विश्वा परिष्वजत् ।

कृष्णा कृणोति जिह्वायां ॥ १० ॥

10. **TRANSLATION** :—O scholar ! as the sun unites his rays from all sides and attracts with his lustre, in the same manner,

admire and desire to approach that man, who with his tongue embraces or unites truthful conduct.

PURPORT:—As with the light of the sun, all objects are seen as they are (well), in the same manner, by true knowledge, all objects are illuminated.

NOTES & REMARKS:—(वना) वनानि किरणान् । वनमिति रश्मिनाम् (NG 1, 5) । = Rays of the sun. (कृष्णा) कर्षणानि । = Attractions.

What should men serve and for what purpose—is told :

य इद्ध आबिवांसति सुन्नमिन्द्रस्य मर्त्यैः । युन्नाय सुतरा अपः ॥११॥

11. TRANSLATION:—Fortunate becomes that performer of the *Yajnas* (philanthropic noble deeds), who for the glory of the great wealth, uses waters of the rivers that can be easily crossed over properly and bestows happiness upon others by serving them.

PURPORT:—As men get their desires (of being healthy etc.) fulfilled by putting oblations of fragrant and invigorating articles in the well-kindled fire, so those, who desire for righteous glory and happiness, become prosperous.

NOTES & REMARKS:—(युन्नाय) यज्ञसे घनाय वा । युन्मन् इति घननाम् (NG 2, 10) युन्मन् द्योततेयंशोवा अन्नंवेति (NKT 5, 1, 5) । = For good reputation or wealth. (आबिवांसति) समन्तासेवते । = Serves from all sides. (सुन्नम्) सुखम् । सुन्नमिति सुखनाम् (NG 3, 6) । विवांसति परिचरणकर्मा (NG 3, 5) परिचरण-सेवा । = Happiness.

What should men do with whom—is told :

ता नो वज्रवतीरिषं आशून्पिपृतमर्वतः । इन्द्रमग्निं च बोलहवे ॥१२॥

12. TRANSLATION:—O men! take from all sides electricity and fire which fill us with good food along with admirable knowledge and speedy horses. Use them (electricity and fire) for driving aircraft and other vehicles.

PURPORT :—O men ! you fulfil your desires of driving aeroplanes and other vehicles with the help of electricity etc.

NOTES & REMARKS :—(इषः) अन्नादीन् । इषम् इति अन्ननाम (NG 2, 7) इषम् एव इत् । = Food and other things. (वाजवतीः) प्रशस्तविज्ञानयुक्ताम् । (वाजः) वज्र-गतौ (स्वा.) गतेस्तिष्ठत्यर्थेषु ज्ञानमादाय व्याख्या । = Endowed with admirable knowledge.

What should artisans do with them (electricity and sun)—is further told :

उभा वाग्मिन्द्राग्नी आहुवध्या उभा राधसः । सह माद्विध्यै ।
उभा दाताराविषां रंयीणामुभा वाजस्य सातयै हुवे वाम् ॥ १३ ॥

13. TRANSLATION :—O teachers and preachers of technology ! as I living with you, take both the sun and electricity for proper use, for gladdening others with wealth, for the distribution or dissemination of knowledge or application in battles for the manufacture of powerful weapons, as both of them are givers of food materials and wealth, so I may enlighten this science to you also.

PURPORT :—Those men, who, having acquired the knowledge of the air and electricity, apply them in various uses become wealthy.

NOTES & REMARKS :—(राधसः) धनस्य । राध इति धननाम (NG 2, 10) । = Of the wealth. (वाजस्य) विज्ञानस्य सङ्ग्रामस्य वा । वाज इति बलनाम (NG 2, 9) तस्माद् बलसाध्य सङ्ग्रामार्थेऽयस्य प्रयोगः कर्तुं शक्यो यद्यपि (NG 2, 17) वाज-सातो इति सङ्ग्रामनाम पठितम् । = Of the wealth or battle. (इन्द्राग्नी) सूर्य-विद्युतो । = The sun and electricity,

With whom should men cultivate friendship—is told :

आ नो गन्धर्वैरश्वैर्वसुधैरुप गच्छतम् ।
सखायौ देवौ सखायं शंभुवेन्द्राग्नी ता हवामहे ॥ १४ ॥

14. TRANSLATION :—O teachers and preachers ! you are

benevolent and splendid like the sun and electricity, we invite you who are bestowers of happiness, highly learned and good friends for friendship along with butter and other cow-milk products, with the rapidity of the horses and happiness got from good things. Please come to us.

PURPORT :—Those men, who, being the friends of the enlightened persons, desire to acquire the knowledge of physics and other sciences, certainly acquire that scientific knowledge.

NOTES & REMARKS :—(अथैभिः) गोविकारेषुतादिभिः ।=With butter and other cow-milk products. (अथैभिः) अथैषु भवेगुणैः ।=With the attributes of horses like rapidity. (वसुभिः) वसुषु द्रव्येषु भवेः सुखैः ।=With happiness got from the use of various articles. (इन्द्राग्नी) सूर्यविद्युताविव वत्मानो ।=Teachers and preachers who are benevolent and splendid like the sun and electricity.

What should they (Indra and Agni) do—is further told :

इन्द्राग्नी शृणुतं हवं यजमानस्य सुन्वतः ।

वीतं हव्यान्या गतं पिबतं सोम्यं मधु ॥ १५ ॥

15. *TRANSLATION* :—O teachers and preachers ! you who are benevolent like the air and electricity, you are the giver of good virtues and preparer of many things with the help of the scientific knowledge listen to what, he has read. Accept things offered by him with love, come to him and drink the sweet *soma*—juice extracted from many invigorating herbs, by him.

PURPORT :—All men should invite the enlightened persons, should honour them and after giving their test should acquire more knowledge from them.

NOTES & REMARKS :—(इन्द्राग्नी) वायुविद्युताविव वत्मानावध्यापको-पदेशको । यो वै वायुः स इन्द्रो य इन्द्रः स वायुः (S.Br. 4, 1, 3, 19) ।=The teachers and preachers who are benevolent like the air and electricity. (यजमानस्य) शुभगुणदातुः । यज-देव पूजा सङ्गतिकरण दानेषु (इवा.) यज

दानार्थमादाय व्याख्या । = Of the giver of good virtues. (सुन्वतः) पदार्थं विद्यया बहून् पदार्थनिष्पादयतः । = Preparing many things with the scientific knowledge.

Sūktam—61

Seer or Rithi of the Sūktam—Barhaspatya. Devata or subject—Sarasvati. Chandas—Jagati, Gāyatri and Pankti of various kinds. Svaras—Nishada, Shadja and Panchama.

What does this refined speech give—is told :

इयमददाद्रभसपृष्ठाच्युतं दिवोदासं वध्र्यश्वायं दाशुषे ।
या शश्वन्तमाचुखादावसं पणिं ता तं दात्राणि तविषा सरस्वति ॥१॥

1. TRANSLATION :—O highly learned lady ! who gives a son, free from all debts and giver of the light of knowledge, doing his work rapidly, to your husband who is a liberal donor, who has many mighty horses and makes firm the preserver of the admirable and eternal Vedic wisdom. You give these gifts by your power. This you should know well.

PURPORT :— That lady who accepts the speech endowed with knowledge and good education can know the eternal Vedic wisdom. The man whom she marries is most fortunate. This is what you should know.

NOTES & REMARKS :—(दिवोदासम्) विद्याप्रकाशस्य दातारम् । दिवः is from दिवु and among many meanings of the verb द्युति or light is taken here. दासु-दाने (श्वा.) = Giver of the light of knowledge. (शश्वन्तम्) अनादिभूतं वेदविद्या विषयम् । = Eternal Vedic wisdom. (माचुखाद) स्थिरीकरोति । = Makes firm. (पणिम्) प्रशंसनीयम् । पण-व्यवहारे स्तुतोच (श्वा) । = Praiseworthy.

What does speech do—is told :

इयं शुष्मेभिर्विसखा इवारुज्जत्सानुं गिरीणां तविषेभिर्रुर्मिभिः ।
पारावतधनीमवसे सुवृक्तिभिः सरस्वतीमा विवासेय धीतिभिः ॥ २ ॥

2. TRANSLATION :—O enlightened [persons ! this cultured

speech is like a river, which with its great force bursts with its strong and great waves the ridges of the hills (Or the top of the clouds) as one who digs stems of lotus. She (refined speech) is like a river rending asunder the banks which we should serve from all sides with the acts dispelling all doubts for our protection and advancement. You should also do so.

PURPORT :—There is upamalankara or simlie used in the mantra. As a digger of lotus—stems gets them, in the same manner, industrious persons acquire good knowledge. As the lightning rends asunder the particles of the clouds, so well-trained refined speech cleaves asunder all parts of ignorance and doubts.

NOTES & REMARKS :—(शुभेभिः) बलैः ।=With force. As the wind शुभेभिः has been used in the mantra, it may be taken for great or more powerful. (तविषेभिः) बलैः । तविष इति महन्नाम (NG 3, 3) ।=With force. (सुवृत्तिभिः) सुष्ठुच्छेदिकाभिः क्रियाभिः ।=By acts which cut asunder all doubts etc.

What does Saraswati (an enlightened lady) does—is told :

सरस्वति देवनिदो नि बर्हय प्रजां विश्वस्य बृसयस्य मायिनः ।

उत क्षितिभ्योऽवनीरविन्दो विषमैभ्यो अस्रवो वाजिनीवति ॥ ३ ॥

3. **TRANSLATION** :—O highly learned lady ! endowed with the practical knowledge of sciences, cast away all those, who scorn the enlightened truthful persons and receive (for giving education) the children of all wisemen—who are dispellers of ignorance. From the earth get good lands and from the internal part of the earth make the waters to flow.

PURPORT :—She alone is an enlightened lady, who casts away the scorers of the enlightened men and their knowledge and honours the admirers of knowledge and who being the knower of Geology and other sciences makes all children learned.

NOTES & REMARKS :—(बृसयस्य) अविद्याछेदकस्य । ब्रू-हिंसायाम् (बृ.) ।
=Of the dispellers of ignorance. बर्हय-निस्सारय । बर्ह-हिंसायाम् (बृ.) ।

=Castaway, turnout. (मायिनः) प्रशंसित प्रज्ञस्य । मायेति-प्रज्ञानाम (NG 3, 9) । =Of a wiseman who possesses admirable intellect. (विषम्) उदकम् । विषमित्युदकनाम (NG 1, 12) । =water. (वाजिनीवती) विज्ञानक्रियायुक्ते । ज्ञानार्थं ग्रहणं कृत्वा व्याख्या । =Sciences.

How is she (speech) a protector—is told :

प्र णो देवी सरस्वती वाजेंभिर्वाजिनीवती । धीनामविज्यवतु ॥ ४ ॥

4. TRANSLATION :—O children ! you should accept that highly learned lady, who is rich with the speech full of true knowledge and who is endowed with admirable and practical scientific knowledge. May she be the protector of our intellects.

PURPORT :—Mothers should impart good education to their children and having made them good scholars, enjoy incomparable happiness with them.

NOTES & REMARKS :—(सरस्वती) विज्ञानयुक्तया वाचा आहूया । सरस्वतीति वाहनाय । सुपठितम् (NG 1, 11) सरस्वतीति पदनाम (NG 5, 5) पद-वती यतेस्मिन्पदेषु ज्ञानार्थमाश्रय सरस्वती-ज्ञानवती विदुषी देवी । =Rich with the speech ful of scientific knowledge.

What does Saraswati do like whom—is told :

यस्त्वा देवि सरस्वत्युपब्रूते धनं हिते । इन्द्रं न वृत्रतूये ॥ ५ ॥

5. TRANSLATION :—O highly learned wife ! like the lightning in slaying the cloud, he who speaks to you for the beneficial wealth, serve that husband well.

PURPORT :—O men ! as chaste and highly learned ladies urge upon you, to speak truth and talk to you sweetly, so you should also talk what is beneficial.

NOTES & REMARKS : — (इन्द्रम्) विद्युत्तम् । यदशनिरिण्डस्तेन । (Kositki U.Br). स्तनयित्तनुधेवेन्द्रः (S.Br. 11, 6,3,9) । =Lightning. (वृत्रतूये) मेघस्य हितने । =In killing the cloud.

What does Saraswati do—is further told :

त्वं देवि सरस्वत्यैवा वाजेषु वाजिनि । रदां पूषेवं नः सनिम् ॥ ६ ॥

6. *TRANSLATION* :—O loving learned wife ! in the things that are to be obtained, you protect our intellect that distinguishes truth from antruth like the earth and note down important things.

PURPORT :—O beloved ! uphold all like the earth and give us good advice.

NOTES & REMARKS :—(देवि) कामयमाने । (देवि) दिवुष्वातोः काम्यर्थमादाय व्याख्या कान्तिः—कामना । =Desiring, loving. (वाजेषु) प्राप्त्यर्थेषु पदार्थेषु । वज्र-गती (म्बा.) यत्र गतेस्त्रिष्वर्थेषु प्राप्त्यर्थमादाय व्याख्या । =In things which should be obtained. (पूषेवं) भूमिरिव । =Like the earth.

How is she (Sarasvati)—is again told :

उत स्या नः सरस्वती घोरा हिरण्यवर्तनिः । वृत्रघ्नी वष्टि सुष्ठुतिम् ॥ ७ ॥

7. *TRANSLATION* :—O men ! that learned wife, who is endowed with true knowledge and speech and who always follows the path of the spread of education, is fierce to the wicked, being like the lightning slaying the clouds, she makes us happy and desires our good praise.

PURPORT :—That lovely enlightened woman becomes very fortunate, who like the lightning, illuminates all domestic duties and desires to give education to her children.

NOTES & REMARKS :—(हिरण्यवर्तनिः) हिरण्यस्य विद्याव्यवहारस्य वृत्तिनि-
मार्गो यस्यां सा । वर्चो वो हिरण्यम् (T.U, 1, 8, 9 6) वर्चो वा एतत् वत् हिरण्यम्
S.Br. 3, 2, 9, 9) वर्च-वीप्सो तेन विद्याप्रकाशो लक्ष्यते । =She who has the
path of knowledge. (वृत्रघ्नी) मेघहन्त्री विष्टुषि । =Like the lightning
slaying the clouds.

How is the speech—is further told :

यस्यां अनन्तो अहुतत्वेष्टश्चरिष्णुरर्णवः । अमश्चरति रोरुवत् ॥ ८ ॥

8. *TRANSLATION* :—O men ! you should know the nature

and power of that well trained speech well, whose straightforward, limitless light is like the sky or the ocean, swift moving and going everywhere making great sound is attained by the wise.

PURPORT :—*The sound is endless like the sky. As water is full in the ocean, so there is sound in the sky. This is what you should know.*

NOTES & REMARKS :—(अहृतः) अकुटिलः सरलः । (अहृतः) हृ-कोटिर्ये नञ् ।=Straight, not crooked. (अर्णवः) समुद्र इवाऽऽकाशः अर्णः इत्युदकनाम (NG 1, 12) अर्णवः अलयुक्तः समुद्रः अततद्वत् अनन्त आकाशः । (अमः) यो गच्छति सः । अम-गत्यादिषु (इवा.) ।=Going everywhere. (स्वेषः) प्रकाशः । त्विषदीप्तौ (इवा.) ।=Light, lustre. (रोधवत्) मृगं रोति शब्दं करोति । रु-शब्दे (अदा.) ।=Roar, making a great sound.

How is that Sarasvati (cultured speech)—is further told :

सा नो विश्वा अतिद्विषः स्वसृज्या अतावरी । अतन्नहेव सूर्यः ॥६॥

9. **TRANSLATION** :—The speech full of truth like the dawn drives away all feelings of hatred or haters. As the sun spreads out days, so this enlightened speech spreads out all dealings which are like sisters.

PURPORT :—*The speech when used correctly generates happiness, but when abused—creates misery. Those, who are men of truthful nature, do not desire to utter a false word. As the sun illuminates all embodied things, or things with form in the same manner, this speech illuminates all dealings.*

NOTES & REMARKS 1—(अतन्) व्याप्नुवन् । अत-सतत्यगमने (इवा.) ।=Pervading.

TRANSLATOR'S NOTES :—Though अतावरी is not found among the names of Usha or dawn yet सृज्यावरी is there which makes practically no difference. By अतावरी may be taken also a speech full of truth. अतमिति सत्यनाम (NG 3, 10) This speech may be compared to dawn as it illumines all dealings.

How is the speech—is further told :

उत नः प्रिया प्रियासु सप्तस्वसा सुजुष्टा । सरस्वती स्तोम्या भूत् ॥१०॥

10. *TRANSLATION* :—O men ! we may acquire speech, which is very much desirable, very dear among the acts or women bestowing happiness, having seven (i.e. five Pranas, mind and intellect) as sisters, well-served or properly used and admirable.

PURPORT :—Those men only are praise-worthy, who use purifying and truthful speech from all sides.

NOTES & REMARKS :—(सप्तस्वसा) सप्त पंच प्राणा मनो बुद्धिश्च स्वतेव यस्याः सा । = Having five Prānas, mind and intellect, these seven as sisters. Five pranas or vital breaths are named as प्राण, अपान, व्यान, उदान, समान । (सुजुष्टा) सुष्ठु सेविता । जुषी-प्रोति सेवनयोः (तुदा.) । = Served well, used properly and lovingly.

How is that noble speech and what she does—is told :

आपमुषी पार्थिवान्युह रजो अन्तरिक्षम् । सरस्वती निदस्पातु ॥११॥

11. *TRANSLATION* :—O men ! may this *Sarasvati* (speech) well-trained with knowledge, which fills the vast firmament, atoms or particles and the sky, guard us from those-who censure us unjustly.

PURPORT :—O men, knowing that speech (sound), which pervades every where in the sky, do not unjustly censure any one, i.e. do not speak of merits as demerits and demerits as merits.

NOTES & REMARKS :—(निदः) निन्दकेभ्यः । = From revilers. (रजः) परमाण्वादीन् । = Atoms, particles etc.

What else does the speech do—is told :

त्रिषधस्या सप्तधातुः पञ्च ज्ञाता वर्धयन्ती । वाजैवाज्ञे हव्या भूत् ॥१२॥

12. *TRANSLATION* :—O enlightened persons ! use that speech

properly, which pervades the three regions—earth, firmament and sky, which has seven (i.e. five Prānas, mind and intellect) as its upholders, which is manifested by the Prānas and which is to be used at every dealing or at battles.

PURPORT :—*If men know the proper use of speech, what is it that they cannot develop ?*

NOTES & REMARKS :—(सप्तधातुः) सप्त प्राणदयो धारका यस्याः सा । (द्) धाञ्-धारणपोषणयोः (जुहा.) अत्र धारणार्थः । = Which has seven i. e. five Prānas, mind and intellect as upholders. (वाजेवाजे) व्यवहारे व्यवहारे सङ्ग्रामे सङ्ग्रामे वा । (वाजे) वज्र-गतौ (इवा.) गतेगमन प्राप्त्यार्थमादाय-व्यवहारे इति व्याख्यामत्र गमनं प्राप्तिव्यवहृतः । वाज इति बलनाम (NG 2, 9) अत्र बल साध्य सङ्ग्रामार्थं प्रयुक्तः । = At every dealing or at every battle.

How is she (Sarasvati)—is further told :

अ या महिम्ना महिनांसु चेकिते शुम्नेभिर्न्या अपसाम्पस्तमा ।
रथैव बृहती विभ्वने कृतोपस्तुत्या चिकितुषा सरस्वती ॥ १३ ॥

13. **TRANSLATION** :—O men ! the cultured speech endowed with knowledge is marked out by majesty among the mighty one, most active among the doers of acts, (urging them to do good deeds) great like the charming sky, admired by the enlightened, praise for pervasiveness, made by the lord of the world, by illumining glories enlightens different utterances in different beings. You should know the real nature and power of this speech and use only truthful words.

PURPORT :—*O men ! you should know well that this speech when cultivated accomplished with good knowledge, good education, association with goodmen, truthfulness and practice of Yoga etc. becomes vast, effective and very powerful.*

NOTES & REMARKS :—(शुम्नेभिः) प्रकाशनैर्गोभिः । शुम्नं श्रोततेर्बोवा जन्नेवेति (NKT 5, 1, 5) = Enlightning glories. (अपसाम्) कर्मकर्तृणाम् । अप इति कर्मनाम (NG 2, 1) = Of the doers of acts. (चिकितुषा) विज्ञापयित्वा । कित-ज्ञाने (काशकृतस्नुषातुषा 2, 74) = Enlightener.

How is she (Sarasvati)—is further told :

सरस्वत्यभि नो नेषि वस्यो मापं स्फरीः पर्यसा मा न आ धक् ।

जुषस्व नः सुख्या वेश्या च मा त्वत्तेज्जागयरणानि गन्म ॥ १४ ॥

14. *TRANSLATION* :—O highly learned lady ! you are worthy of honour, as you lead us to the acquisition of good wealth. Never keep us devoid of well-trained or cultured speech. Do not burn us by keeping us deprived of milk and invigorating juice. Always serve us lovingly with friendship that makes us fit to sit or enter everywhere comfortably. May we never have uncharming or unclean dwelling places.

PURPORT :—O men ! highly learned ladies keep us away from all grief and misery and serve us with friendship and gladden us with speeches endowed with knowledge and good education, preserve us everywhere and develop us (make us grow) and do not lead us to misery by speaking truth.

NOTES & REMARKS :—(वस्यः) अतिशयेन वसीयः । = Much wealth.

(स्फरीः) अवद्धं मा कुयीः । स्फर-प्रस्फुरणे स्फारी वृद्धिरिति सायणाचार्योऽपि स्वभाष्ये ।

= Do not make us un-advanced, do not allow us to decay.

(अरणानि) अरमणीयानि । रणाय-रमणीयायेति (NKT 4, 1, 8) । = Not charming, unclean, ugly, indecent.

Sūktam—62

Seer or Rishi of the Sūktam—Bharadvāj. Devata—Ashvināu. Chhandas—Pankti and Trishtub of various kinds. Svaras.—Panchma and Dhaivata.

How are electricity and firmament—is told :

स्तुषे नरा दिवो अस्य प्रसन्ताश्विना हुवे जरमाणो अकैः ।

या सद्य उस्ना व्युषि ज्मो अन्तान्युयूषतः पर्युरू वरांसि ॥ १॥

1. *TRANSLATION* :—O men ! as I praising with hymns admire pervasive electricity and firmament on the occasion of burning,

which have many rays and are distributors and leading divide quickly the things which are near the light and earth and the sky and good objects. You should also praise and utilise them well.

PURPORT :—O men ! all should know the properties of the firmament and electricity, which support all and which are within all things, of these two-electricity divides or analyses and firmament is the basis.

NOTES & REMARKS :—(प्रसन्ता) विभाजको । प्र+षण-संभक्तो (भ्वा.) ।
 =Divides. (अश्विना) व्याप्तशीले छावन्तीक्षे । अश्वि-व्याप्तो यदश्वनुवाते सर्वम् ।
 =Pervading electricity and firmament. (उमः) पृथिव्याः । उम इति पृथिवी-
 नाम (NG 1, 1) । =Earth. (युयूषतः) संविभाजयतः । यु-मिश्रणे अमिश्रणे च
 (अदा.) अत्र अमिश्रणार्थं । =Divides or separates. (वररक्षि) उत्तमानि वस्तूनि ।
 =Good objects.

How are they (Ashvinau)—is told :

ता यज्ञमा शुचिभिश्चक्रमणा रथस्य भानुं रुचू रजोभिः ।
 पुरु वरांस्यमिता मिमानापो धन्वान्यति याथो अजान् ॥२॥

2. **TRANSLATION** :—O teachers and preachers ! you get (for proper use) the air and electricity, which by their pure attributes are moving all united dealings from all sides, which are illuminers of the illuminator of the charming world (the sun) making many good and unlimited things from the atoms go to the waters which are in the firmament and to other objects.

PURPORT :—O men ! if you know thoroughly the nature of the air and electricity, you can enjoy boundless delight.

NOTES & REMARKS :—(यज्ञम्) सर्वं सङ्गतं व्यवहारम् । यज्ञ-देव पूजा संज्ञाति-
 करणदानेषु (भ्वा.) अत्र सङ्गतिकरणार्थः । =All united dealings. (धन्वानि)
 अन्तरिक्षस्यानि । धन्व इति अन्तरिक्षनाम (NG 1, 3) धन्वान्तरिक्षं धन्वन्त्यास्मादापः
 (NKT 5, 1, 5) । =Waters that are in the firmament. (रजोभिः)
 परमाणुमिर्लोकैर्वा सह । =From atoms or worlds. (अजान्) प्रक्षिप्तान् । अज-

गतिक्षेपणयोः (स्वा.) ।=Object that have been thrown. By taking the first meaning of the verb गति it may also mean moving objects.

How are they—(air and electricity)—is told :

ता ह त्वद्वर्तिर्यदरंभमुग्रेत्या धियं ऊहयुः शश्वदश्वैः ।
मनोजवेभिरिषिरैः शयध्वैः परि व्यथिर्दाशुषो मर्त्यस्य ॥३॥

3. *TRANSLATION* :—O enlightened persons ! you should know thoroughly and apply properly these air and electricity which are full of splendour and which by their great and rapid attribute of that are like the mind, carry forward the path, incomplete dealing and intellect and actions of a liberal donor, constantly and which when not known or used properly, cause trouble in sleeping.

PURPORT :—O men ! you will become prosperous, only when you know the attributes of the air and electricity thoroughly.

NOTES & REMARKS :—(अश्वैः) महद्भिर्बेगादिगुणैः । अश्व इति महत्ताम् (NG 3, 3) ।=With the great attributes like speed etc. (इषिरैः) प्राप्तेः । इष-गती (दिवा.) ।=Obtained. (अरंभम्) असमृद्ध व्यवहारम् । रव-हिता संराध्योः (दिवा.) अन्न संराध्यर्थः ।=Incomplete dealing.

How are they (air and electricity)—is further told :

ता नव्यसो जरमाणास्य मन्मोष भूषतो युयुजानसंप्ती ।
शुभं पृच्छमिषमूर्जं वहन्ता होता यक्षत्प्रत्नो अघ्नग्युवाना ॥४॥

4. *TRANSLATION* :—O men ! you should also apply these air and electricity, which are endowed with speed and attraction, are unifiers and adorn the scientific knowledge of the new admirer, and which conveying water, food desire and strength, an old or experienced acceptor of good things who does not hate any one, unites for various purposes.

PURPORT :—*O men ! accomplish various desired purposes by the proper knowledge and use of these air and electricity—which are the subjects of science, rapid going like the horses and conveyors of many good things.*

NOTES & REMARKS :—(युयुजानसप्ती) युयुजानोसप्ती वेगाकर्षणी ययोस्ती । युजिर-योगे । षण-समवाये । सप्तिः इत्यश्वनाम (NG 1, 14) अत्र वेगाकर्षणे रूपावशो गृह्यते । = Which are endowed with rapidity and attraction. (शुभम्) उदकम् । शुभमित्युदकनाम (NG 1, 12) । = Water. (पुक्षम्) घनम् । पुक्षः इत्यन्ननाम (NG 2, 7) । = Food.

How are air and electricity— is further told :

ता वल्गू दक्षा पुरुशार्कतमा मृत्ना नव्यसा वचसा विवासे ।
या शंसते स्तुवते शंभविष्ठा बभूवतुर्गुणते चित्रराती ॥५॥

5. TRANSLATION :—*O men ! as I serve from all sides or properly utilise the air and electricity which are very good destroyers of suffering, endowed with wonderful vigour, ancient, but in effect quite new and worthy of description, givers of wonderful things, for a preacher of truth, an admirer of sciences and praised by all, and are bestowers of much happiness, so you should also do.*

PURPORT :—*O men ! you should know well the air and electricity which are eternal in their causal form but new in effects, very powerful and endowed with speed and other attributes.*

NOTES & REMARKS :—(वल्गू) अत्युत्तमो । वल्गु-बलेर्गुक् च (उणादिकोषे 1, 19) बल-प्राणने (स्वा.) बलते प्राणयतीति वल्गुः नपुंसके वल्गु-शोभनम् । = Very good. (पुरुशार्कतमा) अतिशयेन बहुशक्तिमत्तो । शक्लु-शक्तौ (स्वा.) = Very powerful. (दक्षा) दुःखोपक्षयितारो । दक्षु-उपक्षये (दिवा.) । = Destroyers of miseries.

What is accomplished by them—is told :

ता भुज्युं विभिरुद्ध्यः समुद्रात्तुग्रस्य सनुमूहयू रजोभिः ।
अरेणुभिर्योजनेभिर्भुजन्ता पतत्रिभिरर्णसो निरुपस्थात् ॥६॥

6. *TRANSLATION* :—O highly learned persons ! you should know well these air and electricity—which carry the son of a mighty person like birds from the water, from the ocean or firmament near the water by the long paths of many miles which lead to prosperity (through business), which are free from sands and on which men walk with safety, and nourishing all enjoy happiness.

PURPORT :—O men ! applying electricity and air properly, which take aircrafts very swiftly like the vehicles in the firmament—like birds, enjoy desired delight.

NOTES & REMARKS :—(भुज्युम्) भोक्तुं योग्यमानम् । भुज-पालनाय-
बहारायोः । (इवा.) अन्नपालनार्थः । =Enjoyable bliss or delight. (तुग्रस्य)
बलिष्ठस्य । तुज-हिमाबलादान निकेतनेषु (चुरा.) अन्न बलार्थकः । =Of a very mighty
person. (रजोभिः) ऐश्वर्यप्रदेभिर्निः (रजः) रज्ज-रामे (इवा.) रामोत्पादकमेवम्
तत्प्रदो मार्गो वा भवति गृहीत । =By the path, that lead to prosperity.

What more is accomplished by them—is told :

वि जयुषां रथया यातुमद्रिं श्रुतं हवं वृषणा वध्रिमृत्याः ।
दशस्यन्तां शयवे पिप्यथुर्गामिति च्यवानां समृतिं भुरगयू ॥७॥

7. *TRANSLATION* :—O teachers and preachers ! the Ashvin, who are on earth, that is developing in every way, victorious, causer of rain, good for various charming vehicles, givers of strength, go to the cloud, going to the good intellect, sustainers or upholders, for sleeping well (at proper time) use good words, listen to their words throwing light on their real nature.

PURPORT :—Know the nature of the (air and electricity) which are instrumental in the movement of the aircrafts, causing victory in battles, giver of good intellect and strength, causing rain, of sleep,

awakening and speech and knowing it well, use them for the accomplishment of various purposes.

NOTES & REMARKS :—(अद्रिम्) मेघम् । अद्रिरिति मेघनाम (NG 1, 10) ।=Cloud. (वध्नमत्याः) बहुवो वध्नयो वर्धनानि विद्यन्ते यस्यां तस्या भूमेरन्तरिक्षस्थ वा ।=Earth or firmament in which there is much growth or development. (च्यवाना) सद्यो गन्तारो । (च्यवाना) च्युङ्-गतौ (भ्वा.) ।= Going rapidly. (दशस्यन्ता) बलयन्तो । दशि-भासार्थः (चु.) अन्न बलप्रकाशनम् ।=Givers of strength. (भूरण्य्) पोषयितारो धारको वा । भूरण—पालनपोषणयोः (कण्ठवा.) Sustainer or upholder.

What should men uphold or meditate upon—is told :

यद्रोदसी प्रदिवो अस्ति भूमा हेळो देवानामुत मर्त्यत्रा ।
तदादित्या वसवो रुद्रियासो रक्षोयुजे तपुरधं दधात ॥८॥

8. **TRANSLATION** :—O *Vasus*, *Rudras* and *Adityas* ! scholars of the third, second and first class, the insult of the supreme light belonging to the enlightened men and of ordinary persons which is pervading the heaven and earth, as *Vasus*—the earth and other ten *Prānas* and souls, and parts of the Time uphold; in the same manner, for the destruction of the supporters of the wicked; keep up suffering and sin.

PURPORT :—O men ! meditate upon God, who is everywhere, upholder and controller of all, enjoy happiness and he who does not do so, punish him severely.

NOTES & REMARKS :—(हेलः) अनादरः । हेङ्-अनादरे (भ्वा.) ।=Insult. (रुद्रियासः) प्राणा जीवाश्च । कतमे रुद्रा इति । दशमे पुरुषे प्राणा आत्यैकादश ते यदा अस्मात् मर्त्यं हिरीर सुक्कामन्त्यथ रोदयन्ति तद् यद् रोदयन्ति तस्माद् रुद्रा इति (जैमिनीयोप ब्राह्मणे 2, 27) ।=Ten *Prānas* and soul. •

What should an enlightened man do—is told :

य ई राजानावृतुथा विदधद्रजसो मित्रो वरुणश्चिकेतत् ।
गम्भीराय रक्षसे हेतिमस्य द्रोघाय चिद्रचसु आनवाय ॥६॥

9. TRANSLATION :—O highly learned persons ! you should encourage that man, who being friend of all and a good man endowed with peace and other virtues, who praises an original and serious utterance and throws thunderbolt like weapon on a wicked person for his malice and serious unrighteous conduct and ordains for the welfare of the world and for proper law and order the President of the Council of Ministers and Commander-in-Chief of the army, who are like resplendent sun and moon and who knows all this well.

PURPORT :—As the sun and moon divide seasons, dispel darkness and gladden the world, in the same manner, the enlightened persons disseminate knowledge and good virtues in the world, distinguish truth from falsehood and dispel the darkness of ignorance.

NOTES & REMARKS :—(राजानो) प्रकाशमानो सूर्याचन्द्रमसाविव सभासेनेषो ।
=The President of the Council of Ministers and the Commander-in-Chief of the army, who are like resplendent sun and moon. (हेतिम्) वज्रम् । हेतिरिति वज्रनाम (NG 2, 20) ।=Thunderbolt or destructive weapon.

What should the president of the council of ministers and the Commander-in-Chief of the army do for the benefit of the world—is told :

अन्तरैश्चक्रैस्तनयाय वर्तिर्ध्रुमता ॥ तिं नुता रथेन ।
सनुत्येन त्यजसा मर्त्यस्य वनुष्यतामपि शीर्षा ववृक्तम् ॥१०॥

10. TRANSLATION :—Those President of the Council of ministers and the Commander-in-Chief of the army, who are like the resplendent sun and moon, who come with the shining and charming vehicle like the aircraft in which many men can sit and which is to be impelled by the personal pilots, well constructed path and by giving up all laziness or comforts, for the recreation or convenience

of the children of men come with the plane equipped with various machines and cut off the heads of the angry foes, who obstruct the progress of the State.

PURPORT :—If the President of the Council of Ministers and Chief Commander of the army, make arrangements for the observance of Brahmacharya (abstinence) and good education of all children of men, then all being highly learned can accomplish many good deed and can keep away or overcome wicked enemies.

NOTES & REMARKS :—(सनुत्येन) सप्रैरणीयेन । सम्+णुद्-प्रैरणे (तुवा.) ।
=To be impelled. (वनुष्यताम्) कृष्यतां बाधमानानां वा । वनुष्यतीति कृष्यति-
कर्मा (NG 2, 12) =Angry or obstructive.

TRANSLATOR'S NOTES :—वनु-हिंसायाम् (म्ना) So besides angry and obstructive it means—to resort to violence or kill. Such violent wicked enemies may be beheaded if they do not mend their manners.

What should they do again—is further told :

आ परमाभिर्रुत मध्यमाभिर्नियुद्धिर्यातमवमाभिर्वाक् ।

हलहस्यं चिद् गोमतो वि व्रजस्य दुरो वर्तं गृणते चित्रराती ॥११॥

11. TRANSLATION :—O President of the Council of ministers and Commander-in-Chief of the army, whose gifts are wonderful, come here with the movements of the wind lowest, midmost or the highest. Open the doors of even the firm cloud which has inside many rays or which feeds through rain many cattle for the admirer of good virtues.

PURPORT :—O Officers of the State and the subjects ! as all globes come and go with the movements of the wind and as the artists and artisans go above the clouds with aircrafts, so you also do.

NOTES & REMARKS :—(गोमतः) बहुभ्यो गावः किरणा वा विद्यन्ते यस्मिन्तस्य । गाव इति रश्मिनाम (NG 1, 5) । = Of the cloud which has many rays inside. (वज्रस्य) मेघस्य । वज्र इति मेघनाम (NG 1, 10) । = Of the cloud.

Sūktām—63

Seer or Rishi of the Suktam-Bharadvaja, Devata-Ashvinau. Chhandas-Brihati, Pankti and Trishtup of various kinds. Svaras-Panchama and Dhaivata.

What do the President of the Council of Ministers and the Commander-in-Chief of the army achieve—is told :

कृत्या वल्गू पुंरुहूताद्य दूतो न स्तोमोऽविद्वन्मस्वान् ।
आ यो अर्वाङ् नासत्या ववर्त प्रेष्टा ह्यसथो अस्य मन्मन् ॥१॥

1. **TRANSLATION :—**O President of the Council of Ministers and Commander-in-Chief of the army, you who are endowed with noble speech, admired by many, very dear and of absolutely truthful disposition, the admirable man possessing much food or honoured by others, who comes hitther like a good messenger, who acts according to his knowledge, you are among them.

PURPORT :—Those who try to acquire the true knowledge of this world do not suffer any where.

NOTES & REMARKS :—(वल्गू) शोभनवाचो । वल्गु इति वाङ्नाम (NG 1,11) = Endowed with good speech. (नमस्वान्) बहुभ्यो यस्तः सत्कृती वा । नम इत्यन्नाम (NG 2,7) नम—प्रह्वस्वे शब्दे च (ध्वा०) प्रह्वस्वम-नमस्वम् अतएव जनैः न त्मेन प्रशंसितश्चर्यैः = Possessor of abundant food materials or honoured by all. (मन्मन्) मन्मनि विज्ञाने = In the knowledge.

What should they do—is further told :

अरं मे गन्तुं हवनायास्मै गृणाना यथा पिबथो अन्धः ।
परि ह त्यद्वर्तिर्यथो रिषो न यत्परो नान्तरस्तुतुयात् ॥२॥

2. **TRANSLATION :—**O President of the Council of Ministers

and Commander-in-Chief of the army ! you tread upon that path where neither a violent enemy nor any one else can cause trouble (to travellers). As you come here accepting my invitation, so glorifying God, drink the juice of invigorating plants and herbs etc.

PURPORT :—The officers of the State should make such arrangements that no thief or enemy may cause trouble to any one on th way to their destination.

NOTES & REMARKS :—(अन्धः) रसम् । अन्धः इत्यन्नाम (NG 2, 7) अन्नान्नसम्बन्धेन रसस्य गृहणम् अघंत इत्यन्नाम् । अन्धसस्यत इति सोमस्य यत इत्येतत् (रसः सोमः S. Br. 7, 3, 1, 3; S. Br. 9, 1, 1, 24) Juice. (रिषः) हिंसका । रिण-हिंसायाम् ।=Violent person. (तुतुयात् हिंस्यात् । तुरी-यतिष्वद् हिंसनयोः (दिवाः) अन्न हिंसन्तर्षः=May cause trouble, may slay.

What should they do—is told :

अकारि वामन्धसो वरीमन्नस्तारि बहिः सुप्रायणतमम् ।

उत्तनहस्तो युवयुर्व्वन्दा वां नन्तन्तो अद्रंय आञ्जन् ॥३॥

3. **TRANSLATION** :—O President of the Council of Ministers and Commander of the army ! you should desire that man, who longing for you, salutes you with hands up, knowing that you take him away from misery and make the firmament in the best dealing cause of producing food grains etc. (through raining down water) and those who attaining knowledge and other good virtues desire you like clouds.

PURPORT :—Those persons enjoy good happiness, who purify the sky with Homa (daily Yajña) and go to the firmament by aeroplanes, pervade in good delight and virtues, desire the advancement of happiness of all-like the clouds.

NOTES & REMARKS :—(युवयुः) युवा कामयमानः । अहवयः—अहवर कामयत् इति निरुक्ते तथैव युवाकामयते इति युवयुः ।—Longing for you. (बहिः) अन्तरिक्षम् बहिःइत्यन्तरिक्षनाम (NG 1, 3)=Firmament. (आञ्जन्) कामयते । अञ्ज-श्ववित्

अक्षणाकान्तिगतिषु (इष्टा.) अत्र काव्यर्थः कान्तिः कामना । = Desire. (तत्सन्तः) प्राप्नु-
वन्तः । नक्षति व्याप्ति कर्मा (NG 2, 18) = Pervading.

ऊर्ध्वो वामग्निरध्वरे ध्वस्थात्प्र रातिरिति जृणिनी घृताची ।
प्र हेता गूर्तमना उराणोऽयुक्तं तो नासत्या हवीमन् ॥४॥

4. TRANSLATION :— O absolutely truthful President of the Council of Ministers and Commander in the army ! if the man whose mind is engaged in doing some good work, doing much, a liberal donor, stands up like the fire in the righteous non-violent dealings, to whom the impetus for donation comes like the might and, who performs *havan* (non-violent daily *Yajna*) engaged in doing good work. Always honour such a person.

PURPORT—O President of the Council of State or Commander-in-Chief of the army ! you should honour those men, who engage themselves in the political dealing or the administration of the State with truth and zeal.

NOTES & REMARKS :—(घृताची) रातिः । घृताचीति रात्रिनाम = (NG 1, 7) Like night. (उराणः) बहु कुर्वाणः । उरु इति बहुनाम (NG 3, 1) = Doing much. (गूर्तमनाः) गूर्तमुद्युक्तं मनो यस्य सः । गुरी-उद्यमने (तुदा.) = Whose mind is active.

How should they be and like whom—is told :

अधि श्रिये दुहिता सूर्यस्य रथं तस्थौ पुरुभुजा शतोतिम् ।
प्र मायाभिर्मायिना भूतमत्र नरा नृत् जनिमन्यज्ञियांनाम् ॥५॥

5. TRANSLATION :— O President of the Council of Ministers and the Commander-in-Chief of the army ! you who are wise, nourishers of many and great leaders, as *Usha* (Dawn) the daughter of the sun mounts on the charming ray of the sun in the same manner, which has hundreds of protecting powers in the birth (in knowledge)

of the persons, who are worthy of association be helpers by your wise acts for the beauty or wealth.

PURPORT :— Those, who, like the dawn, help in the manifestation of the scholars in the divine birth in wisdom, for the attainment of the regal wealth and beauty by various useful vehicles, become masters in the world having obtained unlimited protection.

NOTES & REMARKS :—(पुष्पजा) बहुनां पालकी । भृज-पालनाभ्येवहारयोः (ह.) अत्र पालनार्थः = Nourishers of many. (मायिना) प्राज्ञो । मायेति प्रज्ञानाम् (NG 3, 9) = Wise. (रमम्) रमणीय किरणम् । रमे रंहतेर्यंति कर्मणः रममाणो ऽस्मिं स्तिष्ठतीति वा (NICT 9, 2, 11) = Charming ray. (दुहिता) दुहिते बोधा । = Dawn like the daughter of the sun.

TRANSLATOR'S NOTES :—It is very wrong and even mischievous on the part of Griffith to translate मायितोमिः as magicians and मायाभिः as magic arts. Prof Wilson's translation 'as leaders and guides' is better. माया does not mean magic arts but wisdom as the Vedic lexicon Nighantu expressly states मायेति प्रज्ञानाम् (NG 3, 9) । Rishi Dayananda Saraswati's interpretation of मायिन्ना as प्राज्ञै (wise) and मायाभिः as प्रज्ञाभिः or actions of wisdom is quite appropriate and in accordance with the Vedic lexicon. It is regrettable that some of the western scholars have been obsessed with the idea of finding polytheism and magic in the Vedas.

How should the king and others be, having attained what and for what purposes—is told :

युवं श्रीभिर्देशिताभिराभिः शुभे पुष्टिमूहयुः सूर्यायाः ।
म वां वयो वपुषेऽनु पत्तन्नक्षद्राणी सुष्टुता विष्ण्या वाम् ॥६॥

6. TRANSLATION :— O firm and clever President of the Council of Minister and Commander-in-Chief of the army ! you who are very dextrous or clever, if noble speech admired much follows you like the flying birds, for welfare and good form and if you develop the wonderful power of this Vedic speech like the dawn, by

these worth seeing beauties of the politics, then the noble speech and the subjects may support you well.

PURPORT :—O men if you desire to administer a state well and to attain royal grace, beauty, then try by all means to attain speech endowed with wisdom and knowledge. As the birds go to their nests, so having adopted the righteous policy, illuminate your glory or good reputation as the dawn illuminates the day.

NOTES & REMARKS :—(सूर्यायः) उषस इव सम्बन्धित्याः प्रजायाः । सूर्या इति बाङ्गनाम (NG 1, 11) । सूर्या इति पदनाम (NG 5, 6) = Of the concerned subjects like the dawn. (विष्णया) दृढो प्रगल्भो । (जि) धृषा-प्रागल्भ्ये (स्वा.) = Firm and clever.

What should men do and with what—is told :

आ वां वयोऽश्वांसो वहिष्ठा अभि प्रयो नासत्या वहन्तु ।
प्र वां रथो मनोजवा असर्जिषः पृत्त इषिधो अनु पूर्वीः ॥७॥

7. TRANSLATION :—O absolutely truthful President of the Council of Ministers and Commander-in-Chief of the army ! may the fire and other horse like rapid going elements like birds, carry you towards the place of food, for which you have been invited. May your chariot, which is swift as wind, take you to the worth attaining and desired food and other things.

PURPORT :—O men ! if you know the proper application of the Agni (fire and electricity), then with the aircraft and other vehicles, you can go to the firmament like birds and enjoy happiness and bliss, by getting the desirable things.

NOTES & REMARKS :—(प्रयः) जन्मादिकम् । प्रयः इत्यन्तनाम (NG 2, 7) = Food and other things. (अश्वांसः) आशुगामियोऽग्न्यादयः = Rapid going Agni (fire, electricity etc) (पृत्तः) सम्प्राप्तव्याः । पृत्तो-सम्पर्को । सम्पर्कः-सम्प्राप्त-व्यस्तुना एव सहभवति । = Available.

How should the rulers and their subjects behave and what should they gain—is told :

पुरु हि वां पुरुभुजा देष्णां भेनुं न इषं पिन्वतमसक्राम् ।
स्तुतश्च वां माध्वी सुष्ठुतिश्च रसाश्च ये वामनुं रातिमग्मन् ॥८॥

8. *TRANSLATION* :—O nourishers of many ! your gifts to us are many. You gladden us by giving sweet speech and knowledge or food which is resistless or un-paralleled. May, he, who is admired by others make you happy. What sweet and good praise you possess along with sweet and other juices, you give them away to others. Make us also share them.

PURPORT :—If the rulers and their subjects try to do good to one another, they may achieve all praise and all prosperity.

NOTES & REMARKS :—(धेनुम्) वाचम् । धेनुरिति । वाङ्मनाम् (NG 1, 11) =Speech. (इषम्) अन्नं विज्ञानं वा । इषमिति अन्ननाम् (NG 2, 7) इष-गतौ (दिवा.) गतेस्तिष्ठत्यर्थस्वन्न ज्ञानार्थं ग्रहणम् । =Food or knowledge, (असक्राम्) या सहनं क्रावति ताम् । =Unparalleled or resistless.

What should men do—is further told :

उत मे ऋजे पुरयस्य रध्वी सुमीलहे शतं पैरुके च पक्वा ।
शाण्डो दाद्विरग्निरः स्मद्विष्टीन् दशं वशासौ अभिषाचं ऋष्वान् ॥९॥

9. *TRANSLATION* :—To those, who come in direct contact with me, who are under my control, who comes first in my dealing, that is dear to the upright person, which is to be well-sprinkled (developed), which is nourisher or protector, something small or mature or big or subtle, let me also be able to do such that they have beautiful appearance and possess, ten or even hundred beautiful horses or chariots.

PURPORT :—O men ! those who are under my control, but who love me and are my great helpers, let me also be under their obligation. In this way, when there is mutual love, we may be able to do innumerable good acts.

NOTES & REMARKS :—(स्मद्विष्टीन्) प्रशंसित दशंनान् । =whose sight is admired or is pleasing. (शाण्डः) यः प्रयति तनूकरोति तथाऽयम् । अत्र शो तनूकरण इत्यस्यादोणादिङऽकोच् प्रत्ययः =To be sprinkled.

What should the king and Commander-in-Chief of the army do —is further told :

सं वां शता नासत्या सास्त्राश्वानां पुरुषन्था गिरे दातु ।
भरद्वाजाय वीर नू गिरे दादुता रक्षंसि पुरुदंमसा स्युः ॥१०॥

10. TRANSLATION :—O king and Commander-in-Chief of the army ! you who are doers of many good deeds and who are free from all false or unrighteous conduct, your manifold path which gives hundred, or even thousands for the horses and for true speech or the upholder of true knowledge and by which wicked persons are killed. O hero ! slay the wicked persons by that noble advice tendered by your well-wishers.

PURPORT :—O king and Commander-in-Chief of the army ! the righteous person, who endeavour for the protection and advancement of the State and protects his army from the attack of the foes, give him boundless wealth and honour.

NOTES & REMARKS :—(पुरुदंमसा) पुरुणि दंसास्युत्तयानि कर्माणि ययोस्तो । पुरु इति बहुनाम (NG 7, 8) दंस इति कर्मनाम (NG 2, 1) =Who are doers of many good deeds. (नू) सद्यः । नू इति क्षिप्रनाम (NG 2, 7) =Quickly.

The same subject is continued :

आ वां सुन्ने वरिमन्सूरिभिः ष्याम् ॥११॥

11. TRANSLATION :—O King and Commander-in-Chief of the army ! may I along with other scholars and devotees of God, be a sharer in your very good happiness.

PURPORT :—The king and the Commander-in-Chief of the

army should always honour the scholars so that all may enjoy happiness.

NOTES & REMARKS :—(सुम्ने) सुखे । सुम्नमिति सुखनाम (NG 3, 6) ।
=In happiness. (सुरिभिः) विद्वद्भिः सह । सुरिरिति स्तोत्रनाम (NG 3, 16)
=Alongwith the enlightened men (who are true devotees of God.)

TRANSLATOR'S NOTES :—So the word सुरिः denotes not only great learning, but also devotion towards God.

Sūktam—64

Seer or Rishi of the Sūktam—Bharadvāja. Devāta—Usha. Chhandas—Trishtup and Pankti of various kinds. Svaras-Dhaivata and Panchama.

What kinds of women are good— is told :

उदु श्रिय उषसो रोचमाना अस्थुरपां नोर्मयो रुशन्तः ।
कृणोति विश्वा सुपथा सुगान्यभूदु वस्वी दक्षिणा मघोनी ॥१॥

1. **TRANSLATION** :— O men ! those women, who stand up for glory like the resplendent *Usha* (dawn) and who are in their white splendour like the waves of water ; cutting off the banks are bestowers of happiness. She who being endowed with wealth is like the *Dakshina* or guerdon. She makes all paths easy.

PURPORT :—Those women are like the resplendent dawn. As the waves of water cut through banks of water, in the sameway women are good who mitigate the sufferings of others and who illuminate all household duties as the day illumines the dawn. They are always auspicious.

(NOTES & REMARKS :—(रुशन्तः) हिस्मन्तः । रुश-हिंसायाम् = Cutting. (कर्मयः) तरङ्गः । कर्मिः) अर्त्तरेच (उणा 4,44) नियो मिः (Unk; 4.43) इति सूत्रान्ति प्रत्ययस्यानुवृत्तिः । ऋ-गतिप्रापणयो मघ्यति गच्छति इति कर्मिः जलतरङ्ग । = Waves.

Of what kind should a woman be—is told :

मद्रा ददृक्ष उर्विया वि भास्युत्ते शोचिर्भानवो द्यामपसन् ।
आविर्बन्तः कुशुषे शुम्भमानोषो देविः रोचमाना महोभिः ॥२॥

2. *TRANSLATION* :—O highly learned lady! you who are like the dawn, you are worthy of veneration as you are auspicious and very good. You illumine all domestic duties, being of various forms. Far shines your lustre. Like the rays of the sun going to the heaven, your lustre goes up. You manifest your bosom, shining in majesty with knowledge and humility. You bestow happiness upon us shining by your great and noble virtues, actions and temperament.

PURPORT :—O women! you should keep your husbands and others satisfied with cleverness, discharging your domestic duties properly, giving up attachment to passions, being graceful illuminate like the sun the duties regarding your homes with diligence.

NOTES & REMARKS :—(रोचमाना) विद्याविनयाभ्यां प्रकाशमाना । = Shining with knowledge and humility (महोभिः) महद्भिः शुभैर्गुणकर्म स्वभावः । = with great and good virtues, actions, and temperament.

How should women be—is further told :

वहन्ति सीमरुणासो रुशन्तो गावः सुभगासुर्विया प्रथानाम् ।
अपेजते शूरो अस्तेव शत्रून्बाधते तमो अजिरो न वोळ्हा ॥३॥

3. *TRANSLATION* :—O lady! like an active man, who goes fast, being married, be industrious like a fearless brave person, of arms and missiles over his enemies and conquering them, or like the dawn that dispels darkness of the night. As the reddish rays of the sun driving away darkness, enable men to attain or see all articles, so you be illumined. O husband! as the sun illuminates the dawn, so make your wife, who is famous on account of her beauty, knowledge etc. auspicious or blessed.

PURPORT :—O men! you should constantly honour and make

auspicious those women, who are endowed with good light (of knowledge) like the dawn, who are beautiful, who manage their homes properly, discharging their domestic duties well-like the rays of the sun and who are free from fear and fatigue like the heroes.

NOTES & REMARKS:—(उविद्या) बहुपुरुषार्थयुक्ता । उरु इति बहुनाम (NG 3, 1) = very industrious, doing many good deeds. (अस्तेव) शस्त्राश्लक्षणां प्रक्षेप्येव । असु-क्षेपणे (दिवा.) = Like a thrower of the arms and missiles. (बोल्हा) विवाहिता । बहु-प्रापणे (ध्वा.) अन्न सुखप्रापणम् । = married.

TRANSLATOR'S NOTES:—The meaning of अजिरः as pointed out in the edition of Rishi Dayananda Saraswati's commentary published by the Parapokarni Sabha Ajmer is यः शीघ्रं न गच्छति सः a man who does not go fast. But this seems to be a printing mistake as it is derived from अज-गति क्षेपणयोः and Rishi Dayananda Saraswati has interpreted अजिरः in Rig. 5.47.2 as वेगवन्त Speedy. अजिरम् इति सिप्रनाम (NG 2, 15) ।

How should a woman be—is further told :

सुगोत ते सुपथा पर्वतेष्ववाते अपस्तरसि स्वभानो ।
सा न आ वह पृथुगामन्त्रवे रयि दिवो दुहितारिष्यध्यै ॥४॥

4. **TRANSLATION** :—O husband ! shining by your splendour, conveyor of many good things and endowed with great virtues, with this your wife, bring wealth. Like the water's, you swim across all miseries. You go comfortably in places, where the wind is not blowing, and in hills by good paths along with your wife, who can walk well. O woman ! you who are like the daughter of light, may your husband be dear and lovely to you, so that you go to him with pleasure. Lead us to happiness by good path of *Dharma* or righteousness.

PURPORT :—As kings of good policies make all travellers happy by constructing good roads even on hills and as the dawn illuminates all paths, so good husbands and wives pleased with one

another reforming the path of Dharma (righteousness), illuminate benevolence.

NOTES & REMARKS :—(ऋष्ये) महागुणयुक्त । ऋष्यः इति महन्नाम (NG 3, 3)=Endowed with great virtues. (इषय्यै) गन्तुम् । इष-गतौ (दिवा.) ।
=For going.

How should husbands and wives deal with one another—is told :

सा बह्वं योक्षभिरवातोषो वरं वहंसि जोषमनु ।
त्वं दिवो दुहितर्या ह देवी पूर्वहृतौ महनां दर्शता भूः ॥५॥

5. TRANSLATION :—O woman ! you who are like the dawn—daughter of the sun, you being free from unsteadiness like the wind, marry a good husband who is full of virile virtues, so lovingly approach him and lead him to happiness. Be always his beloved, you who on the call of the elderly venerable persons are worthy of respect and worthseeing.

PURPORT :—As the dawn coming after night does discharge God--ordained duties, so a woman being-self controlled regular and punctual should discharge her domestic duties well. Marrying after the completion of Brahmacharya (abstinence). Let her please her husband constantly, being always cheerful, in the same manner, the husband should always please her, who is chaste and follows him in the performance of sacred duties.

NOTES & REMARKS :—(उक्षभिः) वीर्यसेचकैः । उक्ष-सेचने । (ष्वा.)=In virile virtues. (पूर्वहृतौ) पूर्वेषां सत्कृतं व्यानां वृद्धानामाह्वाने । ह्वे-स्पृष्टौ (ष्वा.)
On the call of the elderly venerable persons.

TRANSLATOR'S NOTES :—अवाता has been interpreted in translation as वायुरहित as an epithet for a wife, which is not clear. In our opinion, it means free from the un-steadiness of the wind. It may also mean free from the diseases of the wind.

How should husbands and wives deal with one another - is told:

उत्ते वयश्चिदसुतेरपत्नञ्चरश्च ये पितुभाजो व्युष्टौ ।
अमा सुते बहसि भूरि वाममुषो देवि दाशुषे मर्त्याय ॥६॥

6. TRANSLATION :—O lady ! you who are full of splendour and desirable like the dawn, you bestow upon your liberal and good husband at home very admirable happiness and good articles at the time of dawn when he utilises the time properly. Those, who partake of the good food prepared by you and other leading men admire you and even the birds of your home looking at your inner and outer beauty leap up with gladness. At the time of marriage, you choose a man, who likes you most and is most delighted to see you.

PURPORT :—There is a simile used in the mantra. Those bridegrooms and brides, who marry according to the Svayamvarvivah (selfselective) being pleased with one another, they always enjoy bliss illuminating the household life with noble conduct like the sun and the dawn.

NOTES & REMARKS : (पितुभाजः) उत्तमान्नहेविनः । पितुरिति मन्त्रनाम (NG 2, 7) = Partakers of good food. (व्युष्टौ) विविधगुणैः सेवमानाया-
मुवाति । = At the time of dawn. (वामम्) प्रशस्तम् । वामः इति प्रशस्त्यनाम
(NG 3, 8) = Admirable.

Suktam—65

Seer or Rishi of the Suktam Bharadvāja. Devata or subject-
Usha. Chhandas-Pankti and Trishtup of various kinds. Svaras-
Panchama and Dhaivata.

How should a good woman be—is told :—

एषा स्या नो दुहिता दिवोजाः क्षितीरुच्छन्ती मानुषीरजीगः ।
या भानुना रुशता राम्यास्वप्नायि तिरस्तमसश्चिदक्नू ॥१॥

1. TRANSLATION :—O acceptable person ! accept this our

daughter who with her beauty is known even at night, as if with the light of the sun, who ignores even darkness of the nights, who is like the dawn—the daughter of the sun, inhabiting or establishing the human beings in happiness and awakening them.

PURPORT:—*That woman is good, who like the dawn or the lightning is well illumined and who by her knowledge, humility and proper gestures, gladdens her husband, who dispels all darkness of ignorance from her home with her knowledge, as the sun dispels darkness of the night and illuminates all.*

NOTES & REMARKS:—(राम्यासु) रात्रिषु । राम्येति रात्रिनाम (NG 1, 7) = Nights. (दिवोजाः) सूर्याज्जातेव । द्योः—सूर्यः दिव्यातो द्युत्ययमादाय द्योतमानः As if born from the sun. (उच्छन्तो) विवासयन्तो । उच्छी-विवासे (भ्वा.) = Inhabiting or establishing in happiness. (व्यता) रूपेण । with form or beauty.

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How should women be—is further told :

वि तद्युररुणायुग्भिर्भ्रश्वैश्चित्रं भान्युषसंश्चन्द्ररथाः ।

अग्रं यज्ञस्य बृहतो नयन्तीर्वि ता बाधन्ते तम ऊर्म्योयाः ॥२॥

2. **TRANSLATION:**—O men! get those brides as partner in life, who are like the dawns, with gold like beautiful, firm, going with great rays, yoking many other beams and shining in wondrous manners. As the dawns drive away the darkness of the night, so these good girls drive away all darkness of ignorance and shine, leading towards the summit of the Yajna in the form of the household dealing, to be united well.

PURPORT:—O men! get those good natured Brahmacharinis (virgins), who match to your merits, actions and temperament, who are givers of joy like the dawns and endowed with knowledge and humility. After getting them as your wives, gladden them constantly and enjoy happiness.

NOTES & REMARKS:—(भ्रश्वैः) महद्भिः किरणैः । = With great rays. (चन्द्ररथाः) चन्द्रं सुवर्णमिव रथो रमणीयस्वरूपं यातां ताः । = Whose

form is charming like the gold. (यज्ञस्य) सङ्गतव्यस्य गृहस्थव्यवहारस्य । यज्ञ देवपूजा सङ्गतिकरण दानेषु (श्वा.) अतः सङ्गतिकरणार्थमादाय व्याख्या गृहस्थ व्यवहार विषयिणी । = Of the household dealing in the form of Yajna. (ऊर्म्यायाः) रात्रेः । ऊर्मोति रात्रिनाम (NG 1, 7) = Night.

TRANSLATOR'S NOTES :—अश्व इति महन्नाम quoted by Rishi Dayananda Saraswati in his commentary on the Rigveda 4.79. and other places, though is it not now found in extant editions. It is a matter of research to find out old editions. अश्व इति पदनाम (NG 5,3) पद-गतो गते-प्राप्त्यर्थमादाय प्रकाश प्रापककिरणानिग्रहमन्त्रकतुं शक्यते । चन्द्रमिति हिरण्यनाम (NG 1, 2)

How should women be—is told :

श्रवो वाजमिषमूर्जे वहन्तीर्नि दाशुष उषसो मर्त्याय ।
मृधोनीर्वीरवत्पत्यमाना श्रवो धात बिधृते रत्नमद्य ॥३॥

2. **TRANSLATION** :—O men ! uphold or support those wives well, who like the dawns enable their husbands, who are givers of education and other good virtues and then serving people get hearing of good words of knowledge, good food and strength, who are endowed with good and abundant wealth and who go like brave persons obtaining good protection.

PURPORT :—O men you should choose a suitable wife (one for one) among those, who are like the dawn endowed with the hearing of the true Shastras, (scriptures) strong and powerful, wonderfully intelligent, increasers of wealth and prosperity, highly educated and engaged in protecting others.

NOTES & REMARKS :—(वाजम्) विज्ञानम् । वज-गतो (श्वा.) गतेस्त्विस्वर्थे प्रज्ञानार्थं गृहणम् । = True knowledge. (दाशुषे) विद्याविशुभमुणदात्रे । दाशु-दाने (श्वा.) = For the giver of knowledge and other good virtues. (बिधृते) सेवमानाय । विधेम परिचरणकर्मा (NG 3, 5) Serving the people, a servant of the people.

How should women be—is told.

इदा हि वो विधत्ते रत्नमस्तीदा वीराय दाशुष उवासः ।

इदा विप्राय जरते यदुक्था नि ष्म मावते वहथा पुरा चित् ॥४॥

4. *TRANSLATION* :—O brave men ! if you get wives like the dawns, then there is a charming wealth for a servant of the people, for a mighty and liberal donor and for a wiseman like me, who is a devotee of God and admirer of good virtues. You can get the good words of praise which are there.

PURPORT :—O men ! if you can get good wives like the dawns, then in this life itself you can attain all happiness. The husband and wife who never quarrel and live peacefully, always enjoy good reputation.

NOTES & REMARKS :—(इदा) इदानीम् । = Now. (विप्राय) मेधाविने । विप्रः इति मेधाविनाम् (NG 3, 15) = For a wise man. (जरते) स्तावकाय । जरिता इति स्तोतृनाम् (NG 3, 16) = For a devotee of God and admirer of good virtues and men.

How is she (a good woman)—is further told :

इदा हि तं उषो अद्रिसानो गोत्रा गवामङ्गिरसो गृणान्ति ।

व्यर्केण विभिदुर्बाह्या च सत्या नृणामभवद्वहति ॥५॥

5. *TRANSLATION* :—O good lady ! you who are like the dawn and you who are benevolent and showerer of joy like the cloud, kith and kin with the winds, praise the combination of the rays like the earth revolving around the sun, with the sun, God or Veda and they break it down afterwards (causing rain), so you are called the enlightened person among men.

PURPORT :—As the rays are the causers of the light of the sun, so the dawn is the accomplisher of all true dealings and restrainer of all wicked dealings, such a wife should always be chaste.

NOTES & REMARKS :—(गोत्रा) भूमिः । गोत्रेति पृथिवीनाम् (NG 1, 1)

(अक्षिरसः) वायवः इव । प्राणो वा अक्षिराः (S.Br. 6, 1, 2, 8) प्राणा वायुमेवा एव ।
=Like the wind. (अद्रितानो) वदो मेघे सानुनि वस्याः सा । अद्रिरिति मेघनाम
(NG 1, 10)=In the cloud.

What does she (a good woman) do and gain—is told :

उच्छा दिवो दुहितः प्रत्नवन्नो भरद्वाजवर्द्धिते मघोनि ।

सुवीरं रयिं गृणते रिरिहुरुगायमग्निं घेहि श्रवो नः ॥६॥

6. TRANSLATION :—O dear and prosperous wife ! you who are like the dawn—daughter of electricity, inhabit or establish us in happiness—who serve people and frame constitution or laws like the ears. Grant to your husband and for other kith and kins, wealth, which is accompanied with many children, wealth or homes, food or good bearing and ask us for these things.

PURPORT :—O brave person! as the lustre of electricity generates much wealth and leads to prosperity when properly utilised, in the same manner, a wife of good character, nature and conduct increases the fortune of the home. As the Acharyas (preceptors) impart good education and teaching to their pupils, so highly learned husbands and wives should give good education and teachings to their children.

NOTES & REMARKS :—(भरद्वाजवत्) श्रोतवत् । = Like ears. (ऊरुगायम्) ऊरुणि गया अपत्यानि घनानि गृहाणि वा यस्मात्तम् । गयः इत्युपत्यनाम् (NG 2, 2) गयः इति घननाम् (NG 2, 10) गय इति गृहनाम् (NG 3, 4) = Which has many children, wealth or houses.

Sūktam—66

Rishi or Seer of the Sūktam—Bharadvāja. Devata—Maruto. Chhandas—Trishtup and Pankti of various kinds. Svaras—Dhaivata and Panchama.

What does a good woman do like whom—is told :

वपुर्नु तच्चिकितुषे चिदस्तु समानं नाम धेनु पत्यमानम् ।
मतेष्वन्यद्दोहसे पीपाय सकृच्छुक्रं दुन्दुहे पृश्निरूधः ॥१॥

1. *TRANSLATION* :—O wife ! as night and firmament fill the virile once, in the same manner, you being like the cow make your active husband grow more and more in order to take the essence of all things and fill it well. When you behave like this, let your good name and lovely body be for your husband.

PURPORT :—As the night and firmament are for the rain, in the same manner, a wife who is suitable in virtues, action and temperament is the cause of happiness to her husband. As the cow nourishes her calves, in the same manner, an enlightened mother can nourish and protect her children well.

NOTES & REMARKS ;—(वपुः) सुरूपं शरीरम् । वपुर् इति रूपनाम (NG 3, 7) अत्र रूपवच्छरीरगृहे । = Beautiful body. (पीपाय) । प्राप्याय (प्रो) प्रायो-बुद्धौ (धा.) Develop, cause to grow. (पृश्निः) अन्तरिक्षम् । = Firmament, (ऊधः) रात्रिः । ऊध इति रात्रिनाम (NG 1, 7) । = Night.

— — — —

How should the scholars be—is told :

ये अरनयो न शोशुचन्निधाना द्विर्यत्त्रिमैरुतो वावृधन्त ।
अरेस्मवां हिरण्ययांस एषां साकं नृमणैः पौंस्येभिश्च भूवन् ॥२॥

2. *TRANSLATION* :—O men ! fortunate are those men, who being industrious; are endowed with wealth, and strength and are mighty like the winds shining with the splendour of lightning. Those who grow twice or thrice in their contact, shine like the kindled fires.

PURPORT :—There is *Upamalankara* or simile used in the *mantra*. You should serve those enlightened men only, who are pure and purifies like the fire, growing and making others grow, mighty like the winds and endowed with grace and wealth like the soveigns.

NOTES & REMARKS :—(नृष्णोः) धनैः । नृष्णम् इति धननाम (NG 2, 10) With wealth of all kinds. (पौत्येभिः) बलैः । पौत्यानि इति बलनाम । (NG 2, 9) With strength of various kinds. (हिरण्ययासः) हिरण्येन विद्युत्तेजसा प्रचुराः । तेजो वै हिरण्यम् (T. U. 1, 8, 9, 1) = Endowed with the splendour of lightning, (शोशुचन्) शोधयन्ति । (ई) शुचिर्—पूतीभावे (दिवा.) Purify.

Whose sons become good—is told :

रुद्रस्य ये मीलहुषः सन्ति पुत्रा याश्चो नु दाधृविर्भरं ध्यै ।
विदे हि माता मही मही वा सेत्पृश्निःसुभ्वे गभ्रमाधात् ॥३॥

3. **TRANSLATION :—**O men ! those who are the sons of a virile and very mighty person like the wind, whom great, upholding and venerable mother sustained well, for generating very virtuous and enlightened sons, the mother who is large hearted like the firmament conceived greatly. You should know that great mother and those great sons to be very fortunate.

PURPORT :—Those men only become very auspicious and benevolent whose parents had observed perfect Brahmacharya (abstinence.)

NOTES & REMARKS :—(रुद्रस्य) वायुवद्वलिष्ठस्य । रुद्रः—रोदयति शत्रून् इति वलिष्ठः सेनापत्यादि । रुद्रि-अश्रु विमोचने (प्रदा.) = Of the mightiest like the wind. (मीलहुषः) वीर्यसेचकस्य । मिह-सेचने (म्वा.) = Of a virile person. (पृश्निः) अन्तरिक्षमिव सावकाशा = Vast or large hearted like the firmament.

Who become the best—is told :

न य ईषन्ते जनुषोऽया न्वन्तः सन्तोऽवद्यानि पुनानाः ।
निर्यदुहे शुचयोऽनु जोषमनु श्रिया तन्वमुक्षमाणाः ॥४॥

4. **TRANSLATION :—**O men ! blessed are those persons who do not destroy or waste their lives, who being good men following a good policy giving up all reprehensible acts, purify all, who

being perfectly pure righteously earning wealth and strengthening their bodies accomplish the goal of their lives in proper order.

PURPORT ;—Those men, who transgressing the vows of Brahmacharya (abstinence) etc. like foolish fellows marry at an early age, become weak like impotent persons, diseased, lascivious (lustful) cruel and engrossed in vices, destroy their body before the hundredth year and without gaining the fruit of human life, unfortunately became fruitless.

NOTES & REMARKS :—(ईषन्ते) हिसन्ति । ईष-गतिहिता दशनेषु (स्वा.)
 मत्त हिनार्यः = Destroy, waste. (अवद्यानि) निन्द्यानि कर्माणि । अवद्यावमाद्यमावरेफाः
 कुत्सिते । (U. K. 5, 54) = Resprehensible or evil acts. (उत्तमाणाः) सेव-
 मानाः । उत्त-सेवने (स्वा.) । मत्त सेवनार्ये । जल सेवनमिव कर्मणां सेवनं सेवनमेव
 = Serving.

Of how many kinds are men —is told :

मत्त न येषु दोहसे चिदया आ नाम धृष्णु मारुतं दधानाः ।

न ये स्तौना अयासौ मद्वा नू चित्सुदानुरवं यासदुग्रान् ॥५॥

5, **TRANSLATION** :—There are some persons who have no power to fulfil their desires, there are others who getting some power uphold the firm name of man. They go from place to place and are active, but are not thieves or dishonest. If a man who is a good donor cannot get those men of fierce nature, he should honour good and honest men. You should know these different kinds of men.

PURPORT :—O men! there are principally two kinds of persons. There are some who are devoid of power and knowledge but engaged in doing wicked deeds, but there are others who are powerful and doers of good deeds. Those who do not honour the evil doers and respect the best men, enjoy very desirable happiness soon.

NOTES & REMARKS :—(स्तोनाः) चोराः । यत्र वर्णव्यत्ययेनकारस्वान्
बोकारः । =Thieves or dishonest. (मक्ष) क्षिप्रम् । अत्र ऋचिस्तुनेति दीर्घः । मक्ष
इति क्षिप्रम् । (NG 2, 15) =Quickly, soon.

How should men be after doing what—is told :

त इदुग्राः शवसा धृष्णुषेणा उभे युजन्त रोदसी सुमेके ।
अथ स्मैषु रोदसी स्वशोचिरामवत्सु तस्थौ न रोकः ॥६॥

6. **TRANSLATION :—**Those men enjoy happiness, who being full of splendour with power and having powerful and firm armies, use the articles of the heaven and earth which are bestowers of happiness. Among them who have very good homes there is pervading the heaven and earth a resplendent electric fire which does not make much sound. It should be utilised properly.

PURPORT :—No foes can withstand those men, who having acquired the knowledge of the earth and electricity have powerful armies. Those who live in good houses (being free from anxieties), manifest their intellect well.

NOTES & REMARKS :—(सुमेके) सुखरूपे । मेड-प्रणिदाने (श्वा.) =Full of or bestowers of happiness. Here सुखप्रदे or givers of happiness. (शवसा) बलेन =with power. (रोकः) शब्दायमानः । रु-शब्दे (अदा.) =making sound.

The same subject is continued :

अनेनो वो मरुतो यामो अस्त्वनश्वश्चिद्यमजत्यरंथीः ।
अनवसो अनभीशू रजस्तूर्वि रोदसी पथ्या याति साधन ॥७॥

7. **TRANSLATION :—**O brave men ! let your path be free from all sin, where there is no sin, no horses, no charioteer, no food, no arms, which is the promoter and of water, is thrower of the

heaven and earth and has good balancing movements. You should accept that.

PURPORT :—O men ! having given up sin of partiality always protecting the weak, and accomplishing the science of electricity and geology, move by the aircrafts and other vehicles, which can go on the earth, seas, firmament and water.

NOTES & REMARKS :—(अनेन)अविद्यमानमेतः पापं यस्मिंस्तत् ।=Sinless (जनवसः) अविद्यमानमखोऽजनं यस्य सः । अक्षः इत्यग्ननाम (NG 2, 7) ।=Free from food.(अनभीक्षुः) अविद्यमानावभीक्षुः बलशक्तौ बाहू यस्य सः । अभीक्षुः इति बाहुनाम (NG 2, 4) ।=Free from powerful arms.

Under whose protection, there is no fear—is told :

नास्यं वर्तान तंरुता न्वंस्ति मरुतो यमवथ वाजंसातौ ।
तोके वा गोषु तनये यमप्सु स व्रजं दर्ता पार्ये अथ घोः ॥८॥

8. **TRANSLATION** :— O highly learned and brave persons ! whom you protect in the distribution of food, kine or waters, lands, infants or grown up children, none may obstruct, none overtake him, whom you succur in the strife or battle, like the end of the light, he becomes the destroyer of the army of enemies.

PURPORT :—What fear can be there for the people, where the enlightened persons are protectors ? As from the sun when it causes rain, the whole world becomes fearless, in the same manner, from the union of the righteous and enlightened person the whole state becomes free from fear.

NOTES & REMARKS :—(तरुता) उल्लङ्घयिता । तु-पत्वनसन्तरणयोः (स्वा.) =Tarnsgresser. (व्रजम्) मेघम् । व्रज इति मेघनाम (NG 1, 10) ।=The cloud.

What should men do, upholding for whom—is told :

प्र चित्रमर्कं गृणाते तुराय मारुताय स्वतवसे भरध्वम् ।
ये सहांसि सहसा सहन्ते रेजते अग्ने पृथिवी सखेभ्यः ॥६॥

9. *TRANSLATION* :—O highly learned persons ! to those who forbear or overcome strength with their greater force and zeal, give wonderful food or thunderbolt like powerful weapons. O leading scholar ! as the earth trembles by the battles, so give good food or strong weapons to a mighty man who is prompt in doing action and who is admirer of good virtues or a devotee of God.

PURPORT —O men ! as this moving earth produces material for the Yajna (that are put in the fire as oblation) in the same manner, for great heroes give nourishing food, the band of powerful arms and missiles and thus cause their knowledge of the science of warfare to grow more and more. In this way, a power is born to defeat even the most unbearable or irresistible enemies.

NOTES & REMARKS :—(स्वतवसे) स्वं स्वकीयं तवो बलं यस्य तस्मै । तव इति बलनाम (NG 2,9) । = From a mighty self-reliant man. (मर्कम्) अन्नं वज्रं वा । अर्कं इत्यन्ननाम (NG 2,7) वज्रनाम च (NG 2,20) । = good food or strong weapons. (सखेभ्यः) सङ्ग्रामादिभ्यः सङ्गन्तव्येभ्यः । सखः इति यज्ञनाम (NG 3, 17) । = Battles.

How should brave men be made like whom—is told :

त्विषीमन्तो अध्वरस्येव दिद्युत्पृच्यवसो जुह्वोऽनागनेः ।
अर्चत्रयो धुनयो न वीरा भ्राजज्जन्मानो मरुतो अधृष्टाः ॥१०॥

10. *TRANSLATION* :—Achieve victory with the help of those brave persons, who are bright like the tongues of fire impetuous in their onset shaking their enemies, prompt in marching or shining with knowledge humility and other virtues, whose birth

(life) is splendid, who are invincible, mighty like the wind and embodiment of light.

PURPORT :— *O king and officers of the State ! as the flames of the Yajna (non—violent sacrifice) go soon to the firmament, in the same manner, those who are under training for warfare, can soon go to the battlefield for achieving victory. As by oblations—the fire is kindled, so by training and honour the army of the brave persons should be kindled (encouraged and strengthened). As there are flames and sounds of the fire, so the lustre and sounds of your army should be great.*

NOTES & REMARKS :— (स्विषीमन्तः) विद्याविनयादिप्रकाशयुक्ताः । त्विष-दीप्तो (स्वर.) । = Shining with knowledge, humility and other virtues. (तुषुच्यवसः) तुषु क्षिप्रं ये च्यवन्ते गच्छन्ति । तुषु इति क्षिप्रनाम (NG 2, 15) । = who are prompt in marching. (दिद्युत्) प्रकाशः । दिद्युत् इति वज्रनाम (NG 2, 20) । = light, so it may also mean who have power like the thunderbolt. (मरुतः) वायुवद्बलिष्ठा मनुष्याः । = men mighty, like the wind मरुत इति पदनाम (NG 5, 5) अनेनगमनागमनक्रिया प्रापकः वा पवीगृह्यन्ते । अत्र वायुवद् बलिष्ठाः । मरुतो मितराविणो । महद्द्रवन्तीति वा (NKT 11, 2, 13) । =

What kind of man should be appointed an officer and with whom —is further told :

तं वृधन्तं मरुतं भ्राजदृष्टिं रुद्रस्य सूनुं हवसा विवासे ।

दिवः शर्धाय शुचयो मनीषा गिरयो नापं उग्रा अस्पृधन् ॥११॥

11 **TRANSLATION** :—I serve with acceptance that son of a man, who has observed Brahmacharya (abstinence) upto the age of forty four years, who has splendour in his eyes, who is advanced in knowledge and power and who increases the strength of others, who are pure, wise, controllers of mind, fierce for the wicked, benevolent and exalted like the clouds and nourisher like the waters, who combat with the wicked foes for the strength of a desirable good person.

PURPORT :—There is Upamalankar or simile used in the mantra. If a king governs with the help of those persons, who are exalted and like the cloud and cherishers of the people, who are nourishers and pure hearted like the water, splendid and increasers of the desirable strength, then there may not be defeat or ignominy (ill-reputation) for him anywhere.

NOTES & REMARKS :—(भ्राजदृष्टिम्) भ्राजद् दृष्टिः सम्प्रेक्षणं यस्य तम् । भ्राज्-दीप्तौ (श्वा.) । =whose sight is full of splendour. (विवासे) सेवे । विवासति परिचरणाकर्मा (NG 3,5) । =Serve. (रुवस्म) कृतचतुश्चत्वारिंशद्वर्षं ब्रह्मचर्यं त्वम् । चतुश्चत्वारिंशद्वा देवः (J. U. B. 1, 35) । =of a man who has observed abstinence (Brahmacharya) upto 44 years.

Sūktam—67

Seer or Rishi of the Sūktam—Bharadvāja. Devata—Mitra and Varuna (Teachers and preachers). Chhandas—Pankti and Trishtub of various kinds. Svaras—Pancham and Dhaivata.

Whom should men respect—is told :

विश्वेषां वः सुतां ज्येष्ठतमा गीर्भिर्मित्रावरुणा वावृध्व्यै ।
सं या रश्मेव यमतुर्यमिष्टा द्वा जनाँ असमा बाहुभिः स्वैः ॥१॥

TRANSLATION :—O men ! always honour those teachers and preachers, who are the greatest or noblest among all good people and unequalled controllers and who in order to make men grow, check them with their words and arms as with reins or rays.

PURPORT :—These is Upamalankara or simile used in the mantra. You must always honour those teachers and preachers only who are the best on account of their knowledge good character conduct etc. and who restrain men from the path of unrighteousness, and urge them to follow Dharma ((righteousness) and who

are illuminators of intellect like the sun by their teaching and preaching.

NOTES & REMARKS :—(मित्रावरुणा)प्राणोदानाविवाऽध्यापकोपदेशको । प्राणो-
दानो वे मित्रावरुणो (S. Br. 1, 8, 3, 12; 3, 6, 1, 16; 5, 3, 5, 34; 9,
5, 1, 56) ।=Teachers and preachers who are dear like Prana
and Udana (two vital breaths) (यमिष्टा) अतिशयेन यन्तारो । यम-उमस्मे
(ध्वा.) ।=Very good controllers.

Teachers and Preachers should be respected—is told :

इयं मद्वां प्र स्तुणीते मनीषोप प्रिया नमसा वर्धिरब्धं ।
यन्तं नो मित्रावरुणावधृष्टं छर्दिर्यद्वां वरूध्यं सुदान् ॥२॥

2. **TRANSLATION :—**O good donors ! dear and desirable teachers and preachers ! my intellect which is endowed with knowledge and good education goes towards you and covers you with reverence and good food. This intellect covers our home which can never be attacked by the enemies and which is very vast, containing all requisite articles and safe. This intellect should be attained by all along with spacious and safe home.

PURPORT :—O men, you should always revere those good teachers and preachers by whose association we get good intellect and dwelling place.

NOTES & REMARKS :—(वर्धिः) अतीवविशालम् । बृह-वृद्धो (ध्वा.) ।=Very vast or spacious. (छर्दिः) गृहम् । छर्दिरिति गृहनाम (NG 3, 4) ।=Home.

Who should always be respected—is further told :

आ यातं मित्रावरुणा सुशस्त्युप प्रिया नमसा हूयमाना ।
सं यावन्नुस्थो आपसेव जनाञ्छुधीयतश्चिद्यतथो महित्वा ॥३॥

3. **TRANSLATION :—**O dear teachers and preachers ! You

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who are like Prāna and Udāna (vital breaths) and who are invited by us with reverence, come to us—the people and get good praise from us (on account of your noble virtues). May you who desire to have good food for your nourishment and with your greatness try to do good to all, living among children with your noble and benevolent acts come to us.

PURPORT :—O men ! always invite teachers and preachers with respect and having honoured them well, disseminate knowledge and good teachings in the world. O teachers and preachers ! make all men enlightened and benevolent by teaching them with great labour and love like the parents.

NOTES & REMARKS :—(श्रुधीयतः) आत्मनः श्रुधिमन्मिच्छतः । = Desiring good food. (अपसेव) कर्मणेव = with works. (अपनःस्थः) अपत्यस्थः । = You who are with children.

Who should be revered by all men—is further told :

अथा न या वाजिनां पूतबन्धू ऋता यद्गर्भमदिर्तिर्भरयै ।
प्र या महि महान्ता जायमाना घोरा मर्ताय रिपवे नि दीधः ॥४॥

4. **TRANSLATION** :—O men ! you should honour those teachers and preachers as your own selves, who are mighty like two horses or great men endowed with rapidity and knowledge, whose kith and kin are pure, who are of truthful conduct, who were particularly conceived by an extraordinary mother, who are really very great when manifested, who are fierce for the wicked enemy and who keep the wicked in prison for a long time (till there is repentance or reform)

PURPORT :—O men ! serve and have association with those great men, who are born in noble families, are large-hearted, born of the union of really very great mother and father, well-trained and highly educated, showing kindness to men like their own father and mother, doing good to all by teaching and preaching, restraining

the wicked and are enlightened.

NOTES & REMARKS :—(अश्व) दुरङ्गो महान्तो जनो वा ।=Horses or greatmen. (अदितिः) माता । अदितिरदीना देव माता (N K T 4, 4, 22) ।=Mother. (दीघः)नितरां कारागारे विदधाते ।=Put in the prison constantly.

Who should be respected by men —is told :

विश्वे यद्वां मंहना मन्दमानाः क्षत्रं देवासो अदधुः सजोषाः ।
परि यद्भूयो रोदसी चिदुर्वी सन्ति स्पशो अदध्वासो अमूराः ॥५॥

5. **TRANSLATION :**—O teachers and preachers ! as you are like heaven and earth containing many articles and are endowed with knowledge and forgiveness. it is by your association that all enlightened persons who are respectors of the wise, enjoying bliss or honoured, of equal love and service, dispelling the darkness of ignorance and touching the light of knowledge, non-violent and inviolable, free from the evil of foolishness and other demerits, uphold wealth or kingdom. Let all of us honour you.

PURPORT :—They alone are absolutely truthful and reliable intelligent persons, whose teaching, preaching and association bear fruit quickly and by whose association, men becoming free from violence and other evils. giving up all prejudice. gladden all beings like their ownelves.

NOTES & REMARKS :—(रोदसी) द्यावापृथिव्याविव विद्यासमावन्ती । रोदसी इति द्यावापृथिव्याम (NG, 3, 30) रोदसी इति पदनाम (NG 5, 5) पद-गतो (दिवा.) ।=Endowed with knowledge and forgiveness like the heaven and the earth. (स्पशः) अविद्यान्धकारं बाधमाना विद्याप्रकाशं स्पर्शन्तः । स्पश—बाधनस्पर्शन्त्योः (द्वा.) । अतोभयार्थं ग्रहणम्=Dispelling the darkness of ignorance and touching the light of knowledge. (अदध्वासः) अहिंसिता अहिंसा वा ।=Inviolable or non-violent.

Who are the persons worthy of association and the increasers of happiness—is told :

ता हि क्षत्रं धारयँथे अनु द्यून् दृढेथे सानुमुपमादिव द्योः ।
दृढहो नक्षत्र उत विश्वदैवो भूमिमातान्यां घासिनायोः ॥६॥

6. TRANSLATION :— O teachers and preachers ! you uphold kingdom or wealth every day (by your noble teachings), by the simile of illustration of the sun, you make firm the summit or the advancement of the State, by whose association a man who is illuminator or instructor of all objects becomes firm and not decaying having reached the earth and desirable knowledge, is increaser of the life, those who approach such a man and those (teachers and preachers) ever enjoy happiness.

PURPORT :— O men ! always have association with those teachers and preachers, who illuminate the dealing of knowledge like the sun and increase kingdom, wealth and span of life and uphold (establish) all in happiness. It is they by whose association, men become endowed with knowledge.

NOTES & REMARKS :— (क्षत्रम्) राज्यं धनं वा । क्षत्रं हि राष्ट्रम् (ऐतरेय ब्राह्मणे 8, 2, 3, 4.) क्षत्रमिति धननाम (NG 2, 10) । = Kingdom or wealth (नक्षत्रः) यो न क्षीयते । = That which does not decay. (द्याम्) कमनीयां विद्याम् = Desirable good knowledge. (घासिना) अन्ने न । घासिना इत्यन्ननाम (N G 2, 7) । = By good food.

द्याम् is from दिव् । Among the many meanings of this root, here the meaning द्युति or light has been taken for the light of knowledge.

Who uphold or support intelligent students—is told :

ता विग्रं धैथे जठरं पृष्ठाध्या आ यत्सञ्च सभृतयः पृष्णन्ति ।
न मृष्यन्ते युवतयोऽवाता वि यत्पयो विश्वजिन्वा भरन्ते ॥७॥

7. TRANSLATION :— O teachers and preachers ! as those

who are yet unmarried and those, who have their (engaged) husbands, get their husbands through marriage but cannot be happy in married life because their co-wives do not tolerate it. Those who make their homes happy like the water that makes them delighted, in the same manner, you, in order to delight your digestive fire, feed a wiseman. O nourisher of all ! serve all good and enlightened persons.

PURPORT :— *As those husbands and wives who have suitable or agreeable merits, actions and temperament, marry with love and are never antagonistic to one another, in the same manner, the scholars and their pupils never hate one another. In this manner, all living with love are always happy and blissful.*

NOTES & REMARKS :— (विग्रम्) मेघाविनम् । विग्र इति । मेघाविनाम् (NG 3, 15) । = A genius, very wise man. (विश्वजिन्वा) विश्वपोषक । अत्र संहितायामिति दीर्घः । जिनि-प्रीणनार्थः (श्वा.) प्रीणानं सन्तोषणं पोषणं च । = Nourisher of all the world.

By whose association do men get enlightend—is told :

ता जिह्वया सदमेदं सुमेधा आ यद्वा सत्यो अरतिर्भूते भूत् ।
तद्वा महित्वं धृतान्नावस्तु युवं दाशुषे वि चयिष्टमंहः ॥८॥

8. **TRASLATION** :—O teachers and prechers ! whose food consists of sufficient quantity of butter and its nourishing preparations, a man of good intellect, who has received teachings from you becomes very good and having heard true words from your lips becomes established in true *Dharma*—righteousness. You separate a liberal donor from sins. That is your greatness. Therefore, let us constantly honour you.

PURPORT :— *O men ! you must always honour those persons with thanks-giving etc., from whom you receive knowledge or sermons. Those are truly great souled men by whose association, men become endowed with good knowledge and truthful conduct.,*

NOTES & REMARKS :— (सदम्) सीदन्ति विद्वांसो यस्मिन्स्तस्यैव वचः ।

=Truthful words in which the enlightened men are established.
(प्रतिः) सत्यमुपदेशं प्राप्तः सन् । (अतिः) ऋ-गतिप्रापणायोः (म्वा.) । गतेस्त्रिवर्षेषु अन्न
प्राप्त्यर्थं ग्रहणम् । =One who has received true sermon. (ऋते) सत्ये धर्मे ।
ऋतमिति सत्यनाम (NG 3,10) । =In true Dharma—righteousness.

Who becomes dear to the enlightened persons and who not—is told :

प्र यद्वा मित्रावरुणा स्पृधन्मिया धामं युवधितं मिनन्ति ।
न ये देवासु ओहंसा न मर्ता अयज्ञसाक्षो अप्यो न पुत्राः ॥६॥

9. TRANSLATION :—O teachers and preachers! who are like Prāna and Udāna, those highly learned persons who while competing with one another, do not transgress the rules made by you or do not violate the injunctions which are good to you and which uphold you, become like your sons born of good actions done with strength and promptness. On the other hand, those mortals, who do not preform the *Yajna* or noble philanthropic acts are like your enemies.

PURPORT :—Those men, who act according to the wishes of the teachers and preachers as liked by them are like their good sons and those who go against their wishes and do acts which are not pleasing to them are regarded as their adversaries.

NOTES & REMARKS :—(मित्रावरुणा) प्राणोदानवद् वर्तमानौ । आ+वह
प्रापणो (म्वा.) सुखादि प्रापकं बलम् प्राणोदानौ वै मित्रा वरुणौ (S. Br. 1,8,3, 12;
3, 6, 1, 16; 5, 3, 5, 34- 9, 5, 1, 56) । =like Prana and Udana
(ओहंसा) प्राप्तेन बलेन वेगेन वा । =with acquired Strength or impetus.
(अप्यः) अप्सु सत्कर्मसु मयः । =Born in good actions.

Who are to be slighted and who deserve honour—is told :

वि यद्वाचं कीस्तासो भरन्ते शंसन्ति के चिन्निविदो मनाः ।
आद्वा ब्रवाम सत्यान्युक्था न किं दुर्वेभिर्यतथो महित्वा ॥१०॥

10. *TRANSLATION* :—O teachers and preachers ! If by your greatness you do not try to promote the cause of knowledge, then we will have to tell you true words worthy of being uttered and heard. Teach those persons, who being wise speak good words and reflecting upon what has been read or heard, give utterance to noble words.

PURPORT :—It is the duty of the kings, officers of the state or even people to punish those highly learned persons who do not spread knowledge by teaching without any kind of deceit, to the best of their power. Those persons should be honoured, who having acquired knowledge with love, disseminate them every where.

NOTES & REMARKS :—(कीस्तासः) मेधाविनः । कीस्तास इति मेधाविनाम् (NG 3, 15) । = Genius or Learned men. (निविदः) उत्तमा वाचः । निविदिति वाङ्मय (NG 1, 11) । = Good words.

Who are the enlightened persons --is further told :

अवोरिथा वां हृदिषां अभिष्टौ युवोर्मित्रावरुणावस्कंधोयु
अनु यद् गावः स्फुरानृजिप्यं धृष्टं यद्रणे वृषणं युनजन् ॥११॥

11. *TRANSLATION* :—O teachers and preachers ! a man, utilising the rays that are there or serving the cows, being straight forward, firm and mighty, achieves victory. O teachers and preachers! you who are like the sun and air and protector, whenever trying to be great, or cultivate great virtues in the *Yajna* that is being done in your house and in your presence, always honour him.

PURPORT :—O teachers and preachers ! those students who regard their own the work given by you, it is only they that become longlived, endowed with good knowledge righteousness and benevolent.

NOTES & REMARKS :—(मित्रावरुणौ) वायुसूर्यवदत्तमानौ । (मित्रावरुणौ) यः प्राणः सवरूपः (गोपय ब्राह्मणे 3, 4, 11) मित्रः-सूर्यः । = Those who and like the sun and the air. (धृष्टिः) गृहस्थः । छदिरिति गृहनाम (NG 3, 4.)

=Of the home, (अभिष्टो) अभिमुख्येन यजनक्रियायाम् । अभि+यज-देवपूजा
सङ्गतिकरण दानेषु (श्वा.) । =Teachers and preachers who perform
the Yajna in front of their house.

Sūktam—68

Seer or Rishi of the Sūktam—Bharadvāja. Devata—Indra
and Varuna. Chhandas—Trishtup, Pankti and Jagati of various
kinds. Svaras—Dhaivat, Panchama and Nishada.

Who should be taught well by the enlightened men—is told :

श्रुष्टी वां यज्ञ उद्यतः सजोषा मनुष्यद्व वृत्तवर्हिषो यजध्वै ।

आ य इन्द्रावृणाविषे अद्य महे सुम्नाय मह आबवर्तत ॥१॥

1. **TRANSLATION** : O teachers and preachers ! you who are
benevolent like the air and electricity, teach well that pupil, who is
worthy of association, who is industrious, serving all with love like
his own self, who is good like a thoughtful person, who is a student
of a man, who is well-versed in all *Shastras*—scriptures, like an
expert priest and your own, comes soon to have your association
and is with you for the attainment and giving of great delight and
great knowledge.

PURPORT :—O teachers and preachers ! always preach truth
to those students, who are always trying to give you happiness, are
industrious, lovers of knowledge, prompt, pure, and self-controlled.

NOTES & REMARKS :—(यज्ञः) सङ्गमनीयः शिष्यः । यज्ञ-देवपूजा सङ्गति
करणदानेषु (श्वा.) अत्र सङ्गतिकरणार्थमादाय सङ्गत्य शिष्य इति व्याख्या । = The pupil
who is worthy of association. (सजोषाः) स्वार्थमवदन्त्येषां प्रोत्या सेवकः ।
जुषी प्रीतिसेवनयोः । (तुदा.) उभयार्थग्रहणम् यः प्राणः स्वरूपः (गोपय 3, 4, 11.)
=Serving all with love like his own self. (इन्द्रावृणो) वायुविद्युता-
विवाऽऽपकोपदेशको । =Teachers and preachers, who are like the air
and electricity.

Who are very good and venerable officers of the state—is told :

ता हि श्रेष्ठा देवताता तुजा शूराणां शर्विष्ठा ता हि भूतम् ।

मघोनां मंहिष्ठा तुविशुष्म ऋतेन वृत्रतुरा सर्वसेना ॥२॥

2. *TRANSLATION* :—O men ! those President of the Council of Ministers and Commander-in-Chief of the army, who are the best in the *Yajna* performed in the form of truthful dealing, slayers of the wicked, who are the mightiest among the fearless heroes, are most venerable among the well-to-do persons, endowed with much strength and strong army on account of truthful conduct destroyers of the foes, who are even exalted like the clouds, masters of the complete army, should be honoured and be established in a very high position.

PURPORT :—O men ! those persons are worthy of thanks who are always trying to guard the people with truth and justice, who are well-versed in all sciences, are possessors of the best army, protectors of the good, the wealthy and brave persons by destroying the wicked.

NOTES & REMARKS :—(देवताता) देवतातो सत्ये व्यवहारे यज्ञे । देवताता इति यज्ञनाम(NG3,17) देवान्नं दिवागुणानां सत्यादीनां तति:-विस्तरो यत्र सदेवताता सत्यवहार-रूपो तात्पर्य यज्ञः सत्य संहिता वै देवाः (ऐतरेय ब्राह्मणो 1,6)=In the *Yajna* consisting of truthful conduct. (तुजा) दुष्टानां हिंसको=तुज-हिंसायाम् (भ्वा.) तुजि इति बहुनाम (NG 3, 11)=Slayers of the wicked. (तुविशुष्मा) बहुबल सेनायुक्तो । शुष्मम् इति बलनाम (NG 2, 9) =Endowed with much strength and strong army.

How are they—is told :

ता गृणीहि नमस्येमिः शूषैः सुम्नेभिरिन्द्रावरुणा चक्राना ।

वर्जैरान्यः शर्वसा हन्ति वृत्रं सिषक्तच्यवो वृजनैषु विप्रः ॥३॥

3. *TRANSLATION* :—O highly learned and wise person ! praise those President of the council of ministers and Commander-

in-Chief of the army, who are like the sun and the air, one of whom being like the sun slays his enemies with the band of powerful arms as the sun dispenses the cloud; the other sprinkles or puts in new strength. Admire them both, as they desire the welfare of all with happiness and are worthy of respect, endowed with strength and honoured by the people.

PURPORT :—Those President of the Council of Ministers and Chief Commander of the army, who are benevolent like the sun and the air, subduers of the wicked with armies and fulfillers of the good desires of the people like the clouds, should be honoured by all.

NOTES & REMARKS :—(चकाना) कामयमानो । चकमानः कान्तिकर्मा (NG 2,6) कान्तिः कामना चकमान एव चकानः वर्णलोपोर्वेदिकः = Desiring (the welfare of all). (वृजनेषु) मार्गेषु बलेषु वा । = On the paths or Strength of all kinds. (शूबैः) बलैः । शूबममिति बलनाम (NG 2, 9) । = with strength of all kinds. (सिषक्ति) सिञ्चति । सिषक्ति इति उत्तराणिपदानि (NG 3,29) पद-गतौ गतेस्त्रिष्वयेषु प्राप्स्यथमादाय नवशक्तिं प्रापयति । = Sprinkles

What should they do with whom — is told :

ग्राश्च यन्नरश्च वावृधन्त विश्वे देवासौ नरां स्वर्गूताः ।
प्रेभ्य इन्द्रावरुणा महित्वा द्यौश्च पृथिवि भूतमुर्वी ॥४॥

4. TRANSLATION :—All those enlightened persons and other leading men, who are industrious with their own vigour, having attained the speeches of others as well as their own, grow from all sides. From them, like the electricity and sun or like the heaven and earth, with their greatness they (the President of the council of ministers and Chief Commander of the army) grow. They should all be honoured.

PURPORT :—O king ! along with those industrious persons, who grow with knowledge, Dharma—righteousness and humility, you should guard your subjects.

NOTES & REMARKS :—(ग्नाः) वाचः । मनेति वाङ्मयम् (NG 1, 11) ।
 =Speech. (स्वगूर्ताः) स्वेन पराक्रमेणोद्यमिनः । गुरी —उद्यमने (तुदा.) =Industrious
 with their own vigour. (इन्द्रावरुणा) विद्युत्सूर्याविव । वरुणा एव सविता (जैमिनी-
 योप. 4, 27, 3) =Like the electricity and sun.

What should the officers of the state and people of the army do—is further told :

स इत्सुदानुः स्ववाँ ऋतावेन्द्रा यो वाँ वरुणा दशति त्मन् ।
 इषा स द्विषस्त्रेद्वास्वान्वसंद्रयि रयिवत्तश्च जनान् ॥५॥

5. **TRANSLATION** :—O President of the Council of Ministers and Commander of the army ! you who are like the sun and the air, who being a good donor, having under him many kith and kin, or attendants (associates), always serving the cause of truth, gives fearlessness in his soul, and being a liberal donor with food etc., overcomes his adversaries and distributes wealth among the needy, whether they are poor or well-to-do persons, is the best person. He deserves to be a ruler.

PURPORT :—O men ! as the sun makes all men fearless, by raining water and the air by breathing, so those who distribute the wealth gained in a battle properly, by giving onesixteenth among the servants, one sixteenth among the soldiers, become victorious and are delighted with one another.

NOTES & REMARKS :—(ऋतावा) यः ऋतं सत्यं वनति भजति सः । ऋतमिति सत्यनाम (NG 3, 10) वन-संमत्तो (म्वा.) ।—He who Serves the cause of truth, truthful, (इन्द्रा) सूर्यः । स यः स इन्द्र एष एव स य एष (सूर्यः) एष तपति (जैमि. उ. 28, 2) =The sun. (वरुण) वायुः । वातो वरुणः (मैत्रायणी. सं. 4, 8, 5) =The air. (वसत्) विमज्जेत् । =May distribute.

What should the king and officers of the State do—is told :

यं युवं दाश्वध्वराय देवा रयि धृत्यो वसुमन्तं पुरुनुष ।
अस्मे स इन्द्रावरुणावपि प्यात्प्र यो भनक्ति वनुषामशस्तीः ॥६॥

6. *TRANSLATION* :—O President of the Council of Ministers and Commander-in-Chief of the army ! you who are like electricity and air, you who give wealth to the performer of the non-violent sacrifice among us, uphold a man who is wealthy and endowed with abundant stock of food materials and he who destroys the armies of the wicked enemies and thus becomes firmly established.

PURPORT :—O President of the Council of Ministers and Chief Commander of the army ! if you uphold in us good intellect and un-paralleled wealth, then we may always achieve victory and augment victory, kingdom and prosperity.

NOTES & REMARKS :—(दाश्वध्वराय) दाशुर्देवोऽध्वरोऽहिंसाभ्यो यज्ञो येन तस्मै । अध्वर इति यज्ञनाम । धृतिरिति हिंसाकर्मातिस्पष्टिषेधः (NKT 1, 3, 8) दाशु-दाने (भ्वा.) ।=For a performer of non-violent sacrifice. (वनुषाम्) राज्यस्य याचकानां शत्रूणाम् । वनु-याचने (तना.) ।=Of the enemies who want to usurp the kingdom.

Who is fit to be a ruler—is told :

उत नः सुत्रात्रो देवगोपाः सूरिभ्य इन्द्रावरुणा रयिः प्यात् ।
येषां शुष्मः पृतनासु साह्वान्प्र सद्यो युम्ना तिरिते ततुरिः ॥७॥

7. *TRANSLATION* :—O king ! you who are like the wind and electricity, he alone is fit to be a king in whose armies, the Commander-in-Chief is a very mighty person, who can put up with all difficulties and can overcome all obstacles and miseries, who can acquire wealth and good reputation quickly, army by whose vigour there can be great prosperity, and, who is for the enlightened persons, the great protector and good guard of the preservers.

PURPORT ;—O men ! those persons who are vigorous like the

sun, mighty like the wind, and protectors of knowledge, humility the brave, can soon become glorious and rich by conquering their enemies.

NOTES & REMARKS :—(द्युम्ना) घनानि यथासि वा । द्युम्नमिति घननाम (NG 2, 10) । द्युम्नं द्योततेयंशो वा अन्नं वा (NKT 5, 1, 5) = Wealth and good reputation. (तदुत्तिः) तरिता । तृ-पस्वनसन्तरणयोः (भ्वा.) अत्र सन्तरणार्थः (विघ्नेभ्यो दुःखेभ्यश्च कर्तरि) । = Overcomer of the difficulties and miseries.

How should the kings and their subjects deal with one another—is told :

नू न इन्द्रावरुणा गृणाना पृङ्क्तं रयि सौश्रवसाय देवा ।
इत्या गृणन्तो महिनस्य शर्धोऽपो न नावा दुर्गिता तरेम ॥८॥

8. **TRANSLATION :—** O king and the people ! you who are like the sun and the moon, you who praise us and are liberal donors, as you utilise wealth for attaining good reputation, in the same manners, let us, admiring the strength of great men, overcome all miseries like the water with a steamer.

PURPORT :— O men ! those kings and their subjects, who gather wealth for food and other necessities, loving one another, being mighty like the sun and the moon, go across or overcome even the great miseries and poverty as men cross the oceans with the help of a great steamer.

NOTES & REMARKS :—(सौश्रवसाय) सुश्रवसो भावाय । श्रवः—यशः । श्रुयते इति सतः । श्रवः प्रशंसा (NKT 4, 4, 24) । = For good reputation. (इन्द्रावरुणा) सूर्यचन्द्रवद् वर्तमानो राजा प्रजाजनो । = The king and his subjects who are like the sun and the moon. (शर्धः) बलम् । शर्धं इति बलनाम (NG 2, 9) । = Strength.

How is that king and what sermon should be given to him—is told :

प्र सन्नाजं बृहते मन्म नु प्रियमर्चं देवाय वरुणाय सप्रथः ।
अयं य उर्वी मद्भिना महिब्रतः क्रत्वा विभात्यजरो न शोचिषा ॥६॥

9. *TRANSLATION* :—O highly learned person ! utter sweet words of good knowledge and honour that great king who shines well with knowledge and humility like the sun, who is renowned with good reputation, whose vows or righteous actions are great, who illuminates by his light (knowledge) like the sun or God who is free from old age and shines well by good intellect or actions.

PURPORT :—There is Upamalankarā or simile used in the mantra. O enlightend persons ! enlighten that great sovereign on the true policy, who endowed with good merits, actions and temperament shines like the sun, the soul or God ; endowed with knowledge and humility tries to nourish his subjects by speech, mind and body, so that his reputation may spread every where.

NOTES & REMARKS :—(मन्म) विज्ञातम् । मनु—अबोधने (तना.) । = Scientific knowledge.

How should the king and his subjects be after doing what —is told :

इन्द्रावरुणा सुतपाविमं सुतं सोमं पिबतं मद्यं धृतव्रता ।
युवो रथो अध्वरं देववीतये प्रति स्वसरमुप याति पीतये ॥१०॥

10. *TRANSLATION* :—O President of the council of ministers and Commander-in-Chief of the army ! you who are splendid like electricity and who have observed *Brahmacharya* (abstinence) and other kinds of austerity (*Japa*) well, who uphold many vows or good actions, whose vehicle in the form of the aircraft etc. comes every day to the place of *Yajna* or non-violent sacrifice for the attainment of divine virtues, drink the extracted juice of the great herbs and drugs which is very delightful.

PURPORT :—O king and his subjects ! drink every day the

juice of the great herbs, which keeps away all diseases, is increaser of the strength, intellect and vigour and non-violent and become righteous.

NOTES & REMARKS :—(देवकीतये) दिव्यगुणप्राप्तये । वो-गतिग्याप्तिप्रजन-
कान्त्यसनखादनेषु (अदा.) । अत्र गतेस्तिष्वर्थेषु अत्र प्राप्त्यर्थं ग्रहणम् । =For the attain-
ment of the divine virtues. (स्वसरम्) दिनम् । स्वसराणि इति अर्हन्ताम्
(NG 1, 9) । =Day.

What should they do and urge others to do—is told :

इन्द्रावरुणा यधुवत्तमस्य वृष्णः सोमस्य वृषणा वृषेयाम् ।
इदं वामन्युः परिषिक्तमस्मे आसवास्मिन्नर्हिषि मादयेयाम् ॥११॥

1. **TRANSLATION :—**O king and his subjects ! you who are mighty like the wind and electricity, become strong by taking the sweet juice of the invigorating great herbs, which has been prepared for you, sitting on this good *Asana* (seat) and gladden us.

PURPORT :—Those persons only become worthy of veneration, who being delighted by taking *Soma* and the juice of other plants and herbs and proper food and drink, and gladden others.

NOTES & REMARKS :—(यन्त्रः) अन्नम् । अन्न इत्यन्तनाम (NG 2, 7)
=Food.

Sūktam—69

Seer or Rishi of the Sūktam—Bharadvāja. Devata or subject—
Indra-Vishnvo. Chhandas—Trishtup and Ushnik of various kinds.
Svaras—Dhaivata and Rishabha.

What should the king and artists do after doing what - is told :

सं वां कर्मणा समिषा हि नोमीन्द्राविष्णु अर्पसस्पारे अस्य ।
जुषेयां यज्ञं द्रविणं च धत्तमरिष्टैर्नः पृथिभिः पारयन्ता ॥१॥

1. **TRANSLATION :—**O, great king and artists ! you who

are like the sun and electricity, I increase your power by the most desirable action. I increase your power to take you to the end of this good act by providing food and other means. Take us across inviolable paths on which there are no violent wicked persons to obstruct. Lovingly undertake the *Yajna* in the form of the association of good men and uphold wealth or good reputation for us.

PURPORT :—*O teachers and preachers ! as air and electricity, when used methodically in various vehicles, takes us to the distant destinations, in the same manner, when urging upon you to give us the knowledge of those things, we increase your power, being old, taking us across by unimpeded safe paths, help us in the acquisition of wealth and attainment of good reputation. Let us serve you both constantly.*

NOTES & REMARKS :—(इन्द्राविष्णूः) सूर्यविद्युतौ । (आदित्यः) स यः स विष्णुः यज्ञः सः । स यः सयज्ञो सो स आदित्यः (S. Br. 14, 1, 1, 6.) ।=The sun and electricity. (इन्द्राविष्णूः) वायुविद्युतौ । अयं वा इन्द्रोयोऽयं वातोःपवते (S. Br. 14, 1, 1, 6)=The air and electricity. (हिनोमि) वर्धयामि । हि-गतौ वृद्धौ च (स्वा.) ।=Increase. (अरिष्टैः) अहिंसितैर्हिंसकरहितैः । रिष-हिंसायाम् (दिवा.) ।=Inviolable and safe, free from the violent persons.

What are they and what they do—is told :

या विश्वासां जनितारां मतीनामिन्द्राविष्णू कलशां सोमधानां ।

प्र वां गिरः शस्यमाना अवन्तु प्र स्तोमांसो गीयमानासो अकैः । २॥

2. TRANSLATION :—*O kings and artists ! who are producers of all intellects, which are like the vessels in which Soma juice is put, speech praised by your mantras or honours and well-chanted songs, the sun and electricity convey to you many good things, protect them well.*

PURPORT :—*O highly learned persons ! those air and electricity, which are increasers of intellect (when we think over their proper use for various purposes) and bases of all knowledge, protect the speeches full of knowledge and good education by their due application.*

NOTES & REMARKS :—(इन्द्रविष्णू) सूर्यविद्युतो । विष्णु-ध्याप्ता । तस्माद् ध्याप्ता विद्युदपि विष्णुवदवाच्या ।=The sun and electricity. (इन्द्रविष्णू) वायु-विद्युतो ।=The air and the sun. (अर्कैः) मन्त्रैः सत्कारैर्वा । अर्को मन्त्रो भवति । यदनेनार्चयति (NKT 5, 1, 4) अर्चं-पूजायाम् (स्वा.) तस्मादर्कः सत्कारः ।=Mantras or honours.

How are they (king and artists)—is told :

इन्द्राविष्णू मदपती मदानामा सोमं यातुं द्रविणो दधाना ।
सं वामञ्जन्त्वक्तुभिर्मतीनां सं स्तोमांसः शस्यमानांस उक्थैः ॥३॥

3. **TRANSLATION** :—O President of the Council and Commander-in-Chief of the army ! you who are like the air and electricity, and protectors of joy, upholding wealth or good reputation come to preserve wealth or prosperity. Let the admirable praises of wisemen particularly sung at night with Vedic Hymns manifest you, so that you come to us with love.

PURPORT :—Those persons only deserve to administer the State, who like the air and electricity, being increasers of the joy of all, when praised by men, give knowledge and wealth.

NOTES & REMARKS :—(इन्द्राविष्णू) वायुविद्युताविव सभासेनेषो ।=President of the council and commander-in-chief of the army. (अजन्तु) प्रकटीकुर्वन्तु । अञ्जु-व्यक्तिसमक्षणकान्तिगतिषु (दधा.) ।=May manifest. (अक्तुऽभिः) रात्रिभिः । अक्तुरिति रात्रिनाम (NG 1, 7) =With nights.

What do men do after approaching the king—is told :

आ वामश्वासो अभिमातिषाह इन्द्राविष्णू सधमादो वहन्तु ।
जुषेथां विश्वा हवना मतीनामुप ब्रह्माणि शृणुतं गिरों मे ॥४॥

4. **TRANSLATION** :—O President of the Council and Commander-in-Chief of the army ! you who are like the air and the

sun, serve with love all the wealth that is worth-giving and taking, belonging to those great heroes, who are able to overcome all haughty enemies and take you to the desired place together. Listen to my words attentively.

PURPORT :—O king ! if wise and mighty persons, who are able to subdue even the haughty enemies, come to you, they can spread all knowledge and prosperity in the world.

NOTES & REMARKS :—(अश्वासः) महान्तः ।=Great. (अभिमातिषाहः) येऽभिमानयुक्ताः छत्नं सोढुं शक्नुवन्ति । अभिमातिषाहः संबुद्धमान्यभिमातिषाह इति संरंताक्ति षाप्सह इत्येतत् (S. Br. 7, 3, 1, 46) षह शक्नो (काशकृतनद्यातुपाठे दिवा 3, 17) ।=Who can subdue even the haughty enemies. (हवना) वातुमादातुमर्हाणि ।=Worth giving and Worth-taking. (ब्रह्माणि) धनानि । ब्रह्मेति धननाम (NG 2, 10) ।=Wealth of various kinds.

What should they do again—is told :

इन्द्राविष्णू तत्पनयाय्यं वां सोमस्य मदं उरु चक्रमाथे ।
अक्रुणुतमन्तरिक्षं वरीयोऽप्रथतं जीवसे नो रजांसि ॥५॥

5. **TRANSLATION** — O king and their subjects ! the air and the sun make the firmament admirable, when you are delighted by prosperity all around, you also desire them and make the best use. Do proclaim, what is the best thing. For our long life, make us prosperous.

PURPORT :— O king and their subjects ! as the air and electricity, when purified by the Yajna (non-violent sacrifice), make the world, animate and inanimate, admirable and healthy, so you should do like that and by so doing increase our prosperity and span of life.

NOTES & REMARKS :—(पनयाय्यम्) प्रशंसनीयम् । पन—व्यवहारे स्तुती च (ष्वा.) अत्र स्तुत्यर्थः स्तुतिः-प्रशंसा ।=praise-worthy. (सोमस्य) ऐश्वर्यस्य । (सोमस्य) धु-प्रसवैश्वर्ययोः (ष्वा.) अत्र ऐश्वर्यार्थः ।=Of wealth or prosperity.

(राजादि) ऐश्वर्याणि । रज इति पदनाम (NG4, 1) पद-गतौ गतेस्त्वित्यर्थे प्राप्तवर्थ-
माशय सुखहर्षं प्रापयम् ऐश्वर्यम् अथवा रज-रागे इति धातोः रजः शब्द प्रमाणं रागम्
उत्पादयतीति । रजः-ऐश्वर्यम् । = Wealth of all kinds.

How should they be made and what should be done by men—is told :

इन्द्राविष्णू हविषा वायुधानाग्राहाना नमसा रातहव्या ।
वृतासुती द्रविणं धत्तमस्मे समुद्र स्थः कलशः सोमधानः ॥६॥

6. TRANSLATION :—O priest and the Yajamana (performer of the yajna) ! as the air and the sun purified, and increasing men in health, by oblations, distributors of what is eaten (by the fire in the form of oblation) givers of what is worthgiving, by food materials, impelled by the butter, uphold for us wealth or good reputation, so you should also do. You are like the vessel in which Soma and other invigorating herbs and plants are put—a jar full of water or firmament or cloud from which waters are rained down.

PURPORT :—O priest and performer of Yajna ! by performing the yajna in which butter, fragrant and nourishing articles are put as oblations, purify the air and the sun, making all fortunate (by improving their health) be increasers of the happiness of all beings.

NOTES & REMARKS :—(समुद्रः) सम्पक् आपो ब्रवन्ति यस्मिन्स्तदन्तरिक्षं मेघो वा । समुद्र इति अन्तरिक्षनाम (NG 1, 3) । = Firmament or cloud from which the waters come down. (वृतासुती) वृतेन समन्ताद् सुतिः प्रेरणं ययोस्ती । वृ-प्रसवेववर्त्योः अन्न-प्रसवार्थः । प्रसवः—प्रेरणा । = Impelled by the butter on all sides.

The same subject—is continued :

इन्द्राविष्णू पिबन्तं मध्वो अस्य सोमस्य दत्ता जुठरं पृणोथाम् ।
आ वामन्धांसि मदिराययमन्नुष ब्रह्माणि शृणुतं हवं मे ॥७॥

7. TRANSLATION :—O teachers and preachers ! you who

are destroyers of miseries, drink the sweet juice of the *Soma* and other invigorating herbs, which are delightful to take and like the air and electricity, fill up your bellies with them. Then listen attentively to the studies of Vedic hymns and what I have read. (Test me well in my studies).

PURPORT :—Those persons who remove all diseases of the body by taking proper medicines, the diseases of the soul by *Vidya* (knowledge); association with good men and observance of *Dharma* (righteousness), become very mighty like the winds, acquire knowledge well and test their pupils in what they have studied, can drive away the miseries of all and give them joy and bliss.

NOTES & REMARKS :—(दस्ता) दुःखस्यितारो । दसु-उपक्षये (दिवा.) । = Destroyers of miseries. (अन्धासि) अन्नानि । अन्धः इत्यननाम (NG 2, 7) = Food of various kinds. (ब्रह्माणि) पठितानि वेदस्तोत्राणि ब्रह्म वै मन्त्रः (S. Br. 7, 1, 1, 5) वेदो ब्रह्म (J.U. Br. 4, 25, 3) ब्रह्म वा ऋक् । कोषितको ब्राह्मणे 7, 10) । = Studied Vedic hymns.

How are they (*Indra and Vishnu*)—is further told :

उ॒मा जि॒ग्यथु॑र्न परां जषेथे न परां जिग्ये क॒तुरश्च॑नैनोः ।
इन्द्र॑श्च विष्णो॑ यदपस्पृ॒धेथां त्रेधा॑ स॒हस्रं॑ वि तदै॒रयेथा॑म् ॥८॥

8. **TRANSLATION** :—O Commander-in-Chief of the army ! you who are like the pervasive electricity and President of the Council of ministers, both of you always conquer and neither of you be defeated. When you fight with your wicked enemies, you divide your grand and infinite army in three sections (land, navy and air force) we inspire all soldiers to fight valiently.

PURPORT :—O Chiefs of the army ! if you always try for the advancement of your army and for more and more proficiency in the science of warfare (or military science) then you may always achieve victory and may never be vanquished anywhere.

NOTES & REMARKS :—(उ॒मा) सभासिनेषो । = President of Council of Ministers and the Commander-in-Chief of the army. (विष्णो) विद्युद्बुद्ध्यपनशील । विष्णु-व्याप्तो (ब्रह्मा.) । = Pervasive like electricity. (सहस्रम्) असंख्यं सैन्धम् । सहस्रम् इति बहुनाम (NG 3, 1) । = Infinite army.

Sūktam—70

Seer or Rishi of the Sūktam—Bhardvāja. Devata or subject—Dyavapṛithivyau. Chhanda—Jagati. Svāra—Nishada.

How are the sun and the earth—is told :

घृतवती भुवनानामभिधियोर्वी पृथ्वी मधुदुग्धं सुपेशसा ।
द्यावापृथिवी वरुणस्य धर्मणा विष्कम्भिते अजरे भूरिरेतसा ॥१॥

1. *TRANSLATION* :—O men ! you should thoroughly know the sun and the earth, which are the principal beauty of the worlds; are endowed with many articles, spacious, full of sweet and other juices (saps). Of lovely firm or endowed with gold, containing much water or splendour, many germed upheld by the power of attraction and upholding of the sun or the air and undecaying.

PURPORT :—O men ! you should know the science of Geology and electricity. The two worlds (heaven and earth) are upheld by the sun and the air. Increase your power and fulfil your desire by knowing and utilising them properly.

NOTES & REMARKS :—(घृतवती) बहुघृतम् उदकं दीप्तिर्वा विद्यते ययोस्ते । घृतमित्युदकनाम । (NG 1, 12)=Full of sweet and other juices. (सुपेशसा) शोषनं पेशः सुवर्णं रूपं वा ययोस्ते । पेशः इति रुनाम (NG 3, 7) । पेशः इति हिरण्यनाम (NG 1, 22)=Lovely or containing gold. (वरुणस्य) सूर्यस्य वायोर्वा । वरुण एव सविता (जमिनीयोप. 4, 27, 3) सवा एषः (सूर्यः) अप प्रविश्य वरुणे भवति (कैशीतकोज. 18, 9) वातोवरुण (मैत्रायणी स. 4, 6, 5 S. Br. 12, 9, 1, 16)=Of the sun or the air.

How are they (the earth and the heaven)—is told :

असंश्चन्ती भूरिधारे पर्यस्वती घृतं दुहाते सुकृते शुचित्रते ।
राजन्ती अस्य भुवनस्य रोदसी अस्मे रेतः सिञ्चतं यन्मनुर्हितम् ॥२॥

2. *TRANSLATION* :—O men ! the earth and the heaven are

separate, with many streams, full of much water, made by God for doing good and pure deeds, shining, pour out for us water or genial flow, that is beneficial to all men. Use them for the benefit of all beings.

PURPORT :—O men ! the sun and earth are nourishers of all, endowed with water and other useful things and fulfillers of the desires of all. Know their properties and use them for the accomplishment of many purposes.

NOTES & REMARKS :—(असत्प्रवृत्ती) पृथक् पृथक्वर्तमाने । अस्-समवाये (इवा.) =Existing separately. (मनुहितम्) मनुष्येभ्यो हितम् । ये विष्णुवत्सो मनवः (S. Br. 8, 6, 3,18)=Beneficial to men. (रेतः) उदकं वीर्यं वा । रेत इत्युपकृतम् (NG 1, 12)=Water or semen.

How does a man become by knowing them—is told :

यो वामृजवे क्रमणाय रोदसी मर्तो दृदाशं धिषणे स साधति ।
म प्रजाभिर्जायते धर्मणस्परि युवोः सिक्ता विषुरूपाणि सव्रता ॥३॥

3. **TRANSLATION** :—O kings and their subjects ! that man who gives himself up to the knowledge and proper application of the earth and heaven, which are the causes of intellect and cleverness, which enable you to go and come on a straight path, can accomplish many deeds. He in his seed is born again (begets progeny) and spreads by righteousness. From you flow things diverse in form, but ruled alike.

PURFORT :—Those men who know Geology and the science of electricity and the function of the heaven and earth, become endowed with good progeny, with animals, knowledge and kingdom.

NOTES & REMARKS :—(क्रमणाय) गमनागमनाय । क्रमु-पादविक्रमे (इवा.) विष्णु-व्याप्तौ (बुद्धौ.) =For going and coming. (विषुरूपाणि) व्याप्तरूपाणि । = of pervasive forms.

How are they and what do they lead us to—is further told :

घृतेन चावापृथिवी अभिव्रते घृतश्रियां घृतपृचां घृतावृधा ।
सुर्वी पृथ्वी हौतृव्ये पुरोहिते ते इद्विषां ईळते सुम्नमिष्ट्ये ॥४॥

4. *TRANSLATION* :—O men ! those wise persons attain happiness from all things, who praise the electricity and firmament which are surrounded by water, whose wealth or beauty is in the lustre, who are united with radiance or water, which grow with splendour, are endowed with many articles and attributes, spacious in which the performers of the *Yajnas* or scientists are chosen and who being existant from a very long time are beneficent to all.

PURPORT :—O men ! as wise persons know the science of electricity and firmament and apply it for the accomplishment of various purposes, so you should also do.

NOTES & REMARKS :—(चावापृथिवी) विद्युदन्तरिक्षे । पृथिवीव्यन्तिरक्षनाम (NG 1, 3)=Electricity and firmament or middle region. (घृतावृधा) घृतेन तेजसा वर्धते । घृ-कारणदीप्तयोः (जुहो.) अन्न दीप्त्यर्थमदाय-तेजसेति व्याख्या । = Which go with or on account of splendour, (इष्ट्ये) सङ्गतये । इष्टिरिति यज घातो निष्पन्नः । यज-देवपूजा सङ्गतिकरण शानेषु (स्वा.) अन्न सङ्गतिकरणार्थः = For unifying.

What should be done with them—is told :

मधु नो चावापृथिवी मिमिक्षतां मधुश्चुतां मधुदुघे मधुव्रते ।
दधाने यज्ञं द्रविणं च देवता महि श्रवो वाजं प्रस्मे सुवीर्यम् ॥५॥

5. *TRANSLATION* :—O teachers and preachers ! with those sun and earth which are rainers of sweet water, which fulfil many desires with sweet water, whose functions are sweet or beneficent, and which are of divine nature, which uphold for us unifying dealing, wealth, great food, knowledge and good virgour, sprinkle sweetness upon us.

PURPORT :—O men ! you should act in such a manner,

that the earth and the sun whose functions are true, may become fulfillers of your desires, givers of sweet and other juices and increasers of wealth, food, strength and knowledge.

NOTES & REMARKS :—(यज्ञम्) सङ्गतिमयं व्यवहारम् । यज्ञ-देवपूजा-सङ्गतिकरणदानेषु (स्वा.) अत्र सङ्गतिकरणार्थः = Unifying dealing. (अवः) अन्नम् । अव इत्यन्ननाम (NG 2, 7) = Food. (वाजम्) विज्ञानम् । वाज-गतौ (स्वा.) इति घातोनिष्पन्नः गतेस्तिव्ययेष्वत्र ज्ञानार्थं ग्रहणम् । = Knowledge.

How are they and what do they do—is further told :

ऊर्जं नो द्यौश्च पृथिवी च पिन्वतां पिता माता विश्वविदा सुदंसा ।
सररागो रोदसी विश्वशम्भुवा सनि वाजं रयिमस्मे समिन्वताम् ॥६॥

6. **TRANSLATION** :—O men! you should know well the heaven and earth from which wise persons attain all happiness, which are doers of good deeds, which are givers of good delight, which bestow joy upon the world. May the heaven, which is like our father and the earth which is like mother, bestow upon us good share of food, riches and vigour.

PURPORT :—O men! why do you not try to know the attributes of the sun, who is like our father and the earth which is like our mother. They are givers of all happiness, conveyors of all wealth and prosperity, auspicious, endowed with good functions and givers of strength and vigour. You should know and utilise them well.

NOTES & REMARKS :—(ऊर्जम्) अन्नं पराक्रमं वा । ऊर्जं-बलप्राणनयोः (चुरा.) ऊर्जं इति अन्ननाम (NG 2, 7) = Food or vigour. (पिन्वताम्) सुखयेताम् । पित्र-सेवने सेचने च (स्वा.) अत्र सुख सेवनं सुखसेचनं वा । = Make us happy. (सुदंसा) शोभनानि दंतासि कर्माणि ययोस्ते । दंस इति कर्मनाम (NG 2, 1) = Whose functions or deeds are good, doers of good deeds.

Sūktam— 71

Seer or Rishi of the Sūktam—Bharadvāja. Devata—Savita.
Chhandas—Jagati and Trishtup of various kinds. Svaras—Nishada
and Dhaivata.

How should a king be—is told :

उदु ष्य देवः संविता हिरण्यया बाहू अयंस्तु सर्वनाथ सुक्रतुः ।
धृतेन पाणी अभि प्रुष्णते मखो युवा सुदत्तो रजसो विधर्मणि ॥१॥

1. *TRANSLATION* :—A king, who is bestower of happiness like the *Yajna* (non-violent sacrifice), very mighty in the discharge of his special duties, youthful, endowed with good intellect, enlightened and truthful, wealthy and impeller of good deeds, engages his admirable arms, decked with gold or with water or butter for bringing about prosperity. He burns from all sides those wicked persons who are opposed to the welfare of the world.

PURPORT :—That highly learned person, who has very strong and powerful arms, being very wise and righteous, constantly endeavours for the acquisition of wealth and prosperity. Having amassed wealth, he should make all subjects happy by establishing them in Dharma or righteousness.

NOTES & REMARKS :—(सर्वनाथ) ऐश्वर्याय । धृ-प्रसवेऽयं योः (स्वा.) अत्रोपयार्थं ग्रहणम् । प्रसवः—प्रेरणा । = For wealth or prosperity. (संविता) ऐश्वर्यवान् सत्कर्मसु प्रेरको राजा = A king who is wealthy and impeller of good deeds. (पाणी) प्रशंसनीयो । पण-व्यवहारे स्तुती च (स्वा.) अत्र स्तुत्यर्थः । = Praiseworthy, (प्रुष्णते) अभिवहति । प्रुष्-दाहे (स्वा.) = Burns.

How should a king be—is continued :

देवस्य वयं संवितुः सर्वामनि श्रेष्ठं स्याम वसुनश्च दावने ।
यो विश्वस्य द्विपदो यश्चतुष्पदो निवेशने प्रसवे चासि भूमनः ॥२॥

2. *[TRANSLATION]* :—O highly learned king ! you be our

ruler as you are devoted to that *Savita*—creator of the whole world, who pervades the act of creation and dissolution of all bipeds and quadrapeds, of this multiformed universe. As we are engaged in discharging our duties, in this good world created by God and in good dealings and giving wealth for the welfare of others, so you also act.

PURPORT :—O enlightened persons ! as the Lord of the world pervades and protects all in this universe, so you should protect this whole kingdom with knowledge and humility, being present wherever necessary.

NOTES & REMARKS :—(देवस्य) स्वप्रकाशस्य परमेश्वरस्य । दिव्य-क्रोडा-विजिगीषा उपवहारश्च तिसृषु तिमोदमदस्वप्नकान्तिगतिसु (दिवा.) अक्षय्यार्थः-छविः-प्रकाशः = Of Self-effulgent God. (सविनुः) सकल-जगदुत्पादकस्य । = Of God who is the creator of the whole world. (सवीमनि) उत्पादिते जगति । = In the world created by God. (भूमनः) बहुरूपस्य । = Multiformed.

How should the king be and what should he do with whom—is told :

अदब्धेभिः सवितः पायुमिष्ट्वं शिवेभिर्गद्य परिपाहि नो गयम् ।
हिरण्यजिह्वः सुविताय नव्यसे रक्षा माकिर्नो अघशंस ईशत ॥३॥

3. **TRANSLATION** :—O king ! you who are impeller of good deeds, with your protections, which are inviolable, auspicious and bestowers of happiness, protect our habitation, progeny or wealth today. O ruler ! whose tongue (speech) is well illumined with truth like gold, protect us for the fresh prosperity. Let no thief or dishonest person have us in his power. So you should arrange.

PURPORT :—That king alone can become popular, who protects his subjects with great labour and destroys all robbers and thieves and other wicked persons. He alone can become popular among his people by creating new wealth or prosperity.

NOTES & REMARKS :—(अदृग्धेयः) अद्विष्टैरद्विष्टैर्वा । दम्नोति यत्नकर्म
(NG 2, 19)=Inviolable or non-violent. (गयम्) गयमपत्यं घनं ग्रहं वा ।
गय इति पत्यनाम (NG 2, 2) गय इति घननाम (NG 2, 10) गय इति ग्रहनाम्
(NG 3, 4)=1. Wealth, 2. progeny, 3. Home or habitation.
(अवचंस) स्तेनः । अवचंसः इति स्तेननाम (NG 3, 24) =Thief or dishonest
person.

The same subject of king and his duties—is continued :

उदु ष्य देवः संविता दम्नूना हिरण्यपाणिः प्रतिदोषमस्थ्यात् ।
अयौहनुयजतो मन्द्रजिह्व आ दाशुषे सुवति भूरि वामम् ॥४॥

4. **TRANSLATION** :—O men ! that man alone is fit to become a ruler, who is self-controlled, who has gold ornaments in his hands, who possesses firm chin, like the iron, who is unifier endowed with delighting and desirable tongue, giver of happiness and prosperity, who stands up for nourishing his subjects, as the sun rises after night. He urges his liberal subjects to do admirable deeds industriously.

PURPORT :—O men ! you should all know that as the solar world, created and ordained by God never gives up its function even for a moment, in the same manner, the king who is ever ready to protect and nourish his subjects and does not waste a single moment, who urges upon all men to do noble deeds by his own example and who is rich, is in peace, self-control and has other good virtues is fit to become a king.

NOTES & REMARKS :—(दम्नूनाः) दमनशीलः । दम्नूना दममना वा दानमना वा दान्तमना वापि (NKT 4, 1, 4)=Self-controlled. (प्रतिदोषम्) यथा रात्रि रात्रि प्रति सूर्यस्तया । दोषा इति रात्रिनाम (NG 1, 7)=As the sun rises after night. (वामम्) प्रशस्यं कर्म प्रति । वामः इति प्रशंस्यनाम (NG 8, 5) =Towards an admirable work.

How should that king be and like whom—is told :

उदू अयाँ उपवक्तेव बाहू हिरण्यया सविता सुप्रतीका ।
दिवो रोहांस्यरुहत्पृथिव्या अरीरमत्पत्यत् कच्चिदभवम् ॥५॥

5. *TRANSLATION* :— O men ! as the sun ascends to the summit of the sky and delights every thing on earth, so the king illuminates all great justice and acts like a master, who has firm and strong arms, doer of convincing acts when will such a king manifest like a good orator.

PURPORT :—O king ! when will you be like the sun, illuminated by justice and humility, strong armed and an absolutely truthful and reliable orator ? As God has made the sun in this world for the good of all, so He has ordained the king for the benefit of all.

NOTES & REMARKS :—(सुप्रतीका) शोभनानि प्रतीकानि प्रतीतिकराणि ।
कर्माणि यास्यां तो । प्रतीतिः—विश्वासः प्रतीतिकराणि विश्वासात्पादकानि—Convincing.
=Whose good actions are convincing. (अभवम्) महान्तं न्यायम् ।
=Great justice.

What should a king do for his subjects—is further told :

वाममद्य संवितर्वाममु श्वो दिवेदिवे वाममस्मभ्यं सावीः ।
वामस्य हि क्षयस्य देव भूररया धिया वामभाजः स्याम ॥६॥

6. *TRANSLATION* :— O king ! you are giver of wealth or prosperity, you create admirable happiness for us today, admirable happiness tomorrow, excellent happiness for us every day. O divine king ! with this intellect or good action, may we enjoy admirable joy of the praise-worthy home.

PURPORT :—O king ! as you generate for us—your subjects, every day an admirable happiness and protect us; therefore let us gladly obey you and be the enjoyers of wealth, home and good deeds.

NOTES & REMARKS :—(वामम्) प्रशस्त्युक्तम् । वामः इति प्रशस्त्यनाम
(NG 3, 8)=Admirable happiness. (क्षयस्य) गृहस्य । क्षि-निवासगत्योः
(बुदा.) अत्र निवासार्थः ।=Of the home.

Sūktam-72

Seer or Rishi of the Sūktam—Bharadvāja. Devata—Indra and Soma. Chhandas—Trishtup of various kinds. Svara— Dhaivata.

What should teachers and preachers do and like whom—is told :

इन्द्रासोमा महि तद्वा महित्वं युवं महानि प्रथमानि चक्रथुः ।
युवं सूर्यं विविदथुर्युवं स्वर्विश्वा तमांस्यहतं निदशच्च ॥१॥

1. **TRANSLATION** :—O teachers and preachers ! as electricity and moon reach the sun, in the same manner, you attain the sun of justice. As they have many great actions, so with the greatness that is yours, you perform many adorable great actions like the observance of *Brahmacharya* (abstinence), acquisition and [dissemination of knowledge etc. As they (electricity and moon) dispel darkness, so you destroy all sins born of ignorance and attain happiness and help others to attain it, also drive away all unjust revilers and hypocrites.

PURPORT :—O people ! as the moon etc. are illuminated by the sun, so by association of good teachers and preachers you be of illumined mind.

NOTES & REMARKS :—(इन्द्रासोमा) विद्युच्चन्द्रमसौ । यदशनिरिन्द्रस्तेन (कौषीतकी ब्राह्मणे 6, 9) चन्द्रमा वा सोमः (कौषीतकी ब्राह्मणे 16,5)=Electricity and moon. (प्रथमानि) ब्रह्मचर्यं विद्याग्रहणदानादीनि ।=Brahmacharya (abstinence), acquisition and dissemination of knowledge.

What do they (Indra and Soma) do like whom—is told :

इन्द्रासोमा वासयथ उषाममुत्सूर्यं नयथो ज्योतिषा सह ।
एषां स्कम्भयुः स्कम्भनेनाप्रथतं पृथिवीं मातरं वि ॥२॥

2. **TRANSLATION** :—O teachers and preachers ! as the air and electricity inhabit the dawn and the sun, so establish the people firmly with knowledge and justice. As they uphold the sky with the light, so uphold or support good dealing. As with their support, they spread out the earth-mother of all, so spread out or make the state advanced and lead all to happiness.

NOTES & REMARKS :—(इन्द्रासोमा) वायुनिद्युताविष । योऽयं वायुः पवत एष सोमः (S. Br. 7, 3, 1. 1) स्तनपितु रेवेन्द्र (S. Br. 11,6,3,9) = Like the air and electricity.

How should they (Indra and Soma) deal and like whom—is told :

इन्द्रासोमावहिमपः परिष्ठां ह्यथो वृत्रमनुं वां द्यौरमन्यत ।
प्राणाँस्वैरयतं नदीनामा समुद्राणि पप्रथुः पुरुषिणि ॥३॥

3. **TRANSLATION** :—O teachers and preachers ! as lightning and the wind strike down the cloud, that covers the sun standing on all sides and pervade the waters, in the same manner, destroy ignorance and spread out knowledge. As they make flow many oceans full of water, so move the minds of men into the *Shastras* (scriptures) urge upon them to study them well. In this way, one of you may be regarded as the sky full of light and the other may follow him.

PURPORT :—O teachers and preachers ! as the wind and electricity strike down the cloud and cause rain, so exterminate all bad education and rain down good education everywhere.

NOTES & REMARKS :—(इन्द्रासोमो) विद्युन्महतो । =Lighting and wind. (अहिम्) मेघम् । अहिरिति मेघनाम (NG 1, 10) =Cloud. (प्राणाँस्) उदकानि अणः इत्युदकनाम । (NG 1,12) =Raindown good education.

What should they do like whom—is told :

इन्द्रासोमा पक्वमामास्वन्तर्नि गत्रामिहधयुर्वक्षणासु ।

अगृभयुरनपिनद्धमासु रश्चिचित्रासु जगतीष्वन्तः ॥४॥

4. *TRANSLATION* :—O teachers and preachers ! as the air and electricity ripen the unripe herbs and plants and uncover the rays of the sun in these rivers, establish good (lovely) form in these wonderful creations, so you should also do.

PURPORT :—Those persons are benevolent to all and auspicious, who like the electricity and air establish firm knowledge in all and make them move like the flow of the river.

NOTES & REMARKS :—(गवाम्) किरणानाम् । गावः इति रश्मिनाम (NG 1,5)=Of the rays of the sun. (अनपिनद्धम्) अनाच्छादितम् । अह-
बन्धने (विवा.)=Uncovered.

What should they (teachers and preachers) do and like whom—is told :

इन्द्रासोमा युवमङ्ग तत्तत्रमपत्यसाचं श्रुत्यं रराथे ।

युवं शुष्मं नयै चर्षणिभ्यः सं विव्यशुः पृतनाषाहमुग्रा ॥५॥

5. *TRANSLATION* :—O dear teachers and preachers ! like the air and electricity, give the knowledge to all that takes them away from misery, which pervades children and is very good to bear. Being full of splendour give that strength which is beneficial and fierce to good men and which is victorious over enemies.

PURPORT :—O teachers and preachers ! going every where or connected with all like the air and electricity, give birth to good children and generate physical and spiritual strength that is beneficial to all men, so that they may be able to overcome the armies of the enemies.

NOTES & REMARKS :—(तत्तत्रम्) दुःखात्तारकम् । तृ-प्लवनसम्तरणयोः (ध्वा.) अतः सन्तरणार्थः । =That which takes away or removes all misery. (चर्षणिभ्यः) मनुष्येभ्यः । चर्षणायः इति मनुष्यनाम (NG 2, 3)=For men.

Sūktam—73

Seer or Rishi of the Sūktam—Bharadvāja. Devata—Brahapati.
Chhanda—Trishtup. Svara—Dhaivata.

How should a king be and like whom is told :

यो अद्रिभित्प्रथमजा अतावा बृहस्पतिराङ्गिरसो द्विवर्हज्मा ।
द्विवर्हज्मा प्राघर्मसत्पिता न आ रोदसी वृषभो रौरवीति ॥१॥

1. *TRANSLATION* :—O king ! you should be like the sun, who is dispenser of clouds, first born, producer of water, sustainer of the earth and other worlds, born from (the combination of) air and electricity, partaker of the oblations, the support of the earth in which fire is kindled—born by rubbing of two sticks (*Aranis*), repository and diffuser of heat, causer of rain, who is like our father, makes great sound in the two worlds—the heaven and the earth, through lightning etc.

PURPORT :—The king who is the destroyer of his enemies, as the sun is of clouds, the greatest, nourisher of the great and righteous persons, rainer of happiness on earth, preaches justice among his subjects repeatedly, he being man of forgiving nature-like the earth and mighty, should behave like father towards his subjects.

NOTES & REMARKS :—(अद्रिभित्) मेघच्छेत्ता । अद्रिरिति मेघनाम (NG 1, 10) = Breaker of the clouds. (बृहस्पतिः) बृहतां पृथिव्यादीनां पालकः । बृहस्पतिवृहतः पाता वा पालयिता वा (NKT 10, 1, 12) = Nourisher or sustainer of the earth and other worlds. (अङ्गिरसः) योऽङ्गिरसां वायु-विद्युताम् अयमुत्पन्नः । अङ्गिरा उप्लाग्निः (S. Br. 1, 4, 1, 25) प्राणो वा अङ्गिरसः (S. Br. 6, 1, 2, 8) = Born of the air and electricity. (द्विवर्हज्मा) यो द्वाभ्यां बृहते स द्विवर्हस्तेन द्विवर्हेन युक्ता ज्मा भूमिर्यस्य । = The supporter of the earth on which fire is kindled.

What kind of Commanders of army should be appointed by the king—is told :

जनाय चिद्य ईवंत उ लोकं बृहस्पतिर्देवहूतौ चकार ।
धन्वन्त्राणि वि पुरो दर्दरीति जयञ्छत्रैर्मित्रान्पृत्सु साहन ॥२॥

2. *TRANSLATION* :—O men ! that person alone is fit to be the commander of an army, who when the enlightened persons, call him, like the solar world, illuminates happiness or place that is worth seeing for the man who approaches him, who putting up with the foes conquering and killing his enemies, and gaining wealth (by conquest) demolishes various cities of the adversaries.

PURPORT :—O king ! those persons should be appointed by you, as commanders of your armies, who are glad to nourish the subjects with justice, who are endowed with perfect physical and spiritual strength, are brave and highly learned, so that they may be able to conquer the foes, to combat and destroy them and achieve victory and wealth in the battles.

NOTES & REMARKS :—(ईवते) उपगताय । ईङ्-गती (दिवा.) = For the person who approaches. (वृत्ताणि) धनानि । वृत्तम् इति धननाम (NG 2, 10) = Riches, wealth of various kinds. (ददरीति) भृशं विदूषाति (ददरीति) । दु-विदारणे (कृषा.) = Demolishes, breaks down. (पुंसु) सङ्ग्रामे । पुंसु इति संग्रामनाम (NG 2, 17) = In the battle.

How should the king be—is further told :

बृहस्पतिः समजयद्रसंनि मही ब्रजान् गोमती देव एषः ।
अपः सिषासन्तस्व रप्रतीतो बृहस्पतिर्हन्त्यपित्रमकैः ॥३॥

3. *TRANSLATION* :—O men ! as the sun strikes down the clouds, that have within them the rays and by raining down water nourishes the world, in the same manner, this protector of the great Vedic speech like the sun, the great and splendid king, not loved by his enemies, good protector of the vast state, guarding his subjects well with thunderbolt like powerful weapons, kills his foes and conquers them, gains abundant wealth and generates undecaying happiness like the firmament.

PURPORT :—That king alone becomes great among the rulers, who shining like the sun with knowledge, humility and good helpers,

nourishing his subjects and giving fearlessness to all, keeps away all evil-doers.

NOTES & REMARKS :—(बृहस्पतिः) सूर्यं इव बृहत्या वेदवाचः पालकः । = The protector of the great Vedic speech like the sun. (बृहस्पतिः) बृहती राज्यस्य यथावद्रक्षकः । वाग् वै बृहती तस्या एष, पति स्नस्मादु बृहस्पति । (S. Br. 14, 4, 1, 22) = Good protector of the vast state. (वज्रान्) मेघान् । = Clouds. (अर्कः) वज्रदिग्भिः । अर्क इति वज्रनाम (NG 2,20) = With powerful weapons.

Sūktam—74

Seer or Rishi of the sūktam—Bharadvāja. Devata—Soma and Rudra. Chhanda—Trishtup. Svāra—Dhāvata.

What kinds of king and Physician are good—is told :

सोमोऽन्द्रा चारयेथामसुर्यैः । प्र वामिष्ठयोऽरमश्नुवन्तु ।
दमेदमे सुप्त रत्ना दधाना शं नो भूतं द्विपदे शं चतुष्पदे ॥१॥

1. **TRANSLATION** :—O king and *Vaidya* (physician) ! you who are like the moon and *Prāṇa* (vital breath) uphold the benevolence of the cloud, so that your noble desires may be well fulfilled. At every home, bearing the seven diamond like charming things, bestow happiness upon us; happiness upon our bipeds and quadrupeds.

PURPORT :—O men ! that king who is like the moon and *Vaidya* (physician), who is like the *Prāṇa* make all fearless and free from diseases, attain all happiness. Those who increase the wealth and health of the people, can enjoy much happiness from the bipeds and quadrupeds.

NOTES & REMARKS :—(सोमाऽन्द्रा) चन्द्रप्राणाविव राजवैद्यौ । चन्द्रमा वै सोमः (कोषोत्तकी ब्राह्मणे 16, 5) प्राणा वै ऋद्राः । प्राणा हर्दा सर्वं रोदयन्ति (जैमिनीयोपनिषद् ब्राह्मणे 4, 2, 6) = A king and *Vaidya* (Physician) who are like the moon and the *Prāṇa*. (दमेदमे) गृहे-गृहे । दमे इति गृहनाम (NG 3, 4) = In

every house. (सप्तरत्ना) एतत्संबन्धाकानि रमणीयान् हीरकादीनि ।=Seven diamonds and other charming gems.

TRANSLATOR'S NOTE :—सप्त रत्नानि—Unfortunately the revered commentator has not explained or enumerated the seven gems. Sayanacharya also has not explained them in his commentary and has simply stated सप्तरत्नानि धारयन्तो, on which Prof. Wilson has remarked 'Possessors of the seven precious things—सप्त रत्नादधाना'. No explanation is given by the Scholiast, as to what they are. (Wilson) in his notes on P.307 Vol. IV. on consulting : "The student's Sanskrit English Dictionary by V. S. Apte, I found the following two verses giving the names of the five रत्न Ratnas or Precious things some what differently. They are—

- (1) नीलकं वज्रकं चेति पद्मरागश्च भोक्तिकम् ।
प्रबालं चेति विलेयं पञ्चरत्नं मनीषिभिः ॥
- (2) कनकं हीरकं नीलं, पद्मरागश्च भोक्तिकम् ।
पञ्च रत्नमिदं प्रोक्तम् ऋषिभिः पूर्वदक्षिभिः ॥

So we add in the first verse quoted here कनक (Gold) and हीरकम् (Diamonds) the number of seven given in the mantra is complete.

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What should Soma and Rudra remove generating what —is told :

सोमरुद्रा वि बृहतं विषूचीममविद्याया नो गयमाविवेश ।
आरे बाधेथां निर्मूर्तिं पराचैरस्मे भद्रा सौश्रवसानि सन्तु ॥२॥

2. TRANSLATION :—O king and physician! who are creators of happiness like the *Soma* and other herbs and *Prāna*, expel the disease like cholera etc., which has entered into our dwelling or our progeny. Keep away from us, the bad policy, which is giver of misery and which is followed by our wicked enemies, so that many prosperous means of sustenance be ours.

PURPORT :—By the efforts of those kings and physicians, who drive away diseases even before they enter our bodies and keep away bad-policy and bad-diet before hand, by their labour. Let all men attain health, wealth and food grains in abundance.

NOTES & REMARKS :—(सोमारुद्रा) जोषधिप्राणवत्सुखसम्पादको । = Bestowers of happiness like *Soma* and other herbs or plants and *Prāna*. (ययम्) गृहम् अपत्यं वा । यय इति गृहनाम (NG 3, 4) यय इति घन-नाम (NG 2, 10) यय इत्यपत्यनाम (NG 2, 2)=Home or progeny. (निश्चयतिम्) दुःखप्रदां कुनवीतिम् । निश्चयतिः-कृच्छावतिः निरमतेः शृच्छेतनिर्घतिरि (NKT 2, 2, 9) । =Bad-policy which is giver of misery.

What should they (*Soma* and *Rudra*) do—is told :

सोमारुद्रा युवमेतान्यस्मे विश्वां तनूषु भेषजानि धत्तम् ।
अबं स्यतं मुञ्चतं यन्नो अस्ति तनूषु ब्रह्म कृतमेनो अस्मत् ॥३॥

3. **TRANSLATION** :—O king and Physician ! you who are like the *Soma* creeper and air purified by the *Yajna*, set free and draw away the sin (bad-diet or lack of abstinence) committed, which we have still inherent in our persons. Provide for our bodies all needful medicines to heal and cure us.

PURPORT :—O king ! you should propagate the medical science, make our bodies diseaseless, urge us to make them engaged in doing good deeds with labour, separate all miseries and honour *Vaidyas* (good physicians).

NOTES & REMARKS ;—(सोमारुद्रा) यज्ञशोधितो सोमसतावायू द्वय राज वंशो =King and physician like the *Soma* (moon creeper) and air. (एनः) कुप्यादिकम् अपराधं वा । =Sin or lack of proper diet and rules of health.

What do they—the king and the physician do again—is told :

तिग्मायुधौ तिग्महेती सुशेवौ सोमारुद्राविह सुमृळतं न ।
प्र नो मुञ्चतं वरुणस्य पाशाद् गोपायतं नः समनस्यमाना ॥४॥

4. **TRANSLATION** :—O king and physician ! you who are like the *Soma* and other herbs and *Prānas* (vital breaths), who are armed with sharp weapons and thunderbolt like arms—kind and

loving, be gracious unto us. Release us from the noose (band) of the fierce disease, powerful like the *Udāna* (a vital breath). Keep us from sorrow in your loving kindness.

PURPORT :- *O men ! as great medicine and Prānas always nourish all, so good kings and physicians protect all from difficulties and diseases.*

NOTES & REMARKS :—(तिग्महेती) तिग्मस्तोत्रो हेतिवञ्जो ययोस्तो । हेतिरिति वञ्चनाम (NG 2, 20) = Whose arms like thunderbolt are sharp. (वरुणस्य) उदानस्येव बलवतो रोगस्य । प्राणोदानो ये मित्रावरुणो (S. Br. 1, 8, 3, 12; 3, 6, 1. 16) तस्मात् वरुण उदान इति स्वष्टम् उदानवत्प्रवलरोगग्रहणमत्र । = Of the full disease powerful like *Udāna* (a vital breath).

Sūktam—75

Seer or Rishi of the Sūktam —Pāāyu Bharadvāja. Devata or subjects—weapons, persons and implements employed in war. Chbandas—Trishtup, Jagati, Anushtup, Ushnik. Svaras-Dhaivata, Gandhara, Rishabha and Panchama.

What arms should the heroes hold and what should they do—is told :

जीमूतस्येव भवति प्रतीकं यदूर्मी याति समदामुपस्थे ।

अनाविद्धया तन्वा जय त्वं स त्वा वर्षणो महिमा पिपर्तु ॥१॥

1. **TRANSLATION** :—O hero ! the armour is beautiful like the cloud. Mailed warrior advances in the front of the battle. With your body unwounded by the arms and missiles conquer your enemies. Let the significance or thickness of the armour defend you.

PURPORT ;—*Those brave persons, who fight in the battle, armed with armours or coats of mail beautiful like the clouds can conquer their enemies, being unwounded. The heroes should adopt all such means, as save their bodies from the wounds caused by weapons and missiles.*

NOTES & REMARKS ;—(जीमूतस्येव) मेघस्येव । वनजीमूत मुदिरं जल-मुख-

मयोनयः (अमरकोशे 12, 9) = As of the cloud. (वर्षा) कवचधारी । धाराधरो
जलधरस्तद्विवान् वारिदोऽम्बुमुत् । = Wear of an armour or coat of mail.
(अनाविद्धया) शस्त्रास्त्ररहितया । = Unwounded by the weapons and
missiles.

TRANSLATOR'S NOTES :—The word जीमूतः is used for
cloud even in classical Sanskrit as given in the well known Sanskrit
lexicon of Amara Sinha.

What should heroes do with what—is told :

धन्वंना गा धन्वंनार्जि जयेम धन्वंना तीव्राः समदो जयेम ।

धनुः शत्रोरपक्रामं कृणोति धन्वंना सर्वोऽप्रदिशो जयेम ॥२॥

2. TRANSLATION :—O heroes ! with the bow and other
arms and missiles, which disappoint the hope of the foes, let us
conquer the land, let us be victorious in the battles, let us
overcome even our fierce-exulting enemies in battles and let us with
the help of the bows and various other weapons subdue all enemies
in different directions.

PURPORT :—Those persons are victorious everywhere in battles.
who study the military science thoroughly (through Dhanurveda etc.),
practise the manufacture of the weapons and missiles and know how
to apply them.

NOTES & REMARKS :—(धन्वंना) धनुराद्येन शस्त्रास्त्रेण । = By the bow
and other weapons and missiles. (गाः) भूमिः । गोरिति पृथिवीनाम् (NG
1,1) = Lands. (समदः) सङ्ग्रामान् । समत्सु इति संग्रामानाम्, (NG 2,17) = Battles.

TRANSLATOR'S NOTES ;—धन्व or bow is the symbol of all
weapons and missiles.

How the heroes work and with what—is told :

वृक्ष्यन्तीवेदा गनीगन्ति कर्णं प्रियं सखायं परिषस्वज्जाना ।

योषेव शिङ्क्ते वितताधि धन्वञ्ज्या इयं समने पारयन्ती ॥३॥

3. TRANSLATION :—O heroes ! you should know well and

properly use the bow-string which drawn tight upon the bow and making way in battle. repeatedly approaches the ear of the warrior, making and undistinct sound, as if proposing to say something agreeable like a wife, embracing her husband, who is her best friend and sweetly whispering something in his ears.

PURPORT :—*There is Upamalankara or simile used in the mantra. O brave warriors ! as a wife is intimately connected with her husband, who is to her—the best friend, as a female teacher is intimately connected with her girl students, and they take them away from misery and ignorance, so this bow-string takes the warrior across the battle (by making him victorious and thus gladdens him.)*

NOTES & REMARKS :—(गनिगन्ति) भृशं गच्छति । गनीगन्ति-आगच्छतीत्यस्य मंत्रस्य भाष्येयास्काचार्यो (NKT 9, 2, 18) = Going repeatedly (सखायम्) मित्रमिव वर्तमानं पतिम् । = Her husband who is wife's beloved friend. (शिङ्क्ते) अशक्तं शब्दं करोति । शिङ्क्ते शब्दं करोति । समने-सङ्ग्रामे । = Makes an indistinct sound.

What should the heroes do for whom—is told :

ते आचरन्ती समनेव योषा मातेव पुत्रं विभृतामुपस्थे ।
अपु शत्रुं विध्यतां संविदाने आत्नीं इमे विष्फुरन्तीं अमित्रान् ॥४॥

4. TRANSLATION :—O brave persons ! may the two extremities of the bow making the foes tremble and uphold victory which is like two ladies, a loving wife (of one mind with her husband) doing always what is dear to her husband and a mother nursing the child upon her lap, who (both of them) are like the ladies keeping their promise and going about their duties.

PURPORT :—*Two similes are used in the mantra. As a loving and serving wife gladdens her husband constantly and as a mother gladdens her son, so keep away from enemies with powerful weapons and missiles and enjoy happiness.*

NOTES & REMARKS :—(आचरन्ती) समन्तास्त्रियाचरणं कुर्वन्त्यो । = Doing what is dear and agreeable. (संविदाने) प्रतिज्ञापालिके इव । = Like

two ladies keeping their promise. (आत्नी) गच्छन्त्यो । ऋ गतो (कथा.) =
Going about. (विष्कुरन्ति) कम्पयन्त्यो । वि + स्फुर-स्फुरणे (तुदा.) = Shaking,
making tremble.

What should brave persons hold—is told :

बहीनां पिता बहुरस्य पुत्रश्चिश्चा कृणोति समनावगत्य ।
इषुधिः सङ्क्राः पृतनाश्च सर्वाः पृष्ठे निनद्धो जयति प्रसूतः ॥५॥

5. TRANSLATION :—O men ! like a person with many sons,
father of many daughters, he clangs and clashes as he goes to battle
with the quiver slung on the back, the born hero, vanquishes all the
scattered armies.

PURPORT :—O brave persons ! if you have a quiver, you can
destroy your enemies and guarding the people like a father guarding
his children, you can conquer all the armies of your enemies.

NOTES & REMARKS :—(संक्राः) सङ्ग्रामान् । संक्रा इति सङ्ग्रामानाम्
(NG 2, 17) = Standing in the battle field. (पृतनाः) शत्रुसेनाः । पृतना
इति मनुष्यनाम (NG 2, 3) अत्र शत्रुग्रहणम् । = The armies of the enemies.
(चिश्चा) चिश्चेति शब्दानुकरणम् । = Imitation of the sound.

What should the heroes do like whom—is told :

रथे तिष्ठन्नयति वाजिनः पुरो यत्रयत्र कामयते सुषारथिः ।
अभीशूनां महिमानं पनायत मनः पश्चादनु यच्छन्ति रश्मयः ॥६॥

6. TRANSLATION :—The skilful driver, sitting in the
charming chariots, guides his horses in front of him, in whichever
direction he likes. Just as the mind keeps the organs under control,
so reins from behind, control the horses. See and admire the strength
of these controlling reins.

PURPORT :—O king and other brave persons ! being self-control-
led, go to the end of (complete) your work as a skilful charioteer does

with his chariot. Get your noble desires fulfilled by following the president in doing your great business and training your servants well.

NOTES & REMARKS :—(अभीशूनाम्) । 1. बाहूनाम् 2. रश्मिनाम् । अभीशू इति बाहुनाम् (NG 2,4) अभीशवः इति रश्मिनाम् (NG 1,5) = Of the arms, of the reins. (पनायत) व्यवहरत स्तुत वा । पन-व्यवहारे स्तुतो च (श्वा.) = Deal or admire.

Whom should man conquer with what—is further told :

तीव्रान् घोषान् कृश्वते वृषपाणयोऽश्वा रथेभिः सह वाजयन्तः ।

अवक्रामन्तः प्रपदैरमित्रान् क्षिणन्ति शत्रूरनपव्ययस्तः ॥७॥

7. TRANSLATION :—Strong horses yoked to the chariots and showing forth their vigour, rain dust with their hoofs and are neighing loudly. With their forefeet descending on the enemies, they never flinching, trample and destroy them. Fire, electricity etc. should be used properly.

PURPORT :—O kings and officers of the State! you should train your horses well, apply fire, electricity etc. properly and methodically and having attacked your enemies, conquer them.

NOTES & REMARKS :—(वृषपाणयः) वृषस्येव पाणिर्व्यवहारो येषान्ते । पण-व्यवहारे (श्वा.) = Whose dealing is like the strong bulls. (अश्वाः) वुरङ्गा बल्लघादयो वा । अग्निर्वा प्रपद्यते : (S. Br. 3,6,2,5) = Horses or fire, electricity etc.

What should men do standing where—is told :

रथवाहनं हविरस्य नाम यत्रायुधं निहितमस्य वर्म ।

तत्रा रथमुप श्रमं संदेम विश्वाहा वयं सुमनस्यमानाः ॥८॥

8. TRANSLATION :—O men! let us being ever thoughtful or acting with good thoughts, honour that vehicle (aircraft etc.) each day that passes, in which necessary ingredients—canon, shield, bow, arrow, armour and military equipment of this warrior for propelling it are laid.

PURPORT :—O men ! ever beat the enemies with good and proper deliberation and with the vehicles in which fire, electricity etc. have been properly used and which contains weapons etc.

NOTES & REMARKS :—(हविः) आवातव्यम् । हु-दातादनयोः आदाने च (जुहो.) = Things to be taken, food materials etc. (सुमनस्यमानाः) सुष्ठु विचारं कुर्वन्तः । = Thinking over well, doing acts after good deal of deliberations.

TRANSLATOR'S NOTES :—Here the third meaning of the verb root has been taken सु + मन—ज्ञाने (दिवा.)

How shold the officers of the State be—is further told :

स्वादुषंसदः पितरौ वयोधाः कृच्छ्रे श्रितः शक्तीवन्तो गभीराः ।

चित्रसेना इषुबला अमृधाः सतीवीरा उरवो व्रातसाहाः ॥६॥

9. **TRANSLATION** :—O king ! nourish your subjects, as fathers serve their children, with the help of those righteous men, who are partakers of good food, long-lived, patient in adversity and resorting to *Dharma* (righteousness) mighty, deep (cool) minded, armed with wondrous army, strong in arrows and other good weapons and having strong armies, not killing any one unjustly, endowed with much enregy, waney, invincible and conqueror of numerous hosts.

PURPORT :—O men ! you should enthrone that man, as king who is cultured and civilised, who is nourisher of his subjects like a father, long-lived, not shaken by calamities, mighty, deep minded, possessor of wonderful army, well-versed in the military science and in the use of arms and missile, powerful, subduer of the adversaries and endowed with many qualities, good actions and temperament.

NOTES & REMARKS :—(कृच्छ्रे श्रितः) ये कृच्छ्रे दुःखेऽपि धर्मं धियन्ति सेवन्ते । शिन्-सेवायाम् (स्वा.) = Those who resort to *Dharma* (righteousness or duty) even when calamities fall. (व्रातसाहाः) ये व्राताञ्छन् समूहान्सहन्ते ते । बहु-शक्ती (काशवृत्तनघातुपाठे 3, 17) = Who subdue the host of hostiles by their strength.

How should men deal with one another—is told :

ब्राह्मणासः पितरः सोम्यासः शिवे नो द्यावापृथिवी अनेहसा ।

पूषा नः पातु दुरितादृतावृधो रक्षा माकिर्नो अघशंस ईशत ॥१०॥

10. *TRANSLATION* :— O Brahmanas—knowers of God and the Vedas ! who are like our fathers, kind towards all people and men of peaceful disposition, keep us away from all unrighteousness. Teach and preach to us, which are promoters of truth in such a manner that the non-violent sun and earth may conduce to our welfare. The nourisher endowed with knowledge and humility may protect us from all wicked conduct, so that a thief or dishonest person may not master us.

PURPORT :—O men ! you should serve those enlightened persons, who may endow you with knowledge and humility and make you happy with the science of electricity and Geology etc. and keep you away from all unrighteous conduct and the king, who protects you constantly from thieves and robbers.

NOTES & REMARKS :—(ब्राह्मणासः) वेदेष्वरवेत्तारः । तद् वेदवा स ब्राह्मण
ब्रह्म अधीते तदधीते तद्वेदं । अषाढ्यायाम् अप् प्रत्ययः = Knowers of the Vedas
and God' (पितरः) पितर इव प्रजानामुपरि कुपालवः । पा-रक्षणे (अदा.) =
Gracious or kind towards the people. (अनेहसा) अहिंसके । एहः इति
क्रोधनाम (NG 2, 13) क्रोधो हिंसाया एव रूपम् । तद् रहितो = Non-violent
(अघशंसः) स्तेनः । अघशंस इति स्तेननाम (NG 3, 24) = Thief or dishonest
person.

How swift-moving is earth and why do the heroes fight—is told :

सुपुर्णी वस्ते मृगो अस्या दन्तो गोभिः सन्नद्धा पतति प्रसूता ।

यत्रा नरः सं च वि च द्रवन्ति तत्रास्मभ्यमिष्वः शर्म यंसन ॥११॥

11. *TRANSLATION* :—O men ! this earth controlled or well connected by the sun rays and the cows revolves like a deer. There are laws in it and among the people which are working properly and which cover or preserve a good protector. This earth, where warriors run together in different directions, you should act in such a manner that the armour etc. may bestow happiness upon us and we may be safe.

PURPORT :—O men ! you should gather heroes for the preservation of the land which has been made by God for nourishing all creatures, which revolves swiftly like the deer and for which many battles are fought.

NOTES & REMARKS ;—(सुपर्णम्) शोभनं पर्णं पालनं यस्य तम् । सु+पृ-पालन-पूरणयोः । (जुहो.) अन्नपालनार्थे ।=Good protector. (वस्ते) आच्छादयति । वस-आच्छादने (अदा.)=Covers, protects. (दन्तः) येन दंशति सः ।=Which bites or punishes the guilty.

TRANSLATOR'S NOTES :—दन्तः is from दम्-उपशमे (दिवा.) हस्ति-मुग्धिष्वादिदमित्पुष्पविषयस्तन् (Un. K. 3, 86). Rishi Dayananda Saraswati in his commentary on the Yajurveda 29.48 has explained accordingly as दाम्यते जनेः सः ।

What kind of bodies should be build by men and how—is told :

ऋजीते परि वृद्धिं नोऽश्मा भवतु नस्तनुः ।

सोमो अग्निं ब्रवीतु नोऽदितिः शर्म यच्छतु ॥२॥

12. **TRANSLATION** :—O highly learned king ! you who are of upright nature drive away straight, disease from us. Let the physician, who extracts the essence of various herbs and plants, give us instructions, as to how can our body become strong like the stone. May the earth, which is like our mother, give us happiness and good abode to live in.

PURPORT :—The king should endeavour, in such a manner, that the bodies of the Kshatriyas (warriors) may become strong and firm like the stone, by the observance of Brahmacharya (abstinence) for a long period, renunciation of passions and exercise. The preachers should also give such teachings to all, so that all have strong and firm bodies and souls.

NOTES & REMARKS :—(ऋजीते) ऋजु गच्छति ।=He who goes straight, is a man of upright nature. (सोमः) यः सुनोति स विद्वान् ।=One who extracts the essence of herbs and plants—a physician. (अदितिः) मातेव भूमिः । अदितिरदोना देवमातेति (NKT 4, 4, 22) अदितिमदिति (Rig. 1, 89, 10) । माताभूमिः पुत्रो अहं पृथिव्या (Atharveda 12, 1, 10)=The earth which is like our mother.

What should a queen do in the battle—is told :

आ जङ्घन्ति सान्वेषा जघनां उप जिघ्नते ।

अश्वाजनि प्रचेतसोऽश्वान्तस्मत्सु चोदय ॥१३॥

13. **TRANSLATION** :—O queen ! you who know how to train horses, urge upon those heroes to fight well in the battles. who sharply whip the organs of these enemies and kill the wicked evil-doers and who are mighty persons endowed with good knowledge.

PURPORT :—In the absence of the king ! let the queen be the Commander-in-Chief of the army in the battles. As a king should urge, encourage and inspire and gladden the heroes to fight, so she should also do.

NOTES & REMARKS :—(अश्वाजनि) अश्वानां प्रक्षेप्ति । अज-गतिक्षेपणयोः (इवा.) =Trainer of the horses. (जघनान्) नीचकर्मकारिणः । =Evil-doers. (सान्) अवयवान् । =Organs or limbs of the body. (स्मत्सु) संग्रामेषु । स्मत्सु इति संग्रामनाम (NG 2, 17) =In the battles.

How should the king and his attendants deal with one another—is told :

अहिरिव भोगैः पर्येति बाहुं ज्यायां हेति परिबाधमानः ।

हस्तघ्नो विश्वा वयुनानि विद्वान् पुमान्पुमांसं परि पातु विश्वतः ॥१४॥

14. **TRANSLATION** :—O king ! honour that learned person well, who discharging arrows from the bow-string and protecting the arms of his master and extirpating the opposing foe from all sides, rains all with enjoyable objects, like the cloud and guards all industrious persons, knowing his duties properly.

PURPORT :—O heroes ! you should protect from all sides, that king, who rain all enjoyable objects like the cloud and being endowed with the knowledge of all sciences, pleases and satisfies all by all means.

NOTES & REMARKS :—(अहिरिव) मेघ इव । अहिरिति मेघनाम (NG 1, 10) =Like the cloud. (वयुनानि) ज्ञानानि । वयुनम् इति प्रज्ञानाम् (NG 3,9) =Knowledge.

How should a queen be—is further told :

आलाक्ता या रुहशीर्षर्यथो यस्या अयो मुखम् ।

इदं पर्जन्यरेतस इष्वै देव्यै बृहन्नमः ॥१५॥

15. *TRANSLATION* :—We offer great salutations to the brave and divine lady, who has weapons associated with poison or medicines made from poison but converted into healing herbs, whose head is like the head of a (Ruru) particular deer and whose mouth is endowed with something containing iron—like, whose vital energy is fertile like the water of the cloud, who is active and going about to discharge her duties.

PURPORT :—O men ! that queen must be respected by her-heroes, who is the knower of the art of archery and well versed in the application of arms and missiles.

NOTES & REMARKS :—(आलाक्ता) बालेन विषेण दिग्धा युक्ता । = Having weapons whose points anointed with poison. (पर्जन्यरेतसे) पर्जन्यस्य रेतः उदकमिव रेतो वीर्यं यस्याः सा । = Whose vital energy is fertile like the water of cloud.

TRANSLATOR'S NOTES :—By आलाक्ता or विषेणदिग्धायुक्ता may be meant, either having weapons whose point is anointed with poison, to kill the wicked enemies or the drugs made from some poisonous substances like Arsenic or Aconite etc. converted into healing medicines.

What should the Commander of an army order his army to do—is told :

अवसृष्टु परां पतु शरव्ये ब्रह्मसंशिते ।

गच्छमित्रान्पयस्व ममोषां कं चनोच्छिषः ॥१६॥

16. *TRANSLATION* :—O men of the army ! you who are expert in the art of archery, admired by the Commandet-in-Chief and knowing the Vedas on persuation, go afar, encounter the foes, achieving victory by slaying them. Let not even one of those distant foes escape.

PURPORT :—The commander of an army should train his army well and when the time of war approaches, he should order his army not to allow even a single foe to escape.

NOTES & REMARKS :—(शरब्धे)ये शरान् व्यापुवन्ति तत्र साध्वि । = Army good in using arrows and weapons. (ब्रह्मसंशिते) ब्रह्मणा वेदविदा सेनापतिना प्रशंसिते । ब्रह्म सर्वविद्यः सर्वं वेदितुमर्हति । ब्रह्मा परिवृढः श्रुततः (NKT 1,3, 8) यमेवामुन्नय्य विद्यायै तेजो रसं प्राबुद्धत् तेन ब्रह्मा ब्रह्मा भवति (कौषीतकी ब्राह्मणे 6, 11) = Admired by a commander of the army, who is well-versed in the Vedas.

The subject of orders given by C-in-C to its army—is continued :

यत्र बाणाः संपतन्ति कुमारा विशिखा इव ।
तत्रा नो ब्रह्मणास्पतिरदितिः शर्म यच्छत् विश्वाहा शर्म यच्छत् ॥१७॥

17. **TRANSLATION** :—O king ! where the flights of arrows fail like boys whose locks are unshorn, may the treasurer give us financial help to carry on the righteous fight and may the earth give us happiness all the days. You should arrange in such a manner.

PURPORT :—O king ! when an army goes for a battle, let no warrior or attendant feel the lack of anything requisite and suffer on account of that, this is how you have to arrange things. By so doing, victory will be certainly yours.

NOTES & REMARKS :—(ब्रह्मणः+पतिः) धनस्य पालको, धनकोशेशः = Treasurer of the State. (अदितिः) भूमिः । इय (पृथिवी) स्वदितिः (हेतरेय ब्राह्मणे 1, 8) इयं पृथिवी वा अदितिः (कौषीतकी ब्राह्मणे 7, 6) गोपथ ब्राह्मणे उ. 1, 25) = Earth.

It should the chiefs of the army deal with the warriors—is further told :

मर्माणि ते वमंशा छादयामि सोमंस्त्वा राजामृतेनानु वस्ताम् ।
उरोर्वीर्यो बरुणस्ते कृणोतु जयन्तं त्वानु देवा मदन्तु ॥१८॥

18. **TRANSLATION** :—O valiant warrior ! I cover your vital parts with armour. May this prosperous king cover or protect you with good water and may the good commander of the army, who is a highly learned person, provide you with very good food etc. May the enlightened preachers or superintendents feel delighted in your triumph over the wicked and may also keep you delighted, to discharge your duty.

PURPORT :—The Commanders of the army should make ready armours for all brave warriors to protect their bodies. The king, who is the master of all, should give all enjoyable good objects and arms etc., to all warriors. The chiefs or superintendents should encourage and gladden the warriors, being themselves delighted and full of zeal. By doing all this how can there be defeat of the army?

NOTES & REMARKS :—(सोमः) ऐश्वर्य्यसम्पन्नः । सु-प्रसवेष्टवययोः (स्वा.) अतैश्वर्य्यः । = Prosperous, wealthy. (वरीयः) अतिशयेन वरमन्नादिकम् । = Very good food. (वरुणः) सेनापालक उत्तमो विद्वान् । वरुणे दक्षः (S. Br. 4, 1, 4, 1) वृक्ष-वरणे (स्वा.) वरणीयः-उत्तमः = A good and learned commander of the army.

5

What should the commanders do in the battlefield—is told :

यो नः स्वो अरणो यश्च निष्ठयो जिघांसति ।

देवास्तं सर्वे धूर्वन्तु ब्रह्म वर्म ममान्तरम् ॥१६॥

19. **TRANSLATION** :—O Commander of the army ! who-so-ever would try to kill our army, whether he be a stranger or one of us, who does not fight properly or zealously, may all enlightened persons discomfit him. May God be my closest Armour or Defence.

PURPORT :—The chiefs should slay, those servants of the Commander of the army, who do not fight well or desire to kill their own servants. At the time of the battle, all brave persons should know God to be their Protector.

NOTES & REMARKS :—(अरणः) सङ्ग्रामरहितो यथावत्प्रामांन करोति । = He who does not fights well. (निष्ठयः) शब्देन धीवृत्तं योग्यो पूरस्थः सन् । = A stranger who lives at a distant place. (वर्म) वर्मैव रक्षकम् = Protector like the armour.

Here ends Sixth Mandala of Rishi Dayanand Saraswati's
Commentary of the Rigveda Samhita translated by
Swami Dharamananda Saraswati and edited by
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